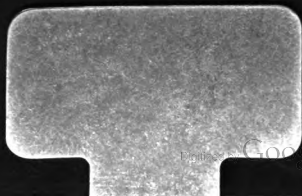




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Works by the REV. JOHN E. B. MAYOR.

Thirteen Satires of Juvenal. Cambridge, 1853. 8vo.

Second edition in the press.

Cambridge in the 17th century. Part I. Nicholas Ferrar. 1855. *Out of print.* Part II. Matthew Robinson. 1856. Part III. William Bedell, *in the press.* Cambridge. 8vo.

Early Statutes of St John's College, Cambridge. The text. Cambridge, 1859. 8vo. *The notes, completing the book, are in preparation.*

Cicero's second Philippic. With notes. Third edition. Cambridge, [1861, 1865], 1867. sm. 8vo.

Ricardi de Cirencestria Speculum Historiale de gestis Regum Angliae. Vol. I. (A.D. 447—871). London, edited for the Master of the Rolls, 1863. 8vo. *The second and concluding volume is in the press.*

The Scholemaster, by Roger Ascham. London, 1863. 8vo.

Catalogue of Baker MSS. (in the Catalogue of MSS. preserved in the library of the university of Cambridge, v. 193—567). Cambridge, 1867. 8vo.

In the Press.

Baker's History of St John's college, Cambridge. With notes and additions. Cambridge. 8vo.

The Narrative of Odysseus. Homer's Odyssey, books IX—XII. With notes. Cambridge. 12mo.

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FIRST GREEK READER.

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AT THE UNIVERSITY PRESS.

FIRST GREEK READER.

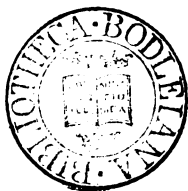
EDITED AFTER KARL HALM,

WITH CORRECTIONS AND LARGE ADDITIONS,

BY

JOHN E. B. MAYOR, M.A.

FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE.



London and Cambridge :

MACMILLAN AND CO.

1868.

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And therefore, we do not contemne Rewles, but we gladlie teach Rewles; and teach them, more plainlie, sensiblie, and orderlie, than they be commonlie taught in common Scholes. For whan the Master shall compare Tullies booke with his Scholers translation, let the Master, at the first, lead and teach his Scholer, to joyne the Rewles of his Grammer booke, with the examples of his present lesson, untill the Scholer, by him selfe, be hable to fetch out of his Grammer, everie Rewle, for everie example: So, as the Grammer booke be ever in the Scholers hand, and also used of him, as a Dictionarie, for everie present use. This is a lively and perfite waie of teaching of Rewles: where the common waie, used in common Scholes, to read the Grammer alone by it selfe, is tedious for the Master, hard for the Scholer, colde and uncomfortable for them bothe.

The Scholemaster, by Roger Ascham.

London, 1863. pp. 4, 5.

TO THE REV.

HENRY WHITEHEAD MOSS,

HEAD-MASTER OF SHREWSBURY SCHOOL.

MY DEAR MOSS,

I seize the first opportunity of expressing at once loyalty to our common school, and also the conviction that the character won for it by bishop Butler and professor Kennedy will be fully maintained under your rule. We in college who taught with you, or learnt from you, know how much St John's owes to your taste and accurate scholarship, and to the lively interest which you take in the progress of each individual pupil ; and we have already gathered the first-fruits of your new labours.

The names of Aristophanes, Aristotle, Lucretius, Shakspeare, Thucydides, remind the world that Cambridge Salopians are true to the traditions of their youth ; the admirable edition of Plato's *Apology*, the legacy of the lamented Riddell, shews that at Oxford also some are not ashamed to confess that grammatical

exactness is the one firm foundation of philosophical and historical criticism.

Works like these push forward the limits of scholarship; this little primer seeks a more modest corner on your shelves, content if you, and other friends and pupils, find your toil in any degree lightened by its use.

Believe me to be,

My dear Moss,

Ever very truly yours,

JOHN E. B. MAYOR:

CAMBRIDGE, 1 *May*, 1868.

TO THE READER.

It seems certain that Greek and Latin may be taught more easily than they are at present, and with less waste of time¹.

So I have long thought, and accordingly several years ago I collected the classical books read in the lower forms of German public schools, intending to introduce the best of them into this country. Circumstances retarded the execution of my design, till last December I was reminded of it by the awakened interest in educational reform.

As a basis I have adopted the first half of the *Griechisches Lesebuch für die zwei ersten Jahre eines griechischen Lehrcursus. Bearbeitet von Dr Karl Halm. Sechste Auflage. München, 1867.* From this with few exceptions the first ten lines or so of each paragraph are taken. Throughout I have compared

¹ Goldwin Smith, *The reorganization of the university of Oxford* (Oxf. 1868) 32.

several other *readers*¹, and borrowed such examples as were to my purpose.

Thus about half the text was ready to my hand ; the remainder I have gleaned in the field of Greek literature, leaving few authors wholly untouched. Aelian, Plutarch, Diogenes Laertios, Stobaios, Epictetos, Antoninus, the Paroimiographoi, the fragments of the dramatists (especially of the comic poets, a rich vein, very little worked) and of the philosophers, Lysias, Isokrates, Plato, Xenophon, have supplied the largest number of extracts. For numerals I have

¹ Masters may find a list of these books useful, as supplying more interesting and varied materials for composition than the common exercise-books. (1) Fr. Jacobs, *Elementarbuch d. gr. Sprache*, ed. J. Classen. 17th ed. Jena, 1859. 8vo.—(2) [Berger], *Beispielsammlung zu den gr. Grammatiken v. Buttmann u. v. Rost*. 2 pts. 2d. ed. Göttingen, 1856.—(3) J. A. Dünnebier, *Elementarbuch d. gr. Spr.* Jena, 1860.—(4) Al. Dominicus, *Gr. Elementarbuch*. 3rd ed. Coblenz, 1860.—(5) Friedlein, *Gr. Lesebuch für Lateinschulen*. Pt. 1. Bamberg, 1859; pt. 2. *ibid.* 1860.—(6) Karl Schenkl, *Gr. Elementarbuch*. 4th ed. Prag, 1860.—(7) Gaupp u. Holzer, *Materialien zur Einübung der gr. Grammatik*. Stuttgart, 1857. All these I have used, more or less. I have by me also: (8) Feldbausch u. Süpfle, *Gr. Chrestomathie*. 7th ed. Leipzig, 1857.—(9) Jul. Kayser, *Gr. Lehr-Uebungs- u. Lesebuch*. Darmstadt, 1842.—(10) Gust. Pinzger, *Elementarwerk der griechischen Sprache. Erste Cursus*. 2d. ed. Breslau, 1834.—(11) Hottenrott, *Uebungsbuch f. d. ersten Unterricht in d. gr. Spr.* 2 pts. Köln, 1855-7. (12) J. F. W. Burchard, *Griechisches Elementarbuch*. 2d. ed. Berlin, 1849.—(13) A. Capelmann, *Gr. Elementarbuch*. 2 pts. Wien, 1853-4. Nos. 1, 2, 3, 5, will be found most serviceable.

consulted Euclid; HOC VINCE led me to Eusebios; the construction of τιμωρῶ to Ammonios.

Repetition could hardly be avoided when I encountered the same passage in some cases six or eight times over, in the original author, in collections of fragments, and in the *Elementarbücher*. There still remain perhaps twelve duplicate sentences, though I have spent many hours in weeding out such as I could find. The same spear which dealt the wound must heal it; I excuse repetition by repeating, τὸ καλὸν δις ῥηθὲν οὐδὲν βλάπτει.

The principles to be observed in elementary books seem to be such as these:

I. Keep the master in view, as much as the pupils; let each sentence be either new to him, or suggestive of some heroic act, some noble character, some masterpiece of letters or of art, some pregnant law of language; let common sayings be traced to their source; many a story, supposed of recent importation from the backwoods, is hoary with the dignity of 2000 years, and proves once more, that 'there is nothing new under the sun.' In short, let each line, like the oratory of Perikles, 'leave its sting' in the hearers; at least let it convey some information not wholly trivial.

II. Let each sentence be a *whole*, intelligible in itself; proverbs, words of the wise, anecdotes which

clothe the skeletons of history with flesh and blood, linking contemporaries indissolubly in the memory; choice flowers from the *Florilegia*; those lofty γνῶμαι in which the Greek literature is rich beyond all thought of rivalry,—let these form the staple of the feast. Season all with Attic salt of a lower, but not less enduring kind, tart homely gibes of Diogenes, light touches of Menander's pencil, and the broad fun of Hierokles. Who does not recall, after 30 or 40 years, the σχολαστικός carrying a brick by way of sample of his house, apt emblem of our puffing advertisements? It is of the last importance never to set before any student a whole too large for him to apprehend in one view. Παθὼν ἔμαθον when a boy I was hoisted, by a cruel jerk, from Xenophon, whom I could readily follow, to a Greek play, without note or comment, and without a competent teacher; I rarely understood a complete sentence, perhaps not a single one in a chorus; the main drift of the play was a blank to me¹.

By the observance of these two rules you may ensure that a boy who learns Greek only for a week, will carry away with him something of real interest.

¹ Greek plays are generally read too early in school; the Greek vocabulary should be learnt from Xenophon, Arrian, Lucian (?), Lysias, Isokrates. Of these only the first is much used among us.

III. Do not crowd the memory, but teach one thing at a time. For reading this book no syntax whatever need be consulted; it is a collection of examples in *accidence* alone. No doubt beginners will bring with them from Latin a general knowledge of inflexion, of the concords, and of such terms as *object*, *subject*, *predicate*. No doubt also a good deal of syntax is incidentally taught, and Madvig's grammars and some other books are cited, for the use of masters. But no *learner* is expected to know more of syntax than is contained in the notes and vocabulary. References to other parts of the book supply the place of a grammar, and foster habits of induction and comparison. In §§ 1—4 all inflected words, not belonging to the first declension¹, are explained in the notes; the *forms* of all such words are in the first instance² disregarded. Thus a boy, still innocent of the rules for comparison of adjectives, may be familiar with the look and meaning of many comparatives and superlatives; by the time he learns irregular verbs, he is at home among all ordinary forms of such

¹ Feminine adjectives, declined after this declension, are treated as belonging to it, *e.g.* if a boy finds *πικρᾶς*, he knows that it is gen. of *πικρά*, which he will find under *πικρός*, *ἄ*, *όν*, in the Vocabulary.

² Afterwards, upon revision or examination, the boy may of course be required to know as much of the *accidence* of these early sections, as of the latest which he has learnt.

verbs. On the other hand, those who recognise no single acquaintance in a long paradigm, are bewildered with shyness on plumping down amid a large family of strangers¹. The failure of Gottschick², who employs *no form which the scholar cannot explain by what he has already learnt*, confirms my conviction that if you would rapidly master complex paradigms, you must know the more difficult forms by sight before you commit them to memory at all. Here I would beg for a large amount of time, 2 hours a day, for Greek (or any other language) at the commencement. By a vigorous onslaught the accidence and easy syntax may be carried, and a certain fluency of translation won, within the first year. For instance if I were taking a boy through this book (and there is no

¹ H. H. Almond (as cited below) 10: 'I think that abstract rules are often learned by rote before the practical application of these rules is understood, and that the practice of the art, the actually working concrete examples, ought to occupy a far more prominent place than it often does in practical education.' Compare what Mr Pattison says (*Suggestions on academical organisation*, Edinb. 1868, 280—285) about 'exercise, practice, *Uebung*,...the only road to the language faculty. The constructive and imitative stage of education in language-training must precede the analytic stage of linguistic science.' He is speaking of 'composition,' but the same rule applies to translation from Greek into English; it should precede the study of the grammars.

² *Gr. Lesebuch f. untere u. mittlere Gymnasialclassen. 4te Auflage. Berlin, 1859. 8vo.*

higher intellectual treat than that of introducing to Greek a child thirsty for knowledge, such a one as I have in my mind while I write), I would read the whole 165 pages in 6 months¹. Schoolmasters of experience inform me, what my own observation confirms, that few boys now acquire a Greek vocabulary of any range; a boy rapidly carried through so much Greek as is here closely packed together, can scarcely fail to remember most of the common words.

IV. Even accident by itself, where so varied as the Greek is, chokes the learner if hastily gobbled. Ignorance of gender² and of the forms of irregular nouns and verbs too often prevails even among men who have read much of the best authors. Here as elsewhere the first step to amendment must be a confession of the inherent difficulties of the case. No

¹ Whether as much can be done in those public schools over which the spring-tide of barbarism has swept, so that they train more athletes than scholars, I cannot tell; but that a father can easily do it with his children at home, I am confident.

² The professor of Latin at University college appears to think that this ignorance is matter of indifference or of rejoicing, certainly nothing to lament or to blush for (*Essays on a liberal education*, Cambr. 1868, p. 158): 'lads are taught to be ashamed of falling short of perfect knowledge in the genders of Latin nouns, which involve no principle at all, and in which a minute accuracy can hardly be attained without a certain frivolity or eccentricity of memory!' (The note of admiration is Mr Seeley's).

one Greek verb has all the tenses which appear in the full paradigm; many of the commonest verbs adopt, instead of a passive of their own, neuter verbs of alien origin; some verbs take each several group of tenses from a different root. Add the numberless dialectic variations of verbs and nouns and pronouns, and it is evident that we cannot rely on tables of accident¹ alone, committed bodily to memory. Some advance has been made of late years; boys have less to unlearn; no one probably is now taught, as I was in Camden's (the Westminster) grammar, that all verbs (except a few *defectiva*) have 2 aorists and 2 futures in every voice (3 futures in the passive).

Happy they, *sua si bona norint*, who are spared the many wrenches which it has cost me to uproot such venerable *aviae*! Another great step will be gained when scholars shall agree to teach Attic Greek, chiefly Attic prose, in the first instance, reserving authors, early or late,² who write in any other dialect,

¹ Mr Percival Frost has published such a table in a cheap form. My brother, Mr J. B. Mayor, is engaged on an introduction to Greek prose, which may be studied *pari passu* with this *Reader*.

² Excepting of course the New Testament. See H. H. Almond, *Mr Lowe's educational theories examined* (Edinb. 1868, p. 26): 'The other "utility" of a knowledge of Greek which I shall mention, is the power it gives of reading the Greek Testament. If you want to teach a boy to read accurately, observantly, and critically, if you wish to introduce him to the

for more advanced students. Many of the best extracts in this book are from Aelian, Plutarch, Polybios, etc. nor could I dispense with them; but I have corrected their Greek throughout, substituting Attic for Hellenistic forms; the abstract substantives, which grate upon delicate nerves, have given place to the participles, adjectives etc. which filled their room before the dissolution of the language; single words tersely express the sense which Aelian in particular dilutes in long periphrases; such a word as ἀποκτεῖναι is allowed no other passive than ἀποθανεῖν. Some few late words, little likely to mislead, have been retained, but are noted as late in the Vocabulary.

Here and there I have introduced what I believe to be true readings of corrupt passages; e.g. in Apostolios VII 20 I read ἐνὸς χανόντος μετακέχνηεν ἄτερος for ἐ. χ. μετέσχηνεν ἄτ. The alteration is very slight, AKEXHN for EΣXHK; it restores sense and metre, rhythm and reason; and it adds (what Cobet foretold would be found in the collections of proverbs) a new verse to the comic fragments, as well as a new word to the dictionaries. Soph. fr. 779 :

παῖς δ' ὦν κακὸν μὲν δρᾶν τι προῖκ' ἐπίσταται,
αἰτὸς παρ' αὐτῶν μανθάνων ἄνευ πόνου·

most perfect specimen of artless and graphic narrative, of simple and eloquent discourse, let him read the Greek Testament.' Twice or thrice only have I admitted epic verses of unusual intrinsic excellence or grammatically important.

τὰ χρηστὰ δ', οὐδ' ἦν τὸν διδάσκαλον λάβη,
ἐμνημόνευσεν, ἀλλὰ κέκτῃται μόλις.

In the second line I read *παρ' αὐτοῦ*, which seems to be required by the contrast with the next line.

These various corrections have somewhat delayed the publication of the book, for my main occupations have of late been such as rather to deaden than to quicken those chaste instincts of criticism, which shrink from the touch of a barbarism.

In determining the authority of rival forms I have used Buttmann's and Krüger's grammars; the Paris Stephanus; G. Traut, *Lexikon über die Formen der Griechischen Verba*. Giessen, 1867; the two series of *Lectiones* and other works of Cobet, whose wit and flowing Latinity enliven the driest details of accident; Pape's *Wörterbuch der gr. Eigennamen*¹; above all Veitch's *Catalogue of Irregular Verbs*². Any one

¹ 2d. ed. Braunschweig, 1850. For the letters A—Π I have used the third ed., very largely increased by G. E. Benseler, *ibid.* 1863, 5, 7.

² Second ed. Oxf. 1866. 8vo. Mr V. says: 'I feel grateful to the Delegates of the Clarendon Press for their scholarly generosity in bringing out this book, so little fitted to engage the favour of the trade.' Of the many valuable works with which Oxford has of late strengthened the hands of teachers, none is the result of more devoted labour than this. Its author, like Dr Adams and Sir W. Hamilton, proves that Scotland in the 19th century remembers the traditions of Hen. Scrimger, Buchanan and Ruddiman.

who may be ambitious of doing service to Greek learning can scarcely be better employed than in gleaning the scattered ears which have escaped all these keen eyes.

In my notes, as in the text, I have aimed at the pupil through the master, once or twice releasing somewhat lengthened observations which have long chafed in captivity. Halm's remarks, so far as they went, I have adopted, modified, or rejected, at discretion. In compiling the Vocabulary I have had Liddell-and-Scott and Pape continually, Rost-and-Palm and Stephanus occasionally, under my eye. Words which occur but once, if explained in the notes, will not be found in the Vocabulary at all. I have often given cognate roots from Latin or modern languages, and modern derivatives¹, and have again and again noted that forms of different origin have in use become parts of one and the same verb. We say *fero*, *tuli*, *φέρω*, *οἶσω*, *ἤνεγκα*, and ought to apply the same principle to all like cases.

The pupil should be required to learn the Notes and Vocabulary as an integral part of his work.

¹ See Mr Almond's pamphlet pp. 25, 26, for some excellent remarks on the thesis, 'a knowledge of Greek is of the greatest possible use for gaining a knowledge of English.' He enumerates 26 English words (and the list might have been enlarged), whose originals are found in the *Alkestis* 200—210.

After the lesson for the day has been parsed and construed, set a few exercises with the same words differently arranged¹: *e.g.* The boy who knows the first two sentences of §1 has the key of the sentence, *φιλίας ρίζα ἐστὶν ἡ ὁμοφροσύνη*, and can give this Greek if given the English, and *vice versa*. Again, having the words *ὁμοφροσύνη φιλίαν ποιῇ* given, he ought when asked, ‘What is that which is produced by *ὁμοφροσύνη*?’ to answer at once, *φιλία*². So far the reading is *statary*, and to a beginner laborious. To awaken his interest and carry him briskly on, the last quarter of an hour should be allotted to *cursory* reading.

Let the boys read the Greek on a page some 5 or 6 sheets beyond the lesson of the day; let the master examine them in all words of which they already know the form or meaning, and then himself read the Greek, so teaching in a quiet way quantity and Iambic metre; lastly let him read out the English³.

¹ It would take too much time to describe the *Methode Toussaint-Langenscheidt*. But those who care to procure a prospectus and specimen (Berlin, Hartmann) will find many hints useful to the student of ancient languages.

² After a while these questions may be asked in Greek.

³ Compare Roger Ascham’s humane policy (*Scholemaster* 2, 3): ‘After the three Concordances learned, as I touched before, let the master read unto hym the Epistles of *Cicero*, gathered together and chosen out by *Sturmius*, for the capacitie of children.

First, let him teach the childe, cherefullie and plainlie, the

Choice passages of verse, proverbs and whatever is most likely to rivet the attention, may be learnt by heart. Occasionally an English metrical version may be required¹. When the boys have advanced some little way in the book, they may be practised in reading off into English at sight what they have learnt in earlier lessons². Thus they will get a footing in regions of Greek literature which even well-read scholars now seldom explore; their first course in Greek will supplement their higher reading in school and university. They whose eye can follow a chain

cause, and matter of the letter: then, let him construe it into Englishe, so oft, as the childe may easilie carie awaie the understanding of it: Lastlie, parse it over perfitlie. This done thus, let the childe, by and by, both construe and parse it over againe: so, that it may appeare, that the childe douteth in nothing, that his master taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by him self, let him translate into Englishe his former lesson. Then shewing it to his master, let the master take from him his latin booke, and pausing an houre, at the least, than let the childe translate his owne Englishe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the master must compare it with *Tullies* booke, and laie them both together.'

¹ In a few cases I have myself attempted such a version; not as a model, for I have no poetic gift; but simply because I found it easier to express the meaning briefly and clearly in metre than in prose.

² See in Gibbon's *Autobiography* how he recovered a knowledge of Latin, revising each day the tasks of previous days.

of argument, the march of history, the catastrophe of a poem, are naturally impatient of discontinuous extracts; it is economy and just order to set the fragments of ancient learning before those who can as yet only digest fragments.

After the first elements have been mastered, the pupil may pass to Phaedrus and Nepos, to Aesop and Lucian; for he feels a pride in attacking an entire work for the first time. But Anthologies¹, which open before him views of the whole field of letters, and, if well selected, draw his steps insensibly on, should supply the bulk of his reading, till he has an effective vocabulary at command. Mr Pitman's selection fell into my hands at about the age of 12, and soon made me familiar with the names and choicest pieces of Latin poetry from Catullus to Claudian, opening a distant glimpse of historical order, of progress and decay, in national literature. The Latin and Greek series of Fr. Jacobs had no little share in the creation of that classical school which is the boast of Germany.

Parents and schoolmasters are now perhaps more

¹ Mr Thackeray has published a very elegant one. Another more directly intended for schoolboys may be expected from two fellows of St John's. The Oxford press promises others. The more the better, for the multitude will puzzle the purveyors of literal translations, whose trade will be ruined if boys are kept to extracts until they have risen above the need and the desire of illicit aid.

than at any time within living memory open to advice; and there is good hope, not only that public schools and universities may attract larger numbers of students, but also that a sounder education of women may oftener render home life an aid, not a hindrance, to school-work.

On examining the list of books read in our schools, we notice two things; first the great number of them, and secondly the large proportion of what may be called ‘scaffolding.’ Our endeavour should be to resume the simple instruments by which Smith, Cheke and Ascham founded the study of humanity in Cambridge¹; to employ no more scaffolding than we needs must; to disregard all that is but painfully learnt to be unlearnt (*quæ dediscenda erant, si scires*); and so to make the child indeed ‘the father of the man’, not only the alphabet and multiplication table, but every lesson of childhood, counting towards manhood’s sum of knowledge.

The future scholar can hardly be introduced to antiquity too soon². Kingsley’s Heroes, Cox’s tales, Macaulay’s lays, Aesop, may be first read; then prose tales from Homer, anecdotes from Plutarch, Aelian,

¹ See Ascham’s *Scholemaster* (1863), 164, 255—258.

² I know by my own experience that a boy of 6 may revel in Rollin (in default of Plutarch), and the English Homer, Virgil (both in prose), Nepos and Caesar.

and Diogenes Laertios, with the choicest sayings and deeds of Sokrates. From the beginning to the end of the course translations of less classical authors should illustrate authors read in the original; thus Plutarch¹ may be taken with Shakspeare² or with Greek or Latin historians, Arrian with Curtius, Polybios with Livy. The abuse of translations, to save the labour of consulting grammar and dictionary, has perhaps prejudiced teachers against them; yet by no other means can the mass of students hope to obtain any extensive knowledge of many writers, who in solid worth of matter, though not in style, rank with the first³.

Translations may also displace the compendious histories, neither the fruit of original research nor yet

¹ A lady who has been very successful in education, suggests that an expurgated Plutarch should be used. If translations are employed for the purpose here proposed, they should always be freely curtailed.

² Tried, with great success, at Rugby.

³ As the lower class of secondary schools, and girls' schools, where the classics are little read in the original, may read translations with great advantage, I name a few: lord Derby's Homer's Iliad; Worsley's Homer's Odyssey; Cary's Pindar; Plumptre's Sophokles; North's, Clough's, Long's, Plutarch; Plato's Republic, by Davies and Vaughan; Plato's Gorgias, by Cope; Long's Antoninus; Martin's odes of Horace and Catullus; Conington's Virgil and odes of Horace; F. Howes' epodes, satires and epistles of Horace; Tacitus, by Brodribb and Church. Where German is read, a German translation of an ancient classic may now and then take the place of Schiller or Göthe.

works of high art, on which much time is wasted. For each history let the boy learn by heart the cardinal dates, 5 or 6 at first, never more than 30¹, and let him be called on to repeat them at any moment, till he holds them as fast as the alphabet. Let him also read over and over some slight skeleton of 'Landmarks of History,' on the scale and plan of Weber's compendium of universal history. Having this framework, let him fill it in with Plutarch, Polybios, Dio, Suetonius, Herodian, Ammianus, etc. From these let the higher forms pass to modern works of research, Lewis, Merivale, Grote, Thirlwall. So no fragment of reading will be lost; the original authorities will remain in the memory, to supplement and check the critical historians, who will take their true place, not as substitutes for the ancients, but as commentators².

On Sundays, beside the Greek Testament, church history³ may be read in translations of Eusebios, Bede,

¹ Tables of such dates have been published by Arn. Schäfer, author of *Demosthenes und seine Zeit*.

² As with history, so with grammar, geography, antiquities, etc. What is read in class should be a skeleton only; minor details should be mastered as they occur in reading. Who that has ever tried to read through long grammars continuously, has not found himself baffled? In antiquities Bojesen's books are long enough; Adam, Ramsay, Becker, K. F. Hermann, too long, except for reference. Boys are now left to pick up antiquities from dictionaries only; no wonder that they never gain a general view of the subject.

³ Here I can appeal to the high authority of Mr Johnson

etc., and a first view gained of the post-apostolic literature, and of the Greek and Latin hymns.

The rank of modern languages in education must vary with circumstances. The Dutch, who cannot travel many miles without a second tongue, commonly learn German, English and French ; but I have heard Dutch parents lament the time which the 'talen' engross. An English statesman envies the German waiter his polyglot acquaintance with the terms of his trade, cork-screws and boot-jacks, cutlets and sausages¹. 'Servants and couriers,' retorts Max Müller,

(*Essays on a liberal education*, 334): 'It is a shameful thing... to leave English Churchmen in ignorance of Augustine, and Benedict, and Anselm.' Compare pp. 347—349, on the interest which boys take in theology. They will (p. 350) 'take Church history and hagiology in any form, and to any extent. This is in truth a literary teacher's widest and most fertile field.....It is indeed melancholy to observe how ignorant clergymen are of ecclesiastical biography, an ignorance which can be justly traced to colleges, and so back to schools; nor is there any branch of literature, which he, who has in these pages undertaken to speak of early philosophizing, would more zealously encourage.' My experience, as boy and master, confirms this: as a boy I studied Butler, Hooker and other divines; as a master, I have found boys interested in Augustine's *Confessions*, the *Octavius* of Minucius Felix, Tertullian's *Apology* and *Testimony of the Soul*. Mr Lowe (*Primary...Education*, 14) complains that the 'Christian religion [in public schools]...was put by to Sundays and dismissed in a very short time.' Mr Sidgwick (*Essays on a liberal education*, 90 n.) seems to recommend the study of Hebrew at schools. There ought at least to be an opportunity of acquiring it.

¹ *Primary and classical education, an address delivered*

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³ H. H. Almond, 34 seq.

history of his quadruped and feathered parishioners, of Joyce and Mrs Marcet and *Glaucus*, even of Bingley's *Animal Biography*, proves the existence of a real want. A warning is supplied by Pinnock's catechisms, the school geographies¹, the publications of the Irish Educational Board², and the Indian Civil Service Examination³. Do not ram down into boys' memories all the 'clumsy names' with which a syllabus of botany bristles; let naturalists be content to bring their pupils face to face with Nature, and tell their tale plainly, and it will be as seductive as the feats of 'The Heroes'.

They must mourn Mr Tennyson's wasted life⁵, who

¹ Which perpetuate the details of statistics, never accurate, absurdly false after the year of publication.

² Whose 'Readers' for the agricultural poor contain dreary accounts of the processes of agriculture, written in Blue-Book dialect.

³ H. H. Almond, 19, 20: 'A friend of mine, now in India, told me that, acting under good advice, he got up all the minor characters in Shakespeare's plays.....The same friend "scored high" for geology. I asked him where he had wielded his hammer to get his knowledge of the subject. He told me that he had never examined a rock in his life, and didn't know a fossil when he saw one! Now this is knowledge! this is what is called useful, and set up by Mr Lowe and his fellow doctrinaires as something very much exalted above the trained and ready power which wins an Oriel or a Balliol fellowship.'

⁴ See the article *Naturwissenschaften* in Schmidt's *Encyklopädie des Erziehungswesens*, v 920—970; Mr Johnson in *Essays on a liberal education*, 324 seq.

⁵ R. Lowe, *Primary and classical education*, 19: 'I do not

despise the translation of *Hyperion*¹, and the chief contributions to *Sabrinæ Corollæ*² and *Arundines Cami*. It has been truly said, that Mr Jebb's edition of Sophokles bears the impress of his skill in composition; he *could not* be guilty of such errors in grammar and metre as we frequently meet even in learned German publications³. Nearly every *Elementarbuch* which I have used in compiling these pages shews the lack of a subtle discrimination of the truly classical from the debased in language; in one volume, several times reprinted, I find *ov* with the imperative. Plainly the German-Greek dictionary has been used in composition, a treacherous help which our best schools discourage. The claim of superior scholarship, asserted for Englishmen by Dr Donaldson in his *Classical*

think the history of poets is so prosperous that the end and object of mankind should be to make as many young people as possible poetasters.'

¹ Mr Merivale, in an eloquent sermon preached at the opening of a hall for Dedham school (London, Simpkin), discusses the ideal, 'success in life', *rem, quocunque modo rem*, held up by Mr Lowe in his Edinburgh philippic. The preface contains a highly encouraging statement of the progress of classical education in the district.

² Seyffert, a most capable critic, in a review of this work, mourned, if I may trust my memory, the comparative neglect of verse composition in Germany.

³ See Wagner's edition of the tragic fragments; Heinrich corrupted a line in Juvenal by making *adhuc* a spondee; Corssen, *Ueber Aussprache, Vokalismus und Betonung der lat. Sprache* (Leipz. 1858) i 338, makes *solve* of the 2nd conjugation.

scholarship and classical learning, is not wholly illusory. Mr Arnold (*Schools and universities on the continent*, London, 1868, 208) is an unexceptionable witness on this head: 'The best style of the best authors is not, to my mind, so well caught in Latin composition by their boys as by ours. This is more particularly the case in verse, where their best scholars often shew, I cannot but think, not only a want of practical skill (that of course is nothing), but a want of tact for what is uncouth and inadmissible, which one would not have expected of people who know the Latin models so well. The same is true, in a less degree, of their prose.'

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etc., and a first view gained of the post-apostolic literature, and of the Greek and Latin hymns.

The rank of modern languages in education must vary with circumstances. The Dutch, who cannot travel many miles without a second tongue, commonly learn German, English and French ; but I have heard Dutch parents lament the time which the 'talen' engross. An English statesman envies the German waiter his polyglot acquaintance with the terms of his trade, cork-screws and boot-jacks, cutlets and sausages¹. 'Servants and couriers,' retorts Max Müller,

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winning a mark for it, if correct. The weariest hours in the week became the liveliest; every boy in the form was put on his mettle; impositions were driven out by eager work. 'Yes, this is right.—No, that won't do.' 'Why not?' 'This *a* is long; that verb ought to be in the plural, that noun in the dative; this verse has only 5 feet.' I never had a question asked about the delectus; the little poets were never tired of probing me. I was reading Bopp, and have drawn from boys of 13 answers to philological questions which would a few hours before have puzzled myself. Plato and Aristotle tell us, 'poets love their verses, as parents their children.' A Latin verse is a *product*; the public opinion of schools, guided by a sound instinct, honours versification as an intellectual gymnastic; many love an exercise which braces the mental thews, who neither will nor can load the memory with information, Nature having formed them proof against the utmost efforts of the crammers. Boys can and do attain to high excellence in verse¹; it is the earliest

¹ See Professor Conington in the *Contemporary Review* for January, 1868, and Mr Church *ibid.* May, 1868. Many years ago I heard an epigram by a Rugby boy, on the thesis, *Credula simplicitas*:

'Credere nil sapiens, amat omnia credere simplex,
scilicet hic aliis credulus, ille sibi.'

It would be hard to find a boyish product, costing as little labour, of more intrinsic worth than such a couplet. There must be

discipline of the critical faculty ; it is the most humane 'introduction to prose composition.'

Who does not remember the *Apology for Smectymnuus*? 'I had my time, Readers, as others have, who have good learning bestow'd upon them, to be sent to those places, where the opinion was it might be soonest attain'd; and as the manner is, was not unstudied in those authors which are most commended; whereof some were grave orators and historians, whose matter methought I lov'd indeed, but as my age then was, so I understood them; others were the smooth elegiack poets, whereof the schooles are not scarce, whom both for the pleasing sound of their numerous writing, which in imitation I found most easie and most agreeable to nature's part in me, and for their matter, which what it is, there be few who know not, I was so allured to read, that no recreation came to me better welcome.'

I have seen it stated that Latin verse composition spoils English prose. The names of Sir T. More, Walter Haddon, Milton, Cowley, Addison, Jortin, Porson, Merivale, may 'abridge the noble sweep' of this censure; those who would, at least cost of time, learn what Latin verse has done for that nation which

some vigour in that which can take such lasting hold of the memory.

has most highly esteemed it¹, may consult *P. Hofmanni Peerlkamp liber de vita doctrina et facultate Nederlandorum qui carmina Latina composuerunt*. Ed. 2. *Harlemi*, 1838.

The broad shield of Grotius would of itself repel all missiles hurled against the Muses and Camenae². Yet if I plead for this study, it is on behalf of those who, like myself, have no special aptitude for it. I could emulate Hamlet and the Latin Hyperion with equal chance of success. For several years I have not written a verse; but during my school career, till near its close, no occupation had greater charms for me: I constantly wrote exercises twice or three times the required length, committed to memory several thousand lines of verse, including a Greek play, Horace's odes, and a Georgic, and thumbed the *Corpus poetarum* from Lucretius to Ausonius³. Per-

¹ The Latin poets fill a recognised place in every history of Dutch literature.

² Copleston's answers to the *Edinburgh Review* contain an admirable defence of composition, both prose and verse, and of classical studies. Mr Lowe has only repeated a tirade, which issued from Edinburgh 50 years ago, and was instantaneously crushed.

³ Of Ausonius I have elsewhere spoken. Here let me ask: In what author do we trace so clearly the transmutation of Latin, in vocabulary, syntax, prosody? Where do we gain so lively a view of the literary, indeed academic, life of the day? The artistic merit of Ausonius, patent as are his faults, is not

haps no single volume, except the Bible, embraces so many ages of literature, and reflects so clearly the changes of a nation's life. I was led to buy and study not a few English poets; Shakespeare I read through, which I have not done since¹; Milton's verse, English and Latin, I nearly knew by heart. This last gain is not secured by translation, the only kind of verse which Mr Almond (p. 13) would retain.

Upon the whole I would suggest: Practise first translation into English, then into Latin verse; let those alone who shew promise be promoted to original verse, and give them ample time; let themes be the last exercise attempted, and that very rarely. Above all things let diligence have free play; scope to 'ruminate' (as it has been well called); heart for extra work, done spontaneously, *voor de aardigheid*, 'for fun.'

small: to this day I remember, after the lapse of more than a quarter of a century, Scaliger's verdict on the Mosella, *Poëma valde bonum, et quovis magno poëta dignum*. A monograph on the works and life of Ausonius, in all their aspects, is greatly needed. It is in the later authors that the chief discoveries in Latin will be made. The series of critical texts of the Latin fathers, projected by a strict Jew, Jakob Bernays, edited mainly by protestant scholars, under the direction of the Roman catholic academy of Vienna, offers a rich harvest to a Latin professor.

¹ An excellent scholar, who has urged the value of verse as a stepping-stone to prose, tells me that the same is the case with him.

Mr Almond (p. 32) applauds Mr Lowe's brilliant discovery of Volscian towns in the Campagna. I have met with two other passages containing views no less original. Surely the well-known anecdote must be true; *Thompson's* history, the exclusive possession of Mr Lowe, must teem with corrections of traditions hitherto unquestioned. 'I say there is nothing so valuable for a man as to avoid credulity... But what we are taught by this kind of study, our attention being so much placed upon words, is to take everything for granted. We find a statement in Thucydides, or Cornelius Nepos, who wrote 500 years afterwards, and we are never instructed that the statement of the latter is not quite as good as the former¹.' Certainly Mr Lowe, or rather 'Thompson', is not credulous. We, who are, remember the first verses of Catullus, the (now lost) *letters of Cicero to Nepos*, the *life of Atticus* in which Nepos laments his friend; we dare not, on these *data*, place Nepos more than 360 years after Thucydides. Elsewhere (18) Mr Lowe 'agrees with the German wit, Heine, who said—"How fortunate the Romans were that they had not to learn the Latin grammar, because if they had done so they never would have had time to

¹ R. Lowe, *Primary and classical education*, 24. Mr Almond (31) asks 'Are the higher class schools of Great Britain officered by blockheads and nincompoops?'

conquer the world.” I agree with the Roman wit who retorts ‘And a very good thing too: *Luxuria armis saevior incubuit, victumque ulciscitur orbem.*’ But let that pass. Poor Heine did not know that according to tradition (1) the Romans learnt *Greek* grammar and composition, and St Augustine found Greek grammar very much harder than Latin; (2) the one Roman who conquered the world, also wrote a Latin grammar. ‘Thompson’ knows better; the Roman gentlemen were not *docti sermones utriusque linguae*; Caesar did not write ‘Of Analogy’, when crossing the Alps.

Mr Lowe’s statements will have little weight with any critical reader. He is one of those, once enlisted in the ranks of learning, who have ceased to regard study as their vocation, day-labourers of letters, condemned to discourse at a moment’s warning on the topic of the moment, χρηματιστὰι¹ ἀπο

¹ R. Lowe, *Primary and classical education*, 29 ‘our public schools...are really adventure schools, kept by masters for their own profit.’ Arnold used to say ‘It is not necessary that this school should consist of 500, or of 200, or of 10; but it is necessary that it should be a school of Christian gentlemen.’ Mr Lowe seems to know a profession which labours for the public good out of a purer patriotism. It is greatly to be regretted that the Schools Inquiry Commissioners encourage the sordid temper which Mr Lowe denounces, by their recommendation that schoolmasters be paid mainly by results, viz. by the vulgar, palpable result of a crowded school. What

φαινομένης σοφίας ἀλλ' οὐκ οὔσης, forbidden to devise a κτῆμα εἰς αἰὲν by the daily demand of ἀγωνίσματα εἰς τὸ παραχρῆμα ἀκούειν¹. But one of loftier aims, known beyond this country for his willingness to bear the heavy burden of the age, has thrown down the gauntlet to all Cambridge residents², to all, that is to say, except 'the handful of professors.' Mr Seeley's name will go far to prove his charges to the outer world, while the victims of his gaily brandished scourge will leave his discipline sorer rather than wiser men.

'It is bad enough,' cries Mr Seeley (p. 162), 'that our youth should resort to the shades of Academe

schoolmaster has trained more independent scholars than Dr Kennedy with 110 or 120 boys?

¹ See Mr Pattison, *Suggestions* etc. 294, 295. Mr Goldwin Smith's objections to this description would have weight, if all critics were as disinterested as Mr Smith, if they, like him, wrote under a sense of responsibility, and on subjects familiar to them.

² *Essays on a liberal education*, 162: 'It is only persons ignorant of the facts who will consider this description exaggerated.' Mr Seeley will have no difficulty in believing that residents add to their universal ignorance particular ignorance 'of the facts.' The description represents 'men of the greatest ability and promise' as saying to themselves: 'it is my business now to narrow my mind and for three years to consider not what is true, but what will be set; not Newton or Aristotle, but papers in Newton or papers in Aristotle, and to prepare, not for life, but solely and simply for the Senate-House.'

simply to seek marks, but it is worse still that the Platos of Academe should teach and earnestly preach that marks are the *summum bonum*.¹ The term 'Platos of Academe' is afterwards defined; it means (p. 163) 'the teaching class in general', which holds up 'success in an examination as the principal object of study.' If Mr Seeley had not thus explained himself, I should not have recognised myself under either description, as a Plato of Academe, or as one whose *τέλος* is marks¹.

Mr Seeley speaks for all of us, resident teachers in the university; what evidence he has respecting the pursuits and the ideal of my colleagues, I cannot say; I have a right to ask him to prove his words respecting me in particular. The thoughts and conversation of my undergraduate associates did not run on marks or fellowships; their time was not so engrossed by preparation for the tripos, that they could not devote

¹ Mr Seeley elsewhere describes residents as wholly destitute of 'ability' and 'sense of duty.' See p. 151 'In fact, if the conditions of original research are leisure and ability, a limited field, a sense of duty, and rewards in reputation and money proportionate to exertion, there is no class at Cambridge, except the professors, that possess them in any moderate degree'. When a man calls you a fool and a knave, how can you argue with him? Else one might suggest, that these reproaches, a new *Σπαρτῶν γένος*, are fratricidal. If we lack 'ability' for original research, 'a sense of duty' would make us abstain from it.

three or four hours a day to modern languages, to general literature, to the controversies of the time; Coleridge, Whately, Mill, Newman, Hare, Maurice, Thirlwall, were names more familiar to us than those of any trainers for a 'paltry examination.' Once only, as I remember, was I urged to 'cram' hard passages in certain Greek authors, which authors I had repeatedly read as wholes; to please my tutor I copied the lists, but neither by me, nor by any pupil of mine, have they ever been turned to account. As with the learner, so with the teacher. As applied to my principles and practice as a lecturer, Mr Seeley's 'description' is neither more nor less 'exaggerated', than the statement that the French defeated the English at Waterloo. He makes me 'teach and earnestly preach' doctrines on which I call anathema. I do not know one college tutor or lecturer who ministers to a morbid curiosity about the chances of the Senate-House; if there are fortune-tellers among us, it is among private tutors that they must, to the best of my belief, be sought.

Mr Seeley desires (p. 150) that 'an able man' should 'lecture on Aristotle for 10 years,' then 'his lectures will soon become first-rate, instead of second-rate.' He imagines that German professors are in fact thus tethered to one author; if he will examine the schemes of lectures in German universities for

a series of years, he will change his opinion. However I entirely concur with him and many other writers in the belief, that the teaching power of the university is at present wasted, and that the time has come for reorganising lectures on a university basis.

Mr Seeley forgets, when comparing resident fellows either with non-residents, who need do no more for their college than for their banker, or with German professors, that residents are greatly occupied with university and college business, with clerical duties, with examinations. An examiner in the non-gremial examinations must mark 1700 English essays; if much engaged in this way, he will have little time or energy left for the easier and more remunerative functions of an author.

I will not yield to Mr Seeley in admiration of German research; yet gratitude to foreigners need not have blinded him to his own countrymen's merits¹. Take the present governing body of Trinity College, its master and eight seniors, and take the first nine professors you meet in the list of any university; compare their literary performance and promise both; I think that the odds will be in favour of Trinity.

¹ A German professor of deserved note once said to me: 'We must publish a book every two or three years, or people ask, *Is the man dead?* I believe there is more disinterested love of learning in your country.'

Mr Seeley tells the world (p. 149): 'As the habit and fashion of original production has long gone out; as no one beyond the handful of professors regards it as lying within his functions to extend the bounds of knowledge, all the arrangements which might facilitate production are neglected.' When he wrote these words, Mr Seeley either was acquainted with Mr Munro's *Lucretius*, or he was not; were I a Latin professor, I would choose the latter horn of the dilemma.

One argument of Mr Seeley's has been honoured by the approbation of Mr Pattison (*Suggestions* etc. 337); 'What avail all the beauties of the classics to those who never attain to appreciate them?...If you are a parent, and think that your son is not fit to go to Cambridge,...you do not send him part of the way to Cambridge; you do not send him to Royston or Bishop-Stortford.' This seems to me identical with the proposition, 'No bread is better than half a loaf.' I have heard tradesmen express their gratitude for the training of a classical school; they had found it of practical benefit in after life. But Mr Hawtrey's experience with mechanics' sons is conclusive (*A Narrative-Essay* etc. 22): 'The boys like their Latin lesson; they are interested and animated by it; a little knowledge of Latin they find a great help in pulling English words to pieces; and they analyse the structure of sentences in the English fashion all

the better from parsing their Latin lesson.' Children who know neither Greek nor Latin listen with eager attention to a comparison of the Greek and Latin alphabet¹.

One happy result of the inquiries which are probing the foundations of faith and morality is to prove that learning and science are matters of direct practical importance². For two centuries most non-conformists have been cut off from the universities, and in great measure from classical training; now they have returned to us, and carry back to their communions traditions of scholarship which the urgent needs of the time will not suffer to expire. Never was an age less able to avail itself of lord Houghton's well-meaning indulgence (*Essays on a liberal education*, 382): 'It is notorious³ that works of the

¹ See Mauermann, 'vom Nutzen der latein. Sprache für Nichtstudirende. Görlitz, 1805.' 4to. As I write these words my gyp says to me, 'Of course my boy could do nothing without learning Latin.' The lad is in a druggist's shop.

² Richard Rothe, *Theologische Ethik*, III 755 'Dass die Spekulation etwas höchst "praktisches" ist, kann heutiges Tages jedem Gebildeten anschaulich werden. Wer nur ein wenig nachdenkt, muss sich selbst sagen, dass unser jetziger allgemeiner Lebenszustand sie als ein tiefes Bedürfniss fordert, dass ein wirklich gemeinsames *Grundwissen* grade zu den am schmerzlichsten gefühlten Desiderien unsrer gegenwärtigen Zustände gehört.'

³ Not so notorious to Madame Bunsen, who writes (*Memoirs of Baron Bunsen*, I 29): 'Göttingen, where at Easter of the

value of Baron de Bunsen's "Bibelwerke" (*sic*)... have been produced without any assumption of Oriental scholarship. But there has come to seem something incongruous or offensive in any man's assuming to know or care about classic objects or classic letters, without having been taught to construe Greek and Latin.' Hobbes took the same ground long ago, with little result (*Behemoth* 148, cf. 236, 242): 'Now...we have the Scripture in *English*, and preaching in *English*, I see no great need of Latin, Greek and Hebrew.' No act of Julian is more deplored by his heathen panegyrist than that 'inclement' decree, 'worthy to be buried in everlasting silence,' by which he forbade Christians to teach 'Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isokrates, Lysias.' Few remains of Christian antiquity are held in greater honour than the discourse in which Basil¹ urges Christian youth 'to

following year, 1812, he was appointed teacher of Hebrew in the highest form of the school.' Add i. that most of the *Bibelwerk* is due to Kamphausen and Holzmann, both Hebrew scholars, as indeed in Germany every divine must be, more or less; ii. that the book has disappointed Bunsen's friends and foes alike; everybody must see that it can never circulate by hundreds of thousands of copies, as he fondly hoped. I only remember five voices, those of Rothe and Ewald, of Gelzer and Nippold, with that of Dr Williams, raised in its favour, and the approbation of the first two was confined to the design and spirit of the book, which no one will condemn.

¹ See Doergens, 'Der heil. Basilius und die Classischen Studien, Leipz. 1852.'

gather honey, like bees,' from the books of the heathen. The science of criticism grew up in Christendom, and in the service of the Christian scriptures; and whenever religion has revived, learning has revived with it. 'A Bushop that now liveth,' says Ascham¹, 'a good man, whose judgement in Religion I better like, than his opinion in perfitnes in other learning, said once unto me: we have no nede now of the Greeke tong, when all things be translated into Latin². But the good man understood not, that even

¹ *Scholemaster*, 151.

² See *ibid.* 244—248, Lord Houghton's argument in the mouths of the obscurantists. '*Erasmus*. The translation of the Greek is corrupt. *Magister Gingolph*. Corrupt? and was not St Jerome as good as (*non valebat bene sicut*) you?' Again: 'If Erasmus and Reuchlin say that they know Greek and Hebrew, you are to answer that such learning is not cared for by divines. For Holy Scripture is sufficiently translated, and we need no other translations. Or rather we ought to avoid learning these languages, to shew contempt for the Greeks and Jews.' Richard Croke, in his very interesting lectures as Greek professor at Cambridge (Paris, 1520), proves from Augustine that divines must study Greek and Hebrew in order to understand the Bible, and amend the received version. 'Some will mutter, that all Greek books have long since been turned into Latin. What then? tell me, learned Sir (if I may call you learned "*qui tam impie deliras*") what will you do when versions disagree? Must you not, as Augustine bids, recur to the Greek original?' So Tyndall: 'olde barkyng curres Dunces disciples and like draffe called Scotistes, the children of darkenesse, raged in every pulpit agaynst Greke Latin and Hebrue, and what sorrow the Scholemasters that taught the true Latin toung had with them, some beatyng the pulpit with theyr fistes for madness and

the best translation is for mere necessitie but an evill impeded wing to flie withall, or a hevie stompe leg of wood to go withall.' Often has a cry been raised against 'the gnawing worm' of pagan literature, and proofs have been at once forthcoming that learning, heathen learning, has at all times been held necessary to the church¹. Every movement has its *Sturm und*

roaryng out with open and foming mouth, that if there were but one Tirense or Virgil in the world and that same in their sleeves and a fire before them, they would burne them therein, though it should cost them their lives, affirming that all good learnyng decayed and was utterly lost sence men gave them unto the Latin tounge? Conr. Heresbach in his tract in praise of Greek quotes: 'Thomas, Scotus, Bonaventura, the subtle, seraphic irrefragable doctors, were content without Greek; why should we be wiser than they? These languages have filled the world with heresies.' A monk cried out in church, 'Of late a new language has been discovered, called Greek; beware of it, it is the mother of all these heresies;' he next said, another language was springing up, called Hebrew; 'they who learn this become Jews.'

¹ The early Quakers had the same aversion to learning as the Anabaptists. See Geo. Fox, *Journal*, 1694, fol. 15: 'As I was walking in a Field on a *First-day* morning [A.D. 1646], the Lord opened unto me, *That being bred at Oxford or Cambridge, was not enough to fit and qualifie men to be Ministers of Christ: And I stranged at it, because it was the common Belief of People.*' *Ibid.* 1281*: 'We came to *Durham*, where was a *Man* come down from *London*, to set up a *Colledge* there, to make *Ministers of Christ* [A.D. 1657], as they said: I went, with some others, to reason with the *Man*, and to let him see, "that to teach Men *Hebrew, Greek, and Latin*, and the *Seven Arts*, which was all but the *Teachings* of the *Natural Man*, was not the *Way* to make them *Ministers of Christ*. For the *Languages* began

Drang Periode, when it is confident of sweeping away

at *Babel*: and to the *Greeks*, that spake *Greek*, as their *Mother-Tongue*, the *Preaching* of the *Cross* of *Christ* was foolishness; and to the *Jews*, that spake *Hebrew*, as their *Mother-Tongue*, *Christ* was a *Stumbling-block*. And as for the *Romans*, who had the *Latin* and *Italian*, they persecuted the *Christians*; and *Pilate*, one of the *Roman Governors*, set *Hebrew*, *Greek* and *Latin* a top of *Christ*, when he *Crucified* him...And *John the Divine*...said, *That the Beast and the Whore have Power over Tongues and Languages.*” Cf. Gerard Langbaine to Selden (*Lelandi Collectan.* v 297) 8 Nov. 1653: ‘I was not so much troubled to hear of that fellow, who lately in London maintain’d in publick that learning was a sin, as to see some men...under pretence of piety go about to banish it the University. I cannot make any better construction of a late order, made by those whom we call Visitors, upon occasion of an election last week at All Souls’ Coll.’ See tracts by John Hall, Edw. Waterhouse, Seth Ward and John Webster on the outcry against the universities 1649—54.

I do not know whether the following is honest or simulated madness. K. Heinrich, ‘Nieder mit den griechischen und römischen Klassikern! Nieder mit den Gymnasien! Danzig, 1850.’

A violent controversy was raised by l’abbé J. Gaume: ‘Le ver rongeur des sociétés modernes ou le paganisme dans l’éducation. Paris 1851.’

A new edition appeared in 1852, under the title: ‘Lettres à Mgr. Dupanloup sur le paganisme dans l’éducation.’

The most effective answers to Gaume are by l’abbé Landriot: ‘Recherches historiques sur les écoles littéraires du Christianisme suivies d’observations sur le ver rongeur. Paris, 1851.’ ‘Examen critique des lettres de M. l’abbé Gaume sur le paganisme dans l’éducation. Paris, 1852.’ He proves, by a long catena of evidence, that catholic tradition sanctions the study of the classics.

See too ‘De l’usage des auteurs profanes dans l’enseignement Chrétien par l’abbé Charles Martin. Paris, 1852.’

Sometimes the ‘démagogie grecque et romaine’ has been

all that resists it; but hitherto classical studies have only gained by assaults; their one formidable enemy is security. 'Nur der verdient sich Freiheit wie das Leben, Der täglich sie erobern muss.'

Prof. Conington¹ speaks of Greek as the study most in danger of extinction; and Mr Goldwin Smith² is scarcely more hopeful. For my part, believing that the greatest achievements of philology are yet to be won, and her most powerful implements yet to be forged,—seeing the interest which education is awaken-

the bugbear to scare the timid from the ancient world. See W. Herbst, 'Das classische Alterthum in der Gegenwart, Leipz. 1852.'

¹ *Contemporary Review* for January, 1868.

² Goldwin Smith, *The reorganization of the university of Oxford*, 4: 'Subjects highly endowed may in course of time be worked out, as seems likely to be the case with classical philology before long;' p. 12: 'the Classics...have sunk in value.' See too p. 25. On the other hand, we read in p. 31: 'Though the Classics are no longer what they were in the sixteenth century, they are still perhaps the best Manual of Humanity; and they are capable of being practically enlarged in their scope and liberalized to an almost indefinite extent in the way of commentary and illustration. I must own that my experience of historical education leaves me finally under the impression that ancient history, besides the still unequalled excellence of the writers, is the best instrument for cultivating the historical sense.' p. 33: 'As languages and instruments of intellectual training the best of them [modern languages] are far inferior to the Greek and Latin, the merit of which, indeed, as organs of thought, is so preeminent that it is difficult to believe that their destinies are yet exhausted.'

ing throughout the world¹, and the prospect opened out by the Schools Inquiry Commission to both sexes in England,—counting the many histories, translations, commentaries, which have issued from the English press in this century, more than in any other, and weighing the assailants of classical studies against their defenders,—taught by the experience of the continent that the deeper church controversies go, the more indispensable does learning become to the clergy, —I hold with Max Müller that ‘educationally and socially’ the study of antiquity is ‘more important than ever it was,’ and with Rothe² that no substitute can ever be found for it.

¹ Das höhere Schulwesen in Preussen. Historisch-Statistische Darstellung...herausgegeben von Dr L. Wiese. Berlin. 1864.

Forslag til en forandret Ordning af det høiere Skolevæsen. 2 pts. 1. Project of a law with reasons for it. 2. View of education in foreign countries. pp. 502 and 688. 8vo. 3 Thlr. 15 Ngr. (Leipzig, Alb. Fritsch. 1867).

De l'enseignement secondaire en Angleterre et en Écosse. Rapport... par J. Demogeot et H. Montucci. Paris, 1868.

² R. Rothe, *Theologische Ethik*, III 338, 339 ‘Eben weil die Bildung zur Humanität ist, liegt in dem Studium der alten classischen Literatur und Kunst ein durch nichts zu ersetzendes Bildungsmittel. Nirgends sonst in der Geschichte tritt uns eine so objective und reine Erscheinung der universellen Humanität in ihrer Natürlichkeit entgegen. (Wie sich dies geschichtlich motivirt, darüber macht schon Kant, *Krit. d. Urtheilskraft*, S. 225 [B. 7.] interessante Bemerkungen). Uns Modernen in unsrer Subjectivität ist es in hohem Grade heilsam, uns in der Objectivität des antiken Geistes zu bespiegeln.’ See *ibid.*

On one point, in which our scholarship seems clearly at fault, I have touched in § 146 n. 15. It is time to obey the call of Kidd¹: *Apagē ergo ista inficeta saeculi decimi et quarti additamenta*. He is indeed speaking only of the false quantities committed upon the vulgar names of the vowels E, O, Y, Ω, but he might have said nearly the same of those names rightly pronounced; certainly they were wholly unknown to the ancients, and it has been lately proved², that the termination ψιλόν is opposed, not to δασύ (as *smooth* to *aspirate*), but to δίφθογγον; for instance, the question is asked, 'how, whereas γαῖα is written with a diphthong, γέωλοφον, its compound, comes to be written with the bare E³?' So κενός is opposed to καινός, the one being written διὰ τοῦ ε ψιλοῦ, the other διὰ τῆς αἰ δίφθογγου. Y was distinguished from OI in the same manner; and sometimes from EI, H, I, YI. We need no other proof that the names *Epsilon* and *Upsilon*

766, the remarks on the conflict between *Humanismus* and *Realismus*; 767 'In den Gelehrtschulen muss, weil die Wissenschaft wesentlich Sprachwissenschaft ist, das Fundament des Unterrichts für immer das Sprachstudium bleiben.'

¹ Dawes, *Misc. Crit.* (Lond. 1827), 35. Cf. 33—37, 230—236, 630, 631.

² By K. E. A. Schmidt, *Beiträge zur Geschichte der Grammatik des Griechischen und des Lateinischen*. Halle, 1859, art. II. pp. 51—79, *Die Benennungen der griechischen Buchstaben*.

³ Schol. Theokr. i 12 πῶς τῆς γαῖας δίφθογγογραφουμένης ψιλογραφείται τὸ γέωλοφον;

first appeared in days when the vowel sounds were confused. There would be no difficulty in returning to the ancient names of these vowels, especially as $\hat{v}$ and $\hat{w}$ would bear the same names that they do in English. Sacred associations may plead for *Omega*, yet Prudentius sang

" $\text{Αλφ}\alpha$ et Ω cognominatus, ipse fons et clausula
omnium, quae sunt, fuerunt, quaeque post ventura sunt;
and Paulinus,

" $\text{Αλφ}\alpha$ itidem mihi Christus et Ω .

In concluding this tedious preface, I would ask the masters of our schools to pay more attention to the history and theory of education than they have commonly done. Books like von Raumer's history, and the *Encyklopädie des gesammten Erziehungs- und Unterrichtswesens...hrsg...v. K. A. Schmid* (Gotha, Besser, 1859 etc.) should be in every school library. A scholar, familiar with the history of learning, would do service by reprinting (with elucidations) Milton's tract on education, John Dury's *Reformed Schoolmaster*, even the visions of Cowley, Pett and others, when men's minds were stirred by the aspirations of the nascent Royal Society, the bold PLUS ULTRA of Joseph Glanvil.

J. E. B. M.

CAMBRIDGE, 1 May, 1868.

ERRATA.

In some places accents have been broken off in working ;
these are not noticed.

P. 4 § 6 n. 10, *read ἦσται.*

P. 6 § 9 l. 3, and p. 102 last line, *read Μίνω.*

P. 9 l. 5, *read ἐξάψεις.*

P. 16 l. 11 up, *read Σιδηρώ.*

P. 71 l. 17, *read Μύνδον.*

P. 80 l. 4 up, *dele ⁴.*

—— 3 up, *for ² read ¹.*

P. 118 l. 11, *read χρεμετίσαντος.*

Add to glossary :

Κελαυαί, ὦν, al, a city in Phrygia, afterwards Apameia § 3.

FIRST GREEK READER.

I.

FIRST DECLENSION.

§ 1. Πηγή καὶ ῥίζα καλοκάγαθίας ἐστίν¹ ἡ παιδεία. — Ὁμοφροσύνη φιλίαν ποιεῖ². — Διὰ ὁμονοίας καὶ ἀνδρείας ἡ ἐλευθερία φυλάττεται³. — Ἀπόλλων τὴν κιθάραν καὶ τὴν μουσικὴν ἐξεύρεν⁴. — Πυθαγόρας τὴν μέθην μανίας μελέτην ἐκάλει⁵. — Πλούτος μᾶλλον⁶ κακίας ἢ καλοκάγαθίας ὑπηρέτης ἐστίν. — Ὁ σοφὸς ἡσυχίαν ἄγει⁷ ἐν ταῖς συμφοραῖς. — Ἰσοκράτης πικρὰν⁸ ὀνομάζει⁹ τῆς παιδείας τὴν ῥίζαν. — Ἡ τύχη παντοίαις μεταβολαῖς¹⁰ χαίρει¹¹. — Ἡ σωφροσύνη ἐστὶν ἐγκράτεια ἡδονῶν καὶ ἐπιθυμιῶν. — Οὐδέν¹² ἐστὶν οὔτε τέχνη ἄνευ μελέτης, οὔτε μελέτη ἄνευ τέχνης. — Πᾶσα ἐπιστήμη ἄνευ δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία, οὐ σοφία φαίνεται¹³. — Κοινωνία ἐστὶ καὶ σπουδῆς καὶ παιδιᾶς τὸ συμπόσιον. — Ὁ Σόλων ἑκατὸν ἐποίησε¹⁴ δραχμῶν¹⁵ τὴν μνάν.

§ 2. Τηρεὺς Φιλομήλα τὴν γλῶτταν ἐξέτεμεν¹. — Ἡ τῶν Αἰγυπτίων² θεὰ Ἴσις εἶχεν³ ἐμπειρίαν τῆς ἱατρικῆς ἐπιστήμης. — Ἀννίβας ἐν φυγῇ παρὰ Προυσία ἀπέθανεν⁴ ἐν τῇ Βιθυνίᾳ. — Ἀλέξανδρος τὴν πατρίαν ἀρχὴν παρὰ πολὺ⁵ ἐξέτεινεν⁶. — Ἀτρεὺς τὴν ἐν Μυκήναις⁷ βασιλείαν εἶχεν⁸. — Ἀνάχαρσις ὁ Σκύθης ἐκ Σκυθίας εἰς Ἀθήνας ἀφίκετο⁹ ἐπιθυμία⁹ τῆς Ἑλληνικῆς παιδείας. — Εὐριπίδου τοῦ ποιητοῦ ἡ μισογυνία περιβόητός ἐστιν. — Ζεὺς μετὰ βροντῶν καὶ ἀστραπῶν παρὰ τὴν Σεμέλην ἦκε¹⁰. — Χαῖρε¹¹, ὦ δυνάστα τῆσδε γῆς. — Ἡ μὲν παιδεία πηγὴ τῆς σοφίας, ἡ δὲ ἀνδρεία ρίζα τῆς δόξης ἐστίν. — Ἡ δὲ μωρία μάλιστα¹² ἀδελφὴ τῆς πονηρίας ἔφυ¹³.

§ 3. Ἀλέξανδρος¹ Ἐλενην ἐκ Σπάρτης ἤρπασεν². — Ὁ Εὐφράτης³ ποταμὸς εἰς τὴν ἐρυθρὰν θάλασσαν ἐξερεύγεται⁴. — Σπαρτιάταις αἰσχροὺς⁵ ἦν, ἐκ μάχης φυγεῖν⁶. — Θάμυρις Μούσαις περὶ μουσικῆς ἤρισεν⁷. — Διόνυσος ὁ Σεμέλης παῖς ἐν Νύσῃ ὑπὸ τῶν Νυμφῶν ἀνετρέφετο⁸. — Τὴν ψυχὴν παιδείᾳ κόσμει⁹. — Ἀριστείδης εὐσεβεῖα καὶ δικαιοσύνη καὶ φιλανθρωπία διέφερεν¹⁰. — Μαρδόνιος ὁ Πέρσης, Ξέρξου κηδεστής, διὰ τὴν ἀνδρείαν μάλιστα¹¹ ἐθαυμάζετο¹² παρὰ τοῖς Πέρσαις. — Καλλίων¹³ ἦν Ἀννίβα ἡ γνώμη, ἥπερ ἡ τύχη. — Ἡ τέχνη τὸν τεχνίτην τρέφει¹⁴. — Ἔστι¹⁵ τοῦ κριτοῦ τῆς ὀργῆς ἀπέχεσθαι¹⁶. — Ἐν Κελαιναῖς ἦσαν πηγαὶ τοῦ Μαρσύου. — Οἱ ναῦται τῷ βορρᾷ θύουσιν¹⁷.

§ 4. Ζεὺς ἐκ τῆς κεφαλῆς τὴν Ἀθηνᾶν ἔτεκε¹. — Τὴν τεκτονικὴν τέχνην Ἀθηνᾶ προσάπτουσι². — Φᾶσις ποταμός ἐστι τῆς Κολχικῆς γῆς. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς ἐκρίθη³. — Αἱ ἐλᾶαι τῆς Ἀθηνᾶς⁴ ἱεραὶ ἦσαν. — Λακράτης ὁ Θηβαῖος ἐν ταῖς μάχαις λεοντὴν ἐφόρει⁵. — Ἡ μὲν Ἰωνικὴ φιλοσοφία ἀπὸ Θαλοῦ ἤρξατο⁶, ἡ δ' Ἰταλικὴ ἀπὸ Πυθαγόρου. — Αἱ ἱεραὶ ἐλᾶαι τῆς Ἀθηνᾶς, αἱ ἐν τῇ Ἀθηνῶν ἀκροπόλει⁷, μορταὶ ἐκαλοῦντο⁸. — Λέγουσιν⁹ Ἑρμῆν παλαίστρας εὐρετὴν γεγονέναι¹⁰. — Οἱ Κέλται τὰς θύρας τῶν οἰκιῶν οὐδέποτε κλείουσιν¹¹. — Στοὰν ἐν Ἀθήναις ἀπὸ τῶν γραφῶν ποικίλην¹² ὀνομάζουσιν¹³. — Εὐριπίδης ἦν μαθητὴς Ἀναξαγόρου. — Ξενοκράτης τῆς ἡμέρας ὥραν μίαν ἀπένεμε¹⁴ τῇ σιωπῇ. — Οἱ Ἑρμαῖ ἄκωλοι¹⁵ ἦσαν.

II.

SECOND DECLENSION.

§ 5. Πενία ἐστὶ τρόπου διδάσκαλος. — Τὸ σκῆπτρον σύμβολόν ἐστι δυναστείας. — Πλούτῳ ἀπίσκει¹. — Νεῖλος ποταμός ἐστι τῆς Αἰγύπτου. — Ταῖς ἡδοναῖς ἀκολουθοῦσι² πόνοι καὶ λύπαι. — Θεραπεύεται³ ἡ ψυχὴ καλοῖς λόγοις. — Οἱ σοφοὶ κρύπτουσι⁴ τὰς οἰκείας βλάβας. — Λύπαι ἀνθρώποις νόσους τίκτουσιν⁵. — Ἀλέξανδρος ἐπὶ Γρανίκῳ ἐκράτησε⁶ τοὺς Πέρσας. — Ζεὺς δεσπότης ἦν τῶν θεῶν καὶ τῶν ἀνθρώπων. — Καλόν ἐστι τοῖς ἐγγχωρίοις νόμοις ἔπεσθαι⁷. — Οἱ Ἀθηναῖοι θεαταὶ μὲν

τῶν λόγων ἐγένοντο⁸, ἀκροαταὶ δὲ τῶν ἔργων. — Ὁ λόγος ψυχῆς εἰδωλόν ἐστιν. — Ὁ Ζεῦξις ἐποίησεν⁹ Ἴπποκένταυρον ἀνατρέφουσιν¹⁰ παιδίῳ Ἴπποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ. — Οἱ σοφισταὶ ἀργυρίδιον καὶ χρυσίδιον τὸν πλοῦτον ἀποκαλοῦσιν¹¹.

§ 6. Κῦρος ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην στρατεῖαν ἐποίησατο¹. — Τὰ καλὰ ἔργα ἐπαίνου ἐστὶν² ἄξια. — Ἐν Ἀλικαρνασσῶ τὰ τῆς Καρίας βασιλεία ἦν³. — Λιβύη ἀγρίων θηρίων πληθύει⁴. — Ἡ Ἰνδικὴ χώρα διττοὺς καρποὺς καθ' ἕκαστον ἐνιαυτὸν ἐκφέρει⁵. — Ἀλέξανδρος ἀποθνήσκων⁶ Περδίκκα⁶ τὸν δακτύλιον ἀπέδωκεν⁷. — Ἡρακλῆς ῥόπαλον καὶ λεοντὴν ἐφόρει⁸. — Τριπτόλεμος τὸν πυρὸν καθ' ὅλην τὴν οἰκουμένην κατέσπειρε⁹. — Ἀκινάκης καὶ Ζάμολξις Σκυθῶν ἦτην¹⁰ θεῶ. — Ἐκ τῆς ἐν Αἰδοῦ¹¹ τριόδου φέρετον¹² δύο ὁδῶ, ἡ μὲν εἰς μακάρων¹³ νήσους, ἡ δὲ εἰς Τάρταρον. — Τῷ ξένῳ τῷδε, Γοργίας τε καὶ Πῶλος, σοφῶ μὲν καὶ φίλῳ ἐστὸν ἐμῷ, ἐνδεεστέρω¹⁴ δὲ παρρησίας. — Καλὸς παρρησίας θησαυρὸς¹⁵ εὐγένεια.

§ 7. Φινεὺς ὁ μάντις τοῖς Ἀργοναύταις τὸν εἰς Κόλχους πλοῦν ἐμήνυσεν¹. — Ζεὺς Γανυμήδην θεῶν οἰνοχόον ἐν οὐρανῷ κατέστησεν². — Ἡρακλῆς Τυνδάρεφ τὴν τῆς Λακωνικῆς βασιλείαν παρέδωκεν³. — Οἱ τὰς τίκτουσιν⁴ ὡὰ δώδεκα, καὶ ἐκλέπουσιν⁵ ἐν τριάκοντα ἡμέραις. — Νουμᾶς πρῶτος νεὼν Ἑστίας Ῥωμαίοις ἰδρύσατο⁶, καὶ παρθένους ἀπέδειξεν⁷ αὐτῇ θυηπόλους. — Ἡρακλῆς τὴν νῆσον Κῶ ἐπόρθησεν⁸.

— Γέλων ὁ Συρακοσίῳν τύραννος μετὰ τὴν ἐν Ἰμέρᾳ ναυμαχίαν τοῖς λαφύροις τοὺς ἐν ταῖς Συρακούσαις νεὸς ἐκόσμησεν⁹. — Εὐγένεια καλὸν μὲν, ἀλλὰ προγόνων ἀγαθόν. — Ὁ μὲν ἕτερος¹⁰ τοῖν τυράννοιον ἀποθνήσκει¹¹ ὑπὸ τῶν πολιτῶν, ὁ δὲ ἕτερος φεύγει¹². — Ἐν Σάμῳ τῇ Ἡρᾷ πολλοὶ¹³ ταῶν τρέφονται¹⁴. — Ἀκούετε¹⁵, λεῶ. — Παρὰ τοῖς Ἀθηναίοις οἱ τάφοι πρὸς ἔω ἔβλεπον¹⁶. — Οὔτε ἵππῳ χωρὶς χαλινού, οὔτε πλούτῳ χωρὶς λογισμοῦ δυνατὸν¹⁷ ἀσφαλῶς χρήσασθαι¹⁸. — Χρυσὸς αἰὲ δόλος ἐστὶ καὶ ἄργυρος ἀνθρώποισιν¹⁹. — Ἐν οἴνῳ ἀλήθεια.

III.

THIRD DECLENSION.

a. SIMPLE.

§ 8. Σωκράτης τὴν νόσον ταραγμὸν σώματος ἔλεγεν¹. — Οἱ Ἀθηναῖοι Σόλωνα διὰ τὴν σοφίαν καὶ τὴν ἀρετὴν πάνυ ἐτίμων². — Ἡρακλῆς ἐπὶ ἀνδρείᾳ καὶ σώματος ῥώμῃ θαινμάζεται³. — Οἱ μετὰ Λεωνίδου Σπαρτιᾶται⁴ καλῶς ἐτήρουν⁵ τοὺς τῆς πατρίδος νόμους. — Φαρνάβαζος Κόνωνα τὸν Ἀθηναῖον ἐπέστησεν⁶ ἡγεμόνα τοῦ βασιλικοῦ στόλου. — Ὁ Ἑλληνικὸς στόλος ἐν Σαλαμῖνι τοὺς βαρβάρους ἐνίκησε⁷. — Ἄργος ὁ πανόπτης ὀφθαλμοὺς εἶχεν⁸ ἐν παντὶ⁹ τῷ σώματι. — Οἱ Ἀρεοπαγῖται ἐν νυκτὶ¹⁰ καὶ σκότῳ ἐδίκασον¹¹. — Ἐγκράτειαν νόμιζε¹² ἀρετῆς εἶναι κρηπῖδα. — Χεὶρ χεῖρα νίξει¹³. — Μήτε ἐν ἰχθύσι φωνήν, μήτε ἐν ἀπαιδευτοῖς ἀνθρώποις σοφίαν ἐπι-

ζήτει¹⁴. — Γὺψ κόρακα ἐγγυᾶται¹⁵. — Ἐλέφαντα ἐκ μυίας ποιεῖ¹⁶. — Δίς παῖδες¹⁷ οἱ γέροντες. — Ἡ φύσις τοῖς πατράσι τοὺς παῖδας μᾶλλον¹⁸ ἢ τοῖς παισὶ τοὺς πατέρας ἐπιτάττει¹⁹ φιλεῖν²⁰.

§ 9. Μετ' Ἀγαμέμνονος οἱ Ἕλληνες ἐπὶ Τροίαν ἐστράτευσαν¹. — Εὐρώπη ἡ² Ἀγήνορος ἐγέννησε³ Μίνωα, Σαρπηδόνα, Ῥαδάμανθυν. — Ἀλέξανδρος τῇ Θηβαίων ἀπωλείᾳ ἐφόβησε⁴ τὴν Ἑλλάδα. — Τὴν Ἀρτεμιν οἱ μυθογράφοι κυνηγέτιν καὶ θηροκτόνον καὶ ἐλαφηβόλον καὶ ὄρεσίφοιτον παρεισάγουσιν⁵. — Γῦπες Τιτυοῦ⁶ τὴν καρδίαν ἐν Ἀιδου⁷ ἥσθιον⁸. — Ζεὺς ἐν τῇ Κρήτῃ ὑπὸ Κουρήτων καὶ Νυμφῶν ἐτρέφετο⁹. — Κρήτες καὶ Λακεδαιμόνιοι συμποσίων ἀπείχοντο¹⁰. — Ἀρτεμις τὴν τῶν νηπίων παίδων θεραπείαν εὔρε¹¹. — Τέττιξ μὲν τέττιγι φίλος¹², μύρμηκι δὲ μύρμηξ. — Χαλεπόν¹³ ἐστι λέγειν¹⁴ πρὸς γαστέρα, ὧτα οὐκ ἔχουσιν¹⁵.

§ 10. Ἡ γλαῦξ τῇ Ἀθηνᾷ ἀνέκειτο¹, ὁ δὲ ἵππος τῷ Ποσειδῶνι. — Ἀχιλλεὺς παρὰ Χείρωνι τῷ Κενταύρῳ μυελῷ λεόντων ἐτράφη². — Πλάτων ἔλεγε³, τοὺς τῆς ἀρετῆς κλῶνας ἰδρῶτι καὶ πόνοις φύεσθαι⁴. — Πίνδαρος τὰς ἐλπίδας ἐγρηγορότων⁵ ἐνύπνια ἐκάλει⁶. — Κρεῖττόν⁷ ἐστι ποδὶ ὀλισθαίνειν⁸ ἢ γλώττῃ. — Ὡ τλήμων, ὥς ἀθλίας σοι⁹ τύχας ὁ δαίμων ἔδωκεν¹⁰. — Ὡ κακόδαιμον Αἴαν, οἰκτείρω¹¹ τὴν σὴν¹² τύχην. — Παθήματα μαθήματα¹³. — Ἐκ τῶν ὀνύχων ἔγνω ἄν¹⁴ ὁ Φειδίας τὸν λέοντα. — Μητρὶ παῖδες ἄγκυραι εἰσὶ βίου. — Πα-

λαιὸς μῦθος λέγει¹⁵, τοὺς Μυρμιδόνας ἐκ μυρμήκων ἀνδρας γεγονέναι. — Ὁ Οἰδίπους ταῖς θυγατράσι πλείω χάριν ὥφειλε ἢ τοῖς ἄρρεσι¹⁶ παισίν.

§ 11. Μέμνων ὁ Τιθωνοῦ παῖς τοῖς Τρωσὶν ἐπὶ τοὺς Ἑλληνας ἐβοήθει¹. — Τοῖς ὄρτυξιν ἡδεΐα² ἐστὶ φωνή. — Τοῖν Λήδας παῖδων Κάστωρ μὲν ἤσκει³ τὰ κατὰ πόλεμον⁴, Πολυδεύκης δὲ πυγμῇν. — Μάλιστα⁵ ἐν τοῖς ἀτυχήμασιν ἐκλάμπει⁶ ἡ ἀρετή. — Μίνως τοῖς Κρησὶ νόμους ἔγραψεν⁷. — Φινεὺς ὁ μάντις ὑπὸ Ποσειδῶνος ἐπηρώθη⁸, διότι τοῖς Φρίξου παισὶ τὸν⁹ ἐκ Κόλχου εἰς τὴν Ἑλλάδα πλοῦν ἐμήνυσεν¹⁰. — Οἱ τῶν Λιβύων νομάδες οὐ ταῖς ἡμέραις¹¹, ἀλλὰ ταῖς νυξὶν ἡρίθμουν¹². — Ἡ φύσις τοῖς μὲν λέουσιν ἀλκὴν καὶ ταχύτητα ἔδωκεν¹³, τοῖς δὲ ἀλώπεξι πανουργίαν. — Χαλκηδὼν ἐστὶν ἐπὶ τῷ στόματι τοῦ Πόντου, Μεγαρέων ἀποικία. — Θεμιστοκλῆς τὸν Πειραιᾶ ὠφελιμώτερον ἐνόμιζε¹⁴ τῆς ἄνω¹⁵ πόλεως. — Ἐπὶ Κέκροπος καὶ τῶν πρώτων¹⁶ βασιλέων ἡ Ἀττικὴ ἐς Θησέα ἀεὶ κατὰ κώμας ὥκειτο¹⁷. — Πάντες οἱ τῶν ἀρίστων¹⁸ Περσῶν παῖδες ἐπὶ ταῖς βασιλέως¹⁹ θύραις παιδεύονται²⁰.

§ 12. Ζεὺς ἐκ Θέμιδος τῆς Οὐρανοῦ θυγατρὸς ἐγέννησε¹ θυγατέρας Ὠρας, Εἰρήνην² καὶ Εὐνομίαν καὶ Δίκην. — Ὁρέστης διὰ τὸν Κλυταιμνήστρας τῆς μητρὸς φόνον ὑπὸ τῶν Ἑρινύων ἐδιώκετο³. — Δημήτηρ μετὰ λαμπάδων νυκτός⁴ τε καὶ ἡμέρας κατὰ πᾶσαν⁵ τὴν γῆν Περσεφόνην τὴν θυγατέρα

ἐξήτει⁶. — Τὴν Δήμητρα οἱ Αἰγύπτιοι ἴσιν ἐκά-
λουν⁷. — Σεμέλη μία⁸ ἦν τῶν Κάδμου θυγατέρων.
— Οἰδίπους ἄκων Λαῖον τὸν πατέρα ἐφόνευσεν⁹.
— Προσέκει¹⁰ τοὺς παῖδας τοῖς πατράσι καὶ ταῖς
μητράσιν πείθεσθαι¹¹. — Πυθαγόρας ἔλεγε¹². δεῖ¹³
φυγαδεύειν πάντα τρόπον¹⁴ ἀπὸ μὲν τοῦ σώματος
τὴν νόσον, ἀπὸ δὲ τῆς ψυχῆς τὴν ἀπαιδευσίαν,
ἀπὸ δὲ τῆς γαστροῦς τὴν ἀσέλγειαν, ἀπὸ δὲ τῆς
οἰκίας τὴν διαφωνίαν, καὶ κοινῇ¹⁵ ἀπὸ πάντων τὸ
ἀκρατές.

IV.

THIRD DECLENSION.

b. CONTRACTED.

§ 13. Ἡρακλῆς τοὺς ἵππους Διομήδους τοῦ
Θρακὸς εἰς Μυκήνας ἐκόμισεν¹. — Ἡ Ἰνδικὴ χώρα
τῷ κάλλει διαφέρει². — Ἀνάχαρσις τῷ γένει³, ἀλλ'
οὐ τῷ τρόπῳ Σκύθης ἦν. — Πυθαγόρας τὴν ἀπαι-
δευσίαν ὠνόμαζε⁴ πάντων τῶν παθῶν μητέρα. —
Σκύθαι τὰ βέλη ἰῶ ἔχριον⁵. — Οἱ ἀμαθεῖς καθάπερ
ἐν πελάγει καὶ νυκτὶ φέρονται⁶ ἐν τῷ βίῳ. — Ζεὺς
ἐκ Λητοῦς ἐτέκνωσεν⁷ Ἀπόλλωνα καὶ Ἄρτεμιν. —
Ἰσχυρὸν⁸ εἰς πειθῶ λόγος γίγνεται⁹. — Ἡσίοδος ὁ
ποιητὴς ᾗδε¹⁰ θεῶν καὶ ἡρώων γένη. — Δημάδης ὁ
ρήτωρ τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν ἐκάλει¹¹. —
Βίων ἔλεγε¹² τὴν φιλαργυρίαν εἶναι¹³ μητρόπολιν
πάσης¹⁴ κακίας. — Πλούτος ὕβριν τίκτει¹⁵ ἢ φειδῶ
βίου. — Δημήτριος Φαληρεὺς ἔλεγε¹² μικρὸν μὲν
εἶναι¹³ μέρος τῆς ὀφρῦς, ὅλῳ δὲ ἐπισκοτῆσαι¹⁶ τῷ

βίῳ δύνασθαι¹⁷. — Ἀριστοτέλης ἔλεγε¹⁸ τριῶν δειῶν¹⁸ παιδεία, φύσεως, μαθήσεως, ἀσκήσεως. — Ἡθὸς ἐστὶ πηγὴ βίου, ἀφ' ἧς αἱ κατὰ μέρος¹⁹ πράξεις ρέουσιν²⁰. — Ξενοφάνης ἔλεγε¹² τῶν ἀστέρων τὰς ἀνατολάς καὶ τὰς δύσεις ἐξάφεις εἶναι¹³ καὶ σβέσεις. — Μέτρον κτήσεως τὸ σῶμα ἐκάστω²¹, ὥσπερ ὁ ποῦς ὑποδήματος.

§ 14. Δημοσθένης ὁ ῥήτωρ πόλεως ψυχὴν τοὺς νόμους λέγει¹. — Μένων ὁ Ῥόδιος ἀνδρεία καὶ συνέσει στρατηγικῇ διάφορος ἦν. — Μὴ κρῖνε² ἐκ³ τῶν λόγων τοὺς ἀνθρώπους, ἀλλ' ἐκ τῶν πράξεων. — Νῖνος ὁ τῶν Ἀσσυρίων βασιλεὺς ἐπιφανεῖς πράξεις κατειργάσατο⁴. — Τὰ χρήματα ἐν ταῖς πόλεσι στάσεις καὶ φιλονεικίας ἐγείρει⁵. — Ἡφαιστος ἔπληξε⁶ πελέκει τὴν Διὸς⁷ κεφαλὴν, καὶ ἐκ τῆς κορυφῆς ἐξέθορεν⁸ Ἀθηνᾶ σὺν ὅπλοις⁹. — Οἱ Σύροι τοὺς ἰχθῦς ἐτίμων¹⁰ ὡς θεούς. — Ἡ Ἀραβία δυσπολέμητός ἐστι τοῖς Ἑλλησιν. — Ἐξ ἐχθρῶν στάσεις ἐγγίγνονται¹¹, ἐκ δὲ στάσεων φόνοι.

§ 15. Οἱ σκαιοὶ τὰς ὀφρῦς συνάγουσιν¹. — Οἱ τῶν Ἑλλήνων τεχνῖται βούς καὶ ἵππους καὶ ἀνθρώπους καὶ θεοὺς ἀνέπλαττον². — Ἡρα τὴν³ Ἰνάχου Ἰὼ εἰς βοῦν λευκὴν μετεμόρφωσε⁴, μετὰ δὲ ταῦτα⁵ τῇ βοῖ ὀίστρον ἐνέβαλεν⁶. — Οἱ Γίγαντες εἰς οὐρανὸν πέτρας καὶ δρυὺς ἡμμένας⁷ ἠκόντιζον⁸. — Οἱ Πέρσαι τὰ τῶν Ἑλλήνων ἱερὰ καὶ τὰς πόλεις πυρὶ καὶ σιδήρῳ ἐπόρθησαν⁹. — Οὐκ ἰσχύει, ἀλλὰ

πονηρία καὶ δόλοις ἐκράτησας¹⁰. — Ἀλκυονεὺς ὁ γήγας τὰς Ἡλίου βόας¹¹ ἐξ Ἐρυθείας ἤλασεν¹².

§ 16. Οἱ Ἕλληνες ἐμυθολόγουν¹, ὡς πλάσματα ἦσαν Προμηθέως οἱ ἄνθρωποι. — Ἀετὸς Προμηθεὶ ἐν τῷ Καυκάσῳ ἀπέκειρε² τὸ ἦπαρ. — Χείρων τὸν Πηλέως παῖδα Ἀχιλλέα ἔτρεφε³ σπλάγχνοις λεόντων καὶ μυελοῖς συῶν ἀγρίων καὶ ἄρκτων. — Ἀδμήτῳ τῷ τῶν Φερῶν βασιλεῖ ἐθήτευσεν⁴ Ἀπόλλων. — Ὀρέστης ἀπέκτεινεν⁵ Αἴγισθον, τὸν τοῦ πατρὸς φονέα. — Οἱ γονεῖς καὶ οἱ διδάσκαλοι αἰδοῦς ἄξιοί εἰσιν. — Βούλου⁶ ἐν τιμαῖς ἔχειν⁷ τοὺς γονεῖς. — Βαβυλώνιοι τοὺς ἱερέας ἐκάλουν⁸ Χαλδαίους. — Τοῖς τῆς Ἰνδίας βασιλεῦσιν ἐν τοῖς πολέμοις πλῆθος ἐλεφάντων ὑπῆρχε⁹. — Ξίφος τιτρώσκει¹⁰ σῶμα, τὸν δὲ νοῦν λόγος. — Δημήτριος ὁ Πολιορκητῆς βία ἤρει¹¹ τὰς πόλεις, κατασεῖων¹² τὰ τείχη, Τιμόθεος δὲ πείθων¹³. — Ἀνάχαρσις τὴν ἄμπελον εἶπε¹⁴ τρεῖς φέρειν¹⁵ βότρυς· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Θαλῆς ὁ Μιλήσιος ἐρωτηθεὶς¹⁶, πόσον ἀπέχει¹⁷ τὸ ψεῦδος τοῦ ἀληθοῦς, “Ὅσον”, ἔφη¹⁸, “ὀφθαλμοὶ ὧτων”¹⁹. — Ἀγησίλαος ἐν δυοῖν ἐτοῖν πλέον²⁰ τῶν ἐκατὸν τάλαντων τῷ ἐν Δελφοῖς θεῷ δεκάτην²¹ ἀπέθυσεν²².

§ 17. Τιθωνῷ Ζεὺς ἄφθιτον γῆρας ἔδωκεν¹. — Ἰουγκος ὁ φιλόσοφος καλὸν ἔπαινον ἔγραψε τοῦ γήρω². — Θάνατος τῶν ἐν τῷ γήρῳ κακῶν φάρμακον³. — Πὰν ὁ⁴ Ἑρμοῦ καὶ Πηνελόπης εἶχε⁵ κέρατα καὶ πώγωνα λάσιον. — Ἡρακλῆς ἐπὶ χρυσοῦ⁶

δέπαος τὸν Ὀκεανὸν διαπεράσαι⁷ λέγεται. — Ἀλκμήνη δύο ἐγέννησε⁸ παῖδε, Ἡρακλέα καὶ Ἴφικλέα. — Ἡρα ἔπεμψεν⁹ Ἡρακλεῖ χειμῶνα, ὅτε μετὰ τὴν Τροίας ἄλωσιν κατὰ τὴν θάλατταν ἔπλει¹⁰. — Οἱ τριάκοντα τύραννοι ἰδίων κερδέων ἔνεκα πλείους¹¹ τῶν Ἀθηναίων ἀπέκτειναν¹² ἐν ὀκτὼ μηνσὶν¹³ ἢ πάντες Πελοποννήσιοι ἐν δέκα ἔτεσιν. — Καλοῦ γήρως θεμέλιόν ἐστιν ἐν παισὶν ἢ τῶν σωμάτων εὐεξία. — Ἡ φύσις ἄνευ μαθήσεως τυφλόν¹⁴, ἡ δὲ μάθησις ἄνευ φύσεως ἐλλιπές. — Ἀρίστιππος ἔφη¹⁵ πρὸς τὸν ἀδελφόν· “ μέμνησο¹⁶ ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω¹⁷, τῆς δὲ διαλύσεως ἐγώ¹⁸”. — Ἡ ὕδραυλὶς ἐστὶν εὗρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην¹⁹. — Δημόκριτος ἔλεγε²⁰ πράξεως ἀρχὴν μὲν εἶναι τόλμαν, τύχην δὲ τέλους κυρίαν²¹. — Πρὸς τῷ Πειραιεὶ τάφος ἐστὶ Θεμιστοκλέους.

V.

IRREGULAR DECLENSION.

§ 18. Δεῖμος καὶ Φόβος Ἄρεος υἱοὶ καὶ ὁπαδοὶ ἦσαν. — Ῥέα ἐν ἄντρῳ τῆς Δίκτης ἐγέννησε¹ Δία. — Προμηθεὺς ἐξ ὕδατος καὶ γῆς ἀνθρώπους ἔπλασεν². — Ἀκταίων κατὰ τοὺς μύθους ὑπὸ τῶν ἰδίων κυνῶν διεσπάρσθη³. — Κόσμος ὀλιγομυθία γυναικί. — Ἄνδρὸς ἀρετὴν μὴ ἐκ τῶν ἀποβαινόντων ἐξέταζε⁴, ἀλλ' ἐκ τῆς τόλμης. — Ἡ Βακτριανὴ τὸ παλαιὸν⁵ πλήθη ἀνδρῶν μαχίμων εἶχεν⁶. — Οἱ Πέρσαι διαφερόντως τῷ πυρὶ καὶ ὕδατι ἔθουν⁷. —

Σεμίραμις Νινύα τῷ υἱεὶ τὴν βασιλειαν παρέδωκεν⁸. — Αἰακὸς τὰς κλεῖς τοῦ Ἄιδου ἐφύλαττεν⁹. — Παρακελεύονται¹⁰ οἱ πατέρες τοῖς υἱέσιν, ὡς χρὴ ἀρετὴν ἀσκεῖν¹¹. — Ἀνὴρ γὰρ ἄνδρα, καὶ πόλις σώζει¹² πόλιν. — Ἡ γυνὴ ἅμα τῷ χιτῶνι ἐκδύεται¹³ καὶ¹⁴ τὴν αἰδῶ. — Οἱ ποιηταὶ οὐδέν¹⁵ ἄλλ' ἢ¹⁶ ἐρμηνεῖς εἰσι τῶν θεῶν. — Ὁ ἰχνεύμων παραπλήσιός ἐστι μικρῷ κυνί. — Ἦν Κύρῳ τὸ σημεῖον αἰτὸς ἐπὶ δόρατος μακροῦ. — Τῇ νηὶ ὁ κυβερνήτης, ὅπερ¹⁷ τῷ ἄρματι ὁ ἡνίοχος ἐστίν. — Κἂν¹⁸ δούλος ἢ¹⁹ τις, σάρκα τὴν αὐτὴν ἔχει²⁰.

§ 19. Πύρραν τὴν¹ Ἐπιμηθέως καὶ Πανδώρας ἐπλασαν² θεοὶ πρώτην γυναῖκα. — Ζεὺς ὑπὸ τῶν Νυμφῶν τῷ τῆς Ἀμαλθείας γάλακτι ἐτρέφετο³. — Αἰ ἐν τῇ Πελοποννήσῳ πόλεις μάλιστα⁴ τῶν⁵ ἀθανάτων θεῶν ἐτίμων⁶ τὸν Ποσειδῶ. — Σίσυφος ἐν Ἄιδου⁷ πέτρον ταῖς χερσὶ καὶ τῇ κεφαλῇ ἐκύλιεν⁸. — Αἰ τῶν ἀγαθῶν ἀνδρῶν ἀρεταὶ καὶ⁹ παρὰ πολέμοις ἐνίοτε τυγχάνουσι¹⁰ τιμῆς. — Ἡ Καδμεία Σφίγξ σῶμα μὲν εἶχε¹¹ κυνός, κεφαλὴν δὲ καὶ πρόσωπον κόρης, πτέρυγας δὲ ὄρνιθος, φωνὴν δὲ ἀνθρώπου. — Ἐκτωρ νυκτὸς¹² κατὰσκοπον ἐπὶ τὰς τῶν Ἑλλήνων ναῦς ἔπεμπε¹³ Δόλωνα. — Χερσὶν ἐοίκασιν οἱ ψιλοί, ποσὶ δὲ τὸ ἵππικόν, ἢ δὲ φάλαγξ στέρνῳ καὶ θώρακι, κεφαλῇ δὲ ὁ στρατηγός. — Σταγόνες ὕδατος πέτρας κοιλαίνουσιν¹⁴. — Ὡςπερ λύκος ὅμοιος κυνί¹⁵, οὕτω καὶ¹⁶ παράσιτος ὅμοιος φίλῳ. — Ποθεῖ¹⁷ ἄνθρωπος νύκτα μεθ' ἥλιον καὶ λιμὸν μετὰ κόρον καὶ δίψαν μετὰ μέθην· κἂν¹⁸

ἀφέλῃς¹⁹ αὐτοῦ τὴν μεταβολήν, λύπην²⁰ τὴν ἡδονὴν ποιεῖς²¹. — Λέγεται²² ἐρασθῆναι²³ χῆνα Λακύνδου τοῦ φιλοσόφου, καὶ ταῶν παρθένου, καὶ δελφίνα παιδός. — Ξέρξου ἐν Ἑλλάδι πολεμοῦντος²⁴ ἐδόκει²⁵ ἡ μητὴρ αὐτοῦ δυο γυναῖκε ἰδεῖν²⁶ μεγέθει πολὺ²⁷ ἐκπρεπεστάτα, κάλλει ἀμώμω, καὶ κασυγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.

§ 20. Ὡ Ζεῦ ἀστεροπητὰ καὶ νεφεληγερέτα, κόλαζε¹ τοῖς βέλεσι τοὺς ἀδίκους. — Ἡθους χρηστότητα καὶ καλοκάγαθίαν τρόπου καὶ² τοῖς ἀνδράσι καὶ ταῖς γυναῖξι κτᾶσθαι³ προσήκει. — Ἀφροδίτῃ περιστερᾷ τῶν ὄρνεων⁴ ἔχαιρε⁵ μάλιστα. — Ἀγαμέμνων, ὁ τῶν ἐπ'⁶ Ἰλίῳ Ἑλλήνων στρατηγός, πολλάκις παρεγένετο⁷ ἐπὶ τὴν Νέστορος ναῦν, ὅποτε συμβούλου δέοιτο⁸. — Ἡρακλῆς Ἐργίνου, τοῦ Μινυῶν βασιλέως, τοῖς πρέσβεσι τὰ ὦτα ἀπέτεμεν⁹. — Ἀρτεμις ἐπὶ τῶν ὤμων φαρέτραν φέρει¹⁰, ἐν δὲ ταῖς χερσί, τῇ¹¹ μὲν λαμπάδα ἔχει¹², τῇ δὲ δράκοντας δύο. — Τῆς τρυφῆς τῶν ἀνθρώπων αἵτιοι οὐκ εἰσὶν οἱ αἶρες οὐδὲ τὰ ὕδατα, ἀλλ' ὁ πλοῦτος καὶ ἡ περὶ τὴν δίαιταν ἀκολασία. — Φίλιππος γενόμενος¹³ κριτῆς δυοῖν πονηροῖν ἐκέλευσε¹⁴ τὸν μὲν¹⁵ φεῖγειν¹⁶ ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν¹⁷. — Ἀδελφῷ ὁ θεὸς ἐποίησεν¹⁸ ἐπὶ μεῖζονι¹⁹ ὠφελεία ἀλλήλοιν τὰ τε χεῖρε καὶ τὸ πόδε καὶ τὸ ὀφθαλμῷ. — Τοὺς καρτερωτάτους²⁰ τῶν φυλάκων²¹ ἐπὶ τῶν ἐπισφαλεστάτων²² τῶν φυλακῶν²³ δεῖ²⁴ καθιστάναι²⁵. — Ὁ τοῦ κυβερνήτου διάκονος πρωρεὺς τῆς νεὸς καλεῖται²⁶.

VI.

MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. Ὁ ἄρχων μὴ μαλακία μηδὲ τρυφή ἀλλὰ καρτερία καὶ ἀνδρεία τῶν ιδιωτῶν περιέστω¹. — Διόνυσος εὐρετῆς τοῦ οἴνου ἐγένετο², καὶ τὴν τῆς ἀμπέλου φυτεῖαν ἐδίδαξε³ τοὺς ἀνθρώπους. — Ἐν ταῖς τῶν μακάρων νήσοις διάγουσιν⁴ αἱ τῶν ἀγαθῶν ἀνθρώπων ψυχαὶ μετὰ θάνατον. — Ὁ ἥλιος πανταχῇ ἐπιβάλλει⁵ τὰς ἀκτῖνας. — Ἀπαλός εἰμι τῷ πόδε⁶ ὑπὸ τῆς νόσου. — Τοῖς συνετοῖς γέρουσι τὸ γῆρας οὐ δύσκολον φαίνεται⁷. — Ἀλέξανδρος τῆς Δαρείου δάμαρτος καὶ τῆς μητρός αὐτοῦ⁸ καὶ τῶν θυγατέρων ἐπεμελήθη⁹. — Λυκούργος τοῖς παισὶν ἐπέταξε¹⁰ ἐντὸς τοῦ ἱματίου τῷ χεῖρι ἔχειν¹¹. — Ὅπερ¹² ἐν νηὶ μὲν κυβερνήτης¹², ἐν πόλει δὲ νόμος, τοῦτο¹⁴ θεὸς ἐν κόσμῳ. — Ἀνδρῶν ἐπιφανῶν¹⁵ πᾶσα γῇ τάφος¹³. — Βίων ἀπείκαζε¹⁶ τοὺς τὰ ὦτα τοῖς κολακεύουσι παραδιδόντας¹⁷ ἀμφορεῦσιν ὑπὸ τῶν ὧτων ῥαδίως μεταφερομένοις¹⁸. — Ἀράμενος¹⁹ ταῖν χεροῖν πέτρον μέγαν ὃ Ἀμομφάρετος καὶ καταβαλὼν²⁰ πρὸ τῶν ποδῶν τοῦ Πausανίου, ταύτην²¹ ἔφη²² τὴν ψῆφον αὐτὸς τίθεσθαι²³. — Ἐν πυρὶ μὲν χρυσὸν τε καὶ ἄργυρον ἴδριες ἄνδρες γινώσκουσ'· ἀνδρὸς δ'²⁴ οἶνος ἔδειξε²⁵ νόον.

§ 22. Τὰς ἡδονὰς θήρευε¹ τὰς μετὰ² δόξης. — Ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται³. — Αἱ

μάχαι κρίνονται⁴ μᾶλλον⁵ ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥώμας. — Χρόνος τὴν ἀλήθειαν πρὸς φῶς ἄγει⁶. — Μίδας ὥτα⁷ εἶχεν⁸ ὄνου καὶ νοῦν φωτὸς εὐήθους. — Τῶν ἀδικημάτων⁹ ἐν τοῖς νόμοις εἰσὶν αἱ τιμωρίαι. — Οἱ σύμμαχοι τῷ Πausανίου ἔχθει¹⁰ παρ' Ἀθηναίους μετετάξαντο¹¹. — Ὀρχομένιοι τὰ Ἡσιόδου τοῦ ποιητοῦ ὅστ' αὖ ἐν τῇ ἀγορᾷ ἔθαψαν¹². — Οἱ μὲν Λακεδαιμονίων βασιλεῖς Ἑρακλέους ἔκγονοι ἦσαν, οἱ δὲ Περσῶν Ἀχαιμένους. — Ὁ λαγὼς ἐν σκότει νέμεται¹³. — Ὁ κακὸς κατέχει¹⁴ ὑπὸ σκότου τὸν φθόνον. — Ἱππίας μὲν πρεσβύτατος¹⁵ ὢν¹⁶ ἦρχε¹⁷ τῶν Πεισιστράτου υἱέων. — Οἱ θεοὶ ἐκόλασαν¹⁸ Αἴαντα διὰ τὴν Κασάνδρας¹⁹ ὕβριν. Οἱ νομάδες τοῖς ἀπὸ τῶν βοσκημάτων κρέασι καὶ γάλακτι καὶ τυρῷ τρεφόμενοι²⁰ τὸν πάντα²¹ βίον διαζῶσι. — Συνεθίζεσθαι δεῖ²² ῥίγει, θάλπει, δίψει, λιμῶ, τροφῆς λιτότητι, κοίτης σκληρότητι.

§ 23. Τὴν ἀράχνην ἡ φύσις σοφὴν εἰς ἰστοουργίαν ἐδημιούργησεν¹. — Τὰ τῶν ἀραχνῶν νήματα καὶ² τὰς τρίχας νικᾷ³ τῇ λεπτότητι. — Τοῖς ὄνυξι καὶ τοῖς ὀδοῦσι θαρροῦσιν⁴ αἱ ἄρκτοι καὶ οἱ λύκοι καὶ αἱ παρδάλεις καὶ οἱ λέοντες. — Ὁ Κῦρος ἐν Λυδία παράδεισον αὐτὸς κατεφύτευσε⁵. — Τειρεσίας ὁ μάντις ὑπὸ τῆς μὲν Ἑρας ἐπηρώθη⁶, ὁ δὲ Ζεὺς τῇ μαντικῇ τὴν συμφορὰν παρεμυθήσατο⁷. — Οἱ τῆς Σιδῶνος ἔνοικοι διὰ τὰς ἐμπορίας ἀξιόλογα περιεποιήσαντο⁸ χρήματα. — Αἰήτης ἐν Ἀρεῶς ἄλσει περὶ δρῦν καθήλωσε⁹ τὸ χρυσόμαλλον δέρας. — Οἱ Θρᾷκες ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φο-

ροῦσι¹⁰ καὶ ταῖς ὥσιν. — Ἀθήνησιν¹¹ ἦσαν δίκαι τῆς ἀργίας. — Ἐν Βυαίοις Λίβυσιν ἀνὴρ μὲν ἀνδρῶν βασιλεύει¹², γυνὴ δὲ γυναικῶν. — Κακοῦ γὰρ ἀνδρὸς δῶρ¹³ ὄντισιν οὐκ ἔχει¹⁴. — Ἡ Σφίγξ εἶχε¹⁵ πρόσωπον μὲν γυναικός, στήθος δὲ καὶ βάσιν καὶ οὐρὰν λέοντος καὶ πτέρυγας ὄρνιθος. — Συροὶ εὐρεταὶ τῶν γραμμάτων εἰσίν. — Πλούτος ἔνεκα σώματός ἐστι, καὶ σῶμα ψυχῆς ἔνεκα. — Οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά, οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν¹⁴. — Ἄνδρες εἰσὶ πόλεις, οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί¹⁶. — Ξύλα πολλὰ¹⁷ μεγάλην¹⁸ ἐγείρει¹⁹ φλόγα.

§ 24. Κρίνει¹ φίλους ὁ καιρός, ὡς χρυσὸν τὸ πῦρ. — Ταῖς πονηραῖς πράξεσιν νέμεσις ἀκολουθεῖ². — Κελτοὶ τὰς θύρας τῶν οἰκιῶν οὐδέποτε ἐκλείου³. — Ὁ Νεῖλος, ἀπο μεσημβρίας ἐπὶ τὴν ἄρκτον φερόμενος⁴, ἀφανεῖς ἔχει⁵ τὰς πηγάς. — Θράκες Ζάμολξιν τὸν νομοθέτην ἀπηθανάτισαν⁶. — Πελίας Σιδῆρῳ τὴν μητρυιὰν ἐν τῷ ἥρας τεμένει κατέσφαξεν⁷. — Σεμίραμις μέχρι γήρως τῶν Ἀσσυρίων ἐβασίλευσεν⁸. — Παρ' Αἰγυπτίοις τὸ τρίτον μέρος τῆς χώρας ἐδέδοτο⁹ τοῖς ἱερεῦσι πρὸς τὰς τῶν θεῶν θεραπείας τε καὶ λειτουργίας. — Δι' ¹⁰Ἑλένη αἱ¹¹ χίλιαι νῆες ἐπληρώθησαν¹² ἐξ ἀπάσης τῆς Ἑλλάδος. — Τῶν βασιλέων μακραί εἰσιν αἱ χεῖρες. — Ἑλπίς καὶ κίνδυνος ἐν ἀνθρώποισιν¹³ ὁμοία¹⁴. οὗτοι γὰρ χαλεποὶ δαίμονες ἀμφοτέροι. — Αἱ δ' ἐλπίδες βόσκουσι¹⁵ τοὺς κενοὺς βροτῶν. — Αἰθίοπα λευκαίνει¹⁶. — Ἄθως καλύπτει¹⁷ πλευρὰ Λημνίας

βοός. — Κύνων ἐπὶ δεσμά¹⁸. — "Αμαξα τὸν βοῦν ἔλκει¹⁹. — "Αλας καὶ τράπεζαν μὴ παράβαινε²⁰. — "Αλις δρυός²¹. — 'Αλλ'²² ἔπου χώρας τρόποις²³. Αὐτὸν²⁴ οὐ τρέφων²⁵ κύνας τρέφεις²⁶. — Αἰσχροὺν γυναιξὶν ἄρρεν ἦθος ἐκφέρειν²⁷. — Θνητοῖς ἄνοια δυστύχημ'²⁸ αὐθαίρετον.

§ 25. Οἱ ἐλέφαντες μύρων καὶ ἀνθέων ὁσμῇ κηλοῦνται¹. — Αἱ χελιδόνες τοῦ ἥρος² ὑποσημαίνουσι³ τὴν ἐπιδημίαν. — Οἱ λαγὼ ἐκπεπταμένους⁴ τοῖς βλεφάροις καθεύδουσιν⁵. — 'Η φύσις τοὺς πελαργοὺς ἐδίδαξε⁶ τοὺς πατέρας ἐν γῇρα τρέφειν⁷. — 'Ο οἶνος ταῖς τε ψυχαῖς καὶ τοῖς σώμασιν ἰσχὺν δίδωσιν⁸. — Οἱ λέοντες ταῖς βουσι νύκτωρ ἐπιβουλεύουσιν⁹. — 'Αφροδίτῃ παρέδρους εἶχε¹⁰ τὰς τε Χάριτας καὶ τὴν Πειθὴ καὶ τὸν Ἑρμῆν¹¹. — 'Αγλαΐδι, τῇ Μεγακλέους παιδί, δεῖπνον ἦν¹² κρεῶν μὲν μναῖ δώδεκα, ἄρτων δὲ χοῖνικες τέσσαρες, ἔπινε¹³ δὲ οἶνου χόα. — Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας¹⁴ χεῖρα ἢ ὀφθαλμὸν θανάτῳ ζημιῶται¹⁵. — "Αλλων ἰατρὸς αὐτὸς ἔλκεσιν βρύων¹⁶. — Γέρων ἀλώπηξ οὐχ ἀλίσκεται¹⁷ πάγῃ. — Γλυκεῖ¹⁸ ὁπώρα φύλακος ἐκλειποτότος¹⁹. — *Αν²⁰ ἦς δίκαιος, τῷ τρόπῳ χρήσει²¹ νόμῳ²². — Δίκη δίκην ἔτικτε²³ καὶ βλάβη βλάβην. — Εἰς ἐστὶ δούλος οἰκίας, ὁ δεσπότης. — 'Εκτὸς πηλοῦ πόδας ἔχεις. — "Εκατι Συλοσῶντος εὐρυχωρία²⁴. — 'Εν νυκτὶ λαμπρός, ἐν φάει δ' ἀνωφελής. — 'Εξηπάτησεν²⁵ ἢ χάραξ τὴν ἄμπελον. — 'Ερμογένης ἐν παισὶ μὲν γέρων ἦν, ἐν δὲ γέρουσι παῖς²⁶. — Κακοῦ κόρακος κακὸν ὦον²⁷. — Βασιλεὺς

Ἀντίγονος Ζήνωνι φιλοσόφῳ χαίρειν²⁸. — Χρήματα, χρήματ' ἀνὴρ²⁹. — Ὡδινεν³⁰ ὄρος, εἶτα μὺν ἀπέτεκεν³¹. — Φαλακρῷ κτένας δανείζεις³². — Τίκτει³³ κόρος ὕβριν ὅταν κακῷ ἀνδρὶ παρῇ. — Νεῦρα πραγμάτων ὁ πλοῦτος³⁴.

§ 26. Ἐν τοῖς κακοῖσι¹ τοὺς φίλους εὐεργέτει². — Τὰ μαθήματα πολλῶν³ ἀμαρτημάτων ἀποτρέπει⁴ τοὺς νέους. — Ὁ ἐν Ῥόδῳ κολοσσὸς πήχεων ἑβδομήκοντα ἦν τὸ μῆκος⁵. — Τὰ χρήματ' ἀνθρώποισιν¹ εὕρισκει⁶ φίλους. — Τὰς μὲν ἐσθῆτας λυμαίνονται⁷ οἱ σέες, τὰ δὲ ξύλα οἱ θρίπες. — Τοὺς τῶν γυναικῶν αἰφνιδίους θανάτους τῇ Ἀρτέμιδι ἀνέτιθαι⁸ Ὀμηρος. — Μασσαγέται, ἔθνος Σκυθικόν, τὴν μὲν γῆν οὐκ ἔσπειρον⁹, ἀπὸ δὲ κτηνῶν ἔζων¹⁰ καὶ ἰχθύων. — Πάρις Μενέλεω¹¹ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια εἰς Τροίαν ἀπήγαγεν¹². — Τὰ δ' ἀργυρώματ' ἐστὶν ἢ τε πορφύρεα εἰς τοὺς τραγωδοὺς χρήσιμ'¹³, οὐκ εἰς¹⁴ τὸν βίον. — Ἰδὼν¹⁵ τὸν Μαισώλου τάφον ἔφη¹⁶ Ἀναξαγόρας “τάφος πολυτελὴς λελιθωμένης¹⁷ οὐσίας εἰδωλον.” — Ἀνάχαρσις ὄνειδιζόμενος¹⁸ ὑπὸ Ἀττικοῦ ὅτι Σκύθης ἐστὶν “ἀλλ' ἐμοῦ μὲν” ἔφη “ὄνειδος ἢ πατρίς¹⁹, σὺ δὲ τῆς πατρίδος.” — Ἐφώδιον²⁰ ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε²¹ σοφίαν. — Ἰλιάς²² κακῶν.

§ 27. Αἱ πονηραὶ ἐλπίδες, ὥσπερ οἱ κακοὶ ὁδηγοί, ἐπὶ τὰ ἀμαρτήματα ἄγουσιν¹. — Θράσει μὲν οὐδεὶς² οὐδέπω, πόνῳ δὲ³ καὶ γενναιότητι καὶ

ἐπιεικέα ἀρετὴν ἐκτίσατο⁴. — Πολλὰ⁵ κακὰ τῷ μακρῷ γῆρα ἐμπέφυκεν⁶. — Ξέρξης μετὰ τὴν περὶ Σαλαμίνα ναυμαχίαν μετὰ μέρους τῆς δυνάμεως ἐκ τῆς Εὐρώπης ἀπηλλάγη⁷. — Οἱ Ἕλληνες μυθολογοῦσι⁸ τὴν Ἰὼ ὑπὸ τῆς Ἥρας εἰς βοὸς τύπον μεταποιηθῆναι⁹. — Λακεδαιμόνιοι τὸν ἕτερον τοῖν βασιλέων τῷ πρὸς Πέρσας πολέμῳ ἐπέστησαν¹⁰. — Κάτοπτρον εἶδους χαλκός ἐστ'¹¹, οἶνος δὲ νοῦ. — Ὁ ἀγαθὸς φίλος οὔτε κατὰ πόδας θηρατέος¹² ἐστίν, ὥσπερ οἱ λαγῶ, οὔτε ἀπάτη ὥσπερ οἱ ἐχθροί, ἀλλὰ φιλοφροσύνη καὶ εὐεργεσία. — Τὸν ὁμοῖον ἄγει θεὸς ὡς¹³ τὸν ὁμοῖον. — Πολυμαθία νοῦν οὐ διδάσκει¹⁴. — Μέγαρά ἀπέχει¹⁵ οὔτε πλοῦν πολὺν οὔτε ὁδόν. — Ἡ μέθη ἐκουσία μανία ἐστίν. — Καλὸν δὲ¹⁶ καὶ¹⁷ γέροντι μαυθάνειν¹⁸. — Καὶ¹⁹ κεραμεὺς κεραμεῖ κοτέει²⁰ καὶ τέκτονι τέκτων, καὶ πτωχὸς πτωχῷ φθονεῖ καὶ ἀοιδὸς ἀοιδῷ.

§ 28. Ἡ φύσις τῷ ταῷ κόσμον περιέθηκε¹ τὰ πτερά. — Ὀρτήσιος ὁ Ῥωμαῖος πρῶτος ταῶν ἐπὶ δειπνῷ καταθῦσαι² λέγεται. — Ἐδωκεν³ ἡ φύσις ταῖς κυσὶ τραυμάτων ἀντίπαλον τὴν πόαν. — Γέραναι ἐκ⁴ τοῦ πελάγους εἰς τὴν γῆν πετόμεναι⁵, χειμῶνος ἀπειλὴν ὑποσημαίνουσιν⁶. — Ὡ παῖ, σιώπα⁷. παισὶ συγῇ κόσμον φέρει⁸. — Οἱ νεανίσκοι τοῖς τῆς πόλεως ἔθεσι⁹ καὶ νόμοις γυμναστέοι¹⁰. — Κόνων ὁ Ἀθηναῖος ἐν Κύπρῳ διέτριβε¹¹ παρ' Εὐαγόρα τῷ βασιλεῖ. — Σιδὼν πλούτῳ τε καὶ ταῖς ἄλλαις χορηγαίαις πολὺ¹² προεῖχε¹³ τῶν κατὰ τὴν Φοινίκην πόλεων. — Τῆς μὲν κακίας ἀφθονία¹⁴.

λεία μὲν ὁδὸς καὶ μικρὰ ἐπ' ¹⁵ αὐτήν· τῆς δ' ¹⁶ ἀρετῆς ἀπορία ¹⁴. μακρὸς δὲ καὶ ὀρθίος ὁ οἶμος ἐπ' αὐτήν καὶ χαλεπὸς τὸ πρῶτον ¹⁷, ἔπειτα δὲ ῥάδιος. — Ἐν τοῖς τοῦ Ὀμήρου ποιήμασι τοῖς θεοῖς ὁ μὲν σῖτος ἀμβροσία, τὸ δὲ ποτὸν νέκταρ ἐστίν. — Ἡφαιστος τῷ πόδε ¹⁸ χωλὸς ἦν. — Παρὰ τοῖς Ἀθηναίοις ἀλεκτρύνων καὶ ὀρτύγων ἀγῶνες ἦσαν. — Ἴστοι γυναικῶν ἔργα ¹⁴ κοῦκ ¹⁹ ἐκκλησίαι.

§ 29. Ἀγαλλε ¹ τοὺς γονέας γέρασι καὶ τιμαῖς. — Ὁ πλοῦτος ὀλισθηρὸς ἐστί, καὶ ὥσπερ αἱ ἐγγέλεις ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύει ². — Λακεδαιμόνιοι δεινὴν ἐποιοῦντο ³ τοῦ χρόνου τὴν φειδῶ. — Πausanias ὁ Σπαρτιάτης ὑπὸ τῶν πολιτῶν διὰ πλεονεξίαν καὶ προδοσίαν ἐθανατώθη ⁴. — Ἡρακλῆς ἐπὶ τῶν ὄρων Εὐρώπης καὶ Λιβύης σημεία τῆς πορείας ἔστησε ⁵ δύο στήλας. — Οἱ Αἰγύπτιοι τὸν μὲν ἥλιον Ὀσιριν, τὴν δὲ σελήνην Ἴσιν ὠνόμαζον ⁶. — Μετὰ τὴν ἐν Ἰμέρα ναυμαχίαν Γέλων ὁ Συρακοσίων τύραννος ἐκ τῶν λαφύρων Δήμητρος καὶ Κόρης νεὼς ἀξιολόγους κατεσκεύασε ⁷. — Ὁ δὲ Διογένης ἰδὼν ⁸ ποτε μειράκιον ἐρυθριῶν ⁹. “Θάρρει”, ἔφη, “τοιούτὸν ἐστὶ τῆς ἀρετῆς τὸ χρῶμα”. — Πολλὰ μεταξὺ πέλει ¹⁰ κύλικος καὶ χεῖλεος ἄκρου. — Πειθοὺς δημιουργὸς ἐστὶν ἡ ῥητορικὴ. — Περίανδρος ἐρωτηθεὶς ¹¹, “τί ἐστὶν ἐλευθερία;” εἶπεν ¹², “ἀγαθὴ συνείδησις”. — Πῆμα κακὸς γείτων ¹³. — Ἄπας μὲν ἀὴρ ἀετῷ περάσιμος, ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

§ 30. Τὸ τῶν βοῶν γένος πάγχρηστόν ἐστιν ἀνθρώποις. — Αἱ περιστεραι ἐν μὲν ταῖς πόλεσι τοῖς ἀνθρώποις συναγελάζονται¹, καὶ εἰλοῦνται² παρὰ τοῖς ποσὶν αὐτῶν³, ἐν δὲ τοῖς ἐρήμοις χωρίοις τοὺς ἀνθρώπους οὐχ ὑπομένουσιν⁴. — Εὐπειθὴ ζῳά ἐστι τὰ πρόβατα· ὑπακούει⁵ γοῦν καὶ τῷ νομεῖ καὶ τοῖς κυσί, καὶ⁶ μέντοι καὶ ἔπονται⁷ ταῖς αἰξίν. — Οἱ τάφοι κρύπτουσι⁸ τὰ ὅστα πάντων τῶν θνητῶν· βασιλέων⁹ καὶ τυράννων καὶ σοφῶν καὶ μέγα¹⁰ φρονούντων ἐπὶ γένει καὶ χρήμασι καὶ δόξῃ καὶ κάλλει σωμάτων. — Βίου χειμῶνα καλοῦσι¹¹ τὸ γῆρας. — Οὐ πιστεύεις¹², ὦ Ἀλκιβιάδῃ, τῇ πατρίδι; — Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας καλεῖ¹³. — Ἡ κάμηλος ἐπιθυμήσασα¹⁴ κερμάτων καὶ¹⁵ τὰ ὦτα προσαπώλεσεν¹⁶. — Καὶ γὰρ χερὸς χεῖρ καὶ ποδὸς ποὺς ἐνδεής¹⁷.

§ 31. Οἱ Ἕλληνες ἐμυθολόγουν¹, δικαστὰς ἐν Ἀίδου² εἶναι Μίνωα καὶ Ῥαδάμανθυν καὶ Αἰακόν. — Ὀρφεὺς λέγεται³ τῇ μελοποιίᾳ λίθους καὶ δένδρα καὶ θήρας κινεῖν⁴. — Ζεὺς ὑπὸ τῶν Ἑλλήνων πατὴρ θεῶν καὶ ἀνθρώπων προσερρήθη⁵ διὰ τὴν φροντίδα καὶ εὐνοίαν τὴν⁶ εἰς ἅπαντας. — Ἐν Μαραθῶνι Μιλτιάδης ὁ Ἀθηναίων στρατηγὸς Δάτιδι τῷ Περσῶν ἡγεμόνι ὑπηντίασε⁷, καὶ ἐνίκησε⁸ τοὺς βαρβάρους. — Οἱ Ἕλληνες διὰ τὸ τοῦ Πελοποννησιακοῦ πολέμου μῆκος ταῖς ἐν τοῖς πολέμοις ἐμπειρίαις πολλὰ⁹ διέφερον⁹. — Ἀριστόδημος ὁ Ἡρακλείδης παῖδας κατέλιπε¹⁰ διδύμους, Εὐρυσθένη καὶ Προκλέα. — Κώνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει¹¹.

— Ὅμμα γὰρ δόμων νομίζω¹² δεσπότου παρουσίαν.
 — Νόμιζε¹³ σαυτῷ τοὺς γονεῖς εἶναι θεοὺς. — Ἐφ'¹⁴
 ἄρματος γὰρ ἄρμα καὶ νεκρῷ νεκρός, ἵπποι δ' ἐφ'
 ἵπποις ἦσαν ἐμπεφυρμένοι¹⁵. — Ὅρνιθα δ'¹⁶ οὐ
 ποιῶ¹⁷ σε¹⁸ τῆς ἐμῆς ὁδοῦ. — Οὐκ ἀνδρὸς ὅρκοι
 πίστις¹⁹, ἀλλ' ὅρκων ἀνὴρ.

§ 32. Ἄν¹ καλὸν ἔχη τις σῶμα καὶ ψυχὴν
 κακὴν, καλὴν ἔχει² ναῦν καὶ κυβερνήτην κακόν. —
 Σωκράτης ἔλεγε³ τοὺς μὲν ἀνδρας τοῖς τῆς πόλεως
 νόμοις δεῖ⁴ πείθεσθαι⁴, τὰς δὲ γυναῖκας τοῖς τῶν
 συνοικούντων⁵ ἀνδρῶν ἡθεσιν. — Κέρβερος εἶχε⁶
 τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος,
 κατὰ⁷ δὲ τοῦ νώτου παντοίων εἶχε⁸ ὄφρων κεφα-
 λὰς. — Φαρνάβαζος καὶ Κόνων μετὰ τὴν ἐπὶ Κνίδῳ
 ναυμαχίαν ἀνῆχθησαν⁹ ταῖς ναυσὶν ἐπὶ τοὺς τῶν
 Λακεδαιμονίων συμμάχους. — Κύκλωπες εἰς τὸν
 πρὸς Τιτᾶνας πόλεμον Διὶ μὲν ἔδοσαν⁹ βροντὴν
 καὶ ἀστραπὴν, Πλούτῳ δὲ κυνὴν, Ποσειδῶνι δὲ
 τρίαιναν. — Ἄλλ' ἔστι κάμοι¹⁰ κλῆς ἐπὶ γλώσση
 φύλαξ. —

Χρήματα μὲν δαίμων καὶ¹¹ παγκάκῳ ἀνδρὶ δί-
 δωσιν¹².

ἡ δ' ἀρετὴ παύροις ἀνδράσι, Κύρν', ἔπεται¹³. —
 Ἠγόρασας¹⁴ πλοκάμους, φύκος, μέλι, κηρόν,
 ὀδόντας·

τῆς αὐτῆς δαπάνης¹⁵ ὄψιν ἂν ἡγόρασας¹⁶. —
 Εἰ ταχύς εἰς τὸ φαγεῖν, καὶ πρὸς δρόμον ἀμ-
 βλὺς ὑπάρχεις¹⁷,

τοῖς ποσὶ σου τρῶγε¹⁸ καὶ τρέχε¹⁹ τῷ στόματι.

VII.

ADJECTIVES.

§ 33. Ἄδικος πλοῦτος οὐπώποτε βέβαιος. — Τῆς Ἀρτέμιδος ἱεραὶ¹ ἦσαν αἱ ἔλαφοι². — Ἡρακλῆς καθαρὰν³ τὴν γῆν ἀγρίων θηρίων ἐποίησεν⁴. — Οὐ βέβαιοί εἰσιν αἱ τῶν βροτῶν τύχαι. — Ὁ θεὸς καὶ⁵ ἐκ τῶν ἀέλπτων εὕρισκει⁶ πόρους. — Ὁ Εὐφράτης⁷ ποταμὸς διὰ μέσης τῆς Βαβυλῶνος ῥεῖ⁸. — Αἱ μὲν τῶν φρονίμων ἐλπίδες εἰσὶν ἐφικταί, αἱ δὲ τῶν ἀσυνέτων ἄλογοι καὶ ἀδύνατοι. — Παρὰ τοῖς φρονίμοις αἱ μὲν φιλίας ἀθάνατοί εἰσιν, αἱ δὲ ἔχθραι θνηταί. — Παιδεῖα καὶ⁹ πόνου πολλαπλασίου καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης λαμπρᾶς δέεται¹⁰. —

Πλοῦτον μὲν πλουτοῦντος¹¹ ἔχεις, ψυχὴν δὲ πένητος,

ὥς τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης. — Βραχὺς ὁ βίος¹², ἡ δὲ τέχνη μακρά. — Βραχεῖα τέρψις ἐστὶν ἡδονῆς κακῆς. — Τὸν ἀμαθῆ πλούσιον¹³ Διογένης πρόβατον εἶπε¹⁴ χρυσόμαλλον. — Φωνήεντά ποτε ἦν τὰ ζῶα. — Ἡ ψυχὴ τῷ σώματι συνεῖρκται¹⁵ βραδεῖ ταχεῖα.

§ 34. Αἰσχίνης ὁ ῥήτωρ τῇ πατρίδι οὐκ ἦν εὖνους. — Ζεὺς τὸ χαλκοῦν γένος ἀνθρώπων ἠφάνισεν¹. — Ἀπόλλων Ἑρμῇ τὴν χρυσὴν ῥάβδον ἔδωκεν², ἥ³ τὰς ψυχὰς ἐψυχαγώγει⁴. — Βελλε-

ροφόντης τὴν πυρίπνουν Χίμαιραν ἔκτεινε⁸. — Ὀλίγοι τῶν φιλοσόφων ὁδὸν ἀπλὴν καὶ βέβαιον ὑποδεικνύασι⁹ τοῦ βίου. — Κροῖσος ὁ τῆς Λυδίας βασιλεὺς ἀπέπεμψεν⁷ εἰς Δελφούς δύο κρατῆρας, χρυσοῦν καὶ ἀργυροῦν. — Ὁ τρισώματος Γηρυόνης ἐν τῇ Ἐρυθείᾳ νήσῳ φοινικᾶς βόας εἶχε⁸. — Εὐρυσθεὺς Ἡρακλεῖ ἐνδέκατον ἐπέταξεν⁹ ἄθλον, παρ' Ἑσπερίδων χρυσᾶ μῆλα εἰς Μυκῆνας κομίζειν¹⁰. — Ψυχῆς μέγας χαλινὸς ἀνθρώποις ὁ νοῦς¹¹. — Πόλλ'¹² ἀνδρὶ βασιλεῖ καὶ στρατηλάτῃ μέλει¹³. — Μὴ ἐν πολλοῖς ὀλίγα λέγε¹⁴, ἀλλ'¹⁵ ἐν ὀλίγοις πολλά. — Πολλοὶ παρὰ κρατῆρι φίλοι γίνονται¹⁶ ἐταῖροι. — Οὔτε τὸν ἄρρωστον ὠφελεῖ¹⁷ ἡ χρυσὴ κλίνη, οὔτε τὸν ἀνόητον ἡ ἐπίσημος εὐτυχία. — Ὁ γραμμάτων ἄπειρος οὐ βλέπει¹⁸ βλέπων¹⁹. — Ὁ μαλακὸς τὸν μὲν πόνον πονηρόν, ἠδεῖαν δὲ τὴν ἡδονὴν οἶεται²⁰.

§ 35. Σαρδανάπαλλος βίον ἔζη¹ γυναικῶδη. — Παιδεία τοῖς μὲν εὐτυχέσι κόσμος ἐστί, τοῖς δὲ δυστυχέσι καταφυγὴ ἐλευθέριος. — Τὸ ἀληθὲς πικρὸν ἐστί καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές. — Αἱ μὲν ποδήρεις ἐσθῆτες τὰ σώματα, αἱ δὲ ὑπέρμετροι περιουσίαι τὰς ψυχὰς ἐμποδίζουσιν². — Ἔργου³ ἐστὶ μακρὰν συνήθειαν ἐν βραχεὶ χρόνῳ λύειν⁴. — Ἰσοκράτης τῆς παιδείας τὴν μὲν ῥίζαν πικρὰν ἐκάλει⁵, τὸν δὲ καρπὸν γλυκύν. — Βραχεῖά ἐστιν ἡ τέρψις ἡδονῆς κακῆς. — Τοὺς μὲν σῶφρονας τῶν ἀνθρώπων θεὸς φιλεῖ⁶, τοὺς δὲ κακοὺς στυγεῖ⁷. — Ὁ ἐλέφας ἐν τοῖς τραχέσι καὶ

δυσβάτοις τοποῖς ἄπρακτον ἔχει⁸ τὴν ἀλκὴν διὰ τὴν τῶν ποδῶν μαλακότητα. — Τοῖς ἀνίσοις τὰ ἴσα ἄνισα γίγνεται⁹. — Οὐ φίλαυτός ἐστιν ἡ ἀρετή, ἀλλὰ κοινωνικὴ καὶ πολιτικὴ. — Ἐν Κιλικίᾳ πέδιον ἦν μέγα καὶ ἐπίρρυτον καὶ δένδρων παντοδαπῶν σύμπλεων. — Τράπεζαν πολυτελῆ μὲν τύχη παρατίθην¹⁰, αὐτάρκη δὲ σωφροσύνη. — Πολλὸς μὲν ὁ ὄχλος¹¹, ὀλίγοι δὲ ἄνθρωποι. — Ἀπλᾶ γάρ ἐστι τῆς ἀληθείας ἔπη. — Γαστήρ παχεῖα λεπτόν¹² οὐ τίκτει¹³ νόον. — Τὸν ἰσχυρὸν ὄντα¹⁴ δεῖ¹⁵ πρᾶον εἶναι, ὅπως οἱ πλησίον¹⁶ αἰδῶνται¹⁷ μᾶλλον ἢ φοβῶνται¹⁸.

§ 36. Πολλάκις χαλεπὸν ἐστὶν ἀπὸ τῶν ἀληθῶν τὰ ψευδῆ χωρίζειν¹. — Μαύσωλος ὁ τῆς Καρίας βασιλεὺς ἐν Ἀλικαρνασσῶ μνῆμα παμμέγεθες εἶχεν². — Ἡ μὲν ἀμαθία θρασεῖς τοὺς ἀνθρώπους ἀπεργάζεται³, ἡ δὲ παιδεία σοφούς. — Ἡσίοδος ὁ ποιητὴς τραχεῖαν ἐκάλει⁴ τῆς ἀρετῆς τὴν ὁδόν. — Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας ἐκάλει⁵. — Πρέσβεις παρὰ Κυρηναίων Ἀλεξάνδρῳ στέφανον χρυσοῦν καὶ δῶρα μεγαλοπρεπῆ ἐκόμιζον⁶. — Τὰς ἀλκυόνας, θαλαττίας ὄρνεις, φασὶν⁷ εἶναι πολυθρήνους καὶ πολυδάκρυας. — Πλούτων, ὁ Διὸς ἀδελφός, ἐβασίλευε⁸ τόπου τινὸς⁹ ὑπὸ τῇ γῇ βαθέος καὶ ζοφεροῦ, Ἄιδου⁹. — Πλάτων φησὶ¹⁰ τὰς Μούσας ἐν ταῖς ψυχαῖς τῶν εὐφυῶν οἰκεῖν¹¹. — Τὸ ἀληθὲς πικρὸν ἐστὶ καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές· ὥσπερ καὶ¹² τοῖς νοσοῦσι τὰ ὄμματα τὸ μὲν φῶς ἀνιάρων, τὸ δὲ σκότος

ἄλυπον και φίλον. — Οὔτε θρασὺν οὔτε ἄτολμον οὔτε καταπληγά προσήκει¹³ εἶναι. — Ἡ ὄρνις τοῖς ἀπτῆσι νεοττοῖς διὰ τοῦ στόματος τὴν τροφήν προσφέρει¹⁴. — Οἱ Ἀθηναῖοι καὶ¹⁵ παρὰ¹⁶ δύναμιν τολμηταὶ καὶ παρὰ¹⁶ γνώμην κινδυνευταὶ καὶ ἐν τοῖς δεινοῖς εὐελπίδες ἦσαν. — Ἀπτῆνες νεοττοὶ κεχῆ-
 νασιν¹⁷ αἰὲς πρὸς ἀλλότριον¹⁸ στόμα. — Ἡλιξ ἥλικα τέρπει¹⁹. — Χαλεπὰ τὰ καλὰ²⁰. — Ἐχθρῶν ἄδωρα²⁰ δῶρα κούκ²¹ ὀνήσιμα. — Ἡ κοιλία καὶ¹⁵ πολλὰ χωρεῖ²² κώλῳ²³. — Κακὸν²⁰ τὸ κεύθειν κού πρὸς²⁴ ἀνδρὸς εὐγενοῦς.

§ 37. Ἔργων πονηρῶν χεῖρ¹ ἐλευθέραν ἔχε². — Ἀθάνατον ἔχθραν μὴ φύλαττε³ θνητὸς ὢν⁴. — Ὑπήκοον δεῖ⁵ εἶναι⁶ τῶν γονέων. — Οἱ ὅμοιοι τοῖς ὁμοίοις εὐνοί εἰσιν. — Οἱ Ἕλληνες οὐδὲν⁷ πρὸ τῶν Τρωικῶν ἀθρόοι ἔπραξαν⁸. — Ὁ ὄφεις σύμβολόν ἐστι τοῦ ἀγῆρω. — Στῦλος οἴκου παῖδες εἰσιν ἄρρε-
 νες. — Ἡ γῆ ἐκοῦσα παρέχει⁹ τὴν καθ' ἡμέραν¹⁰ τροφήν. — Ἐν τῷ χειμῶνι παχέα ἱμάτια φοροῦ-
 μεν¹¹. — Τὰ μεγάλα δῶρα τῆς τύχης ἔχει¹² φόβον. — Μὴ πάντα πειρῶ¹³ πᾶσι πιστεύειν¹⁴ αἰεὶ. — Εἰς ὄμματ' εὖνου φωτὸς ἐμβλέψαι¹⁵ γλυκύ¹⁶. — Τῶν ὄψων¹⁷ εὐδοκίμει¹⁸ παρὰ τοῖς Σπαρτιάταις ὁ μέλας ζωμός. — Ἀταλαίπωρος¹⁹ τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται²⁰. — Ἡ παιδεία ὁμοία ἐστὶ χρυσῷ στεφάνῳ, καὶ²¹ γὰρ τιμὴν ἔχει²² καὶ πολυτέλειαν. — Διπλᾶ δὲ ἀγαθὰ ἐστὶ, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα. — Γλυκὺς²³ ἀπείρῳ πόλεμος. — Χωρὶς²⁴ τό τ' εἰπεῖν

πολλὰ καὶ τὰ καίρια. — Οὐδὲν ἀνδρῶν λευκῶν ὄφελος²⁵ ἢ σκυτοτομεῖν²⁶. — Οὐδὲν ὄφελος ἀπορρήτου καὶ ἀφανοῦς Μούσης. — Οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς²⁷.

§ 38. Ὁ βίος πολλὰ ἔχει παράδοξα. — Πολοῖς ἔθος ἐστὶ περὶ παντὸς ὁμοίως ἀντιλέγειν¹. — Φοίνικες ἐν τοῖς ναυτικοῖς ἔργοις μεγάλην εἶχον² ἐμπειρίαν. — Ἐν παντὶ καιρῷ εὐταξία μεγάλων ἀγαθῶν αἰτία γίγνεται³. — Πάσης λύπης ἰατρὸς γίγνεται³ χρόνος. — Ἀπασῶν τῶν ἀληθῶν ἡδονῶν χορηγὸς ἐστὶ φιλοσοφία. — Νῦνος ὁ Ἀσσυρίων βασιλεὺς μεγάλας πράξεις ἐπετελέσατο⁴. — Αἱ Γοργόνες θυγατέρες ἦσαν Φόρκυος καὶ Κητοῦς· εἶχον⁵ δὲ κεφαλὰς μὲν περιεσπειραμένας⁵ φολίσι δρακόντων, ὀδόντας δὲ μεγάλους, ὡς συῶν, καὶ χεῖρας χαλκᾶς καὶ πτέρυγας χρυσᾶς· τοὺς δὲ ἰδόντας⁶ λίθους ἐποιοῦν¹. — Μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ'⁸ ἐν ὀλίγοις πολλά. — Ὁ Χάλος ποταμὸς πλήρης ἦν ἰχθύων⁹ μεγάλων καὶ πραέων. — Φθειρουσιν¹⁰ ἦθη χρήσθ'¹¹ ὁμιλίας κακαί. — Ἀγαθοὶ δ'¹² ἀριδίακρες ἄνδρες. — Ἀγαθὴ καὶ¹³ μᾶζα¹⁴ μετ' ἄρτον. — Δίκας γραφόμενος¹⁵ πρὸς γονεῖς μαίνει¹⁶, τάλαν. — Δύσμορφος εἶην¹⁷ μᾶλλον¹⁸ ἢ καλὸς κακός¹⁹. — Εἰ σῶμα δοῦλον²⁰, ἀλλ'²¹ ὁ νοῦς ἐλεύθερος. — Ἐν τυφλῶν πόλει γλαυμυρὸς βασιλεύει²². — Ἔργον πάρεργον οὐδαμῶς ἔργον λέγω²³. — Ἐρημία μεγάλη ὅστιν²⁴ ἢ μεγάλη πόλις²⁵. — Ἔστι καὶ²⁶ συγῆς ἀκίνδυνον γέρας.

VIII.

DEGREES OF COMPARISON OF
ADJECTIVES.

§ 39. Πλάτων φησί¹. “ πάντων τῶν ἐν τῷ βίῳ κτημάτων² μετὰ θεοὺς ψυχὴ θεϊότατον³. ” — Σπάρτη πασῶν τῶν Ἑλληνικῶν πόλεων εὐνομοτάτη ἦν. — Ἡ πενία καὶ⁴ πρὸς τὰς τέχνας δεινότερους καὶ πρὸς τὸν βίον τεχνικωτέρους τοὺς ἀνθρώπους καθίστησιν⁵. — Ἀριστείδης πτωχότατος ὦν⁶ πάντων Ἀθηναίων ἐντιμότατος ἦν. — Οἱ ὑψηλοὶ τῶν τόπων⁷ ὑγιεινότεροί εἰσι τῶν ταπεινῶν⁸, οἱ δὲ μεσόγειοι ψυχρότεροι τῶν παραθαλαττίων. — Πολλάκις ἄνδρες πένητες σοφώτεροι τῶν πλουσίων εἰσιν. — Οἱ Γαλακτοφάγοι, Σκυθικὸν ἔθνος, ἦσαν δυσμαχώτατοι καὶ δικαιοτάτοι. — Αἱ ὀδύνηαι τοῖς νοσοῦσιν⁹ ἰσχυρότεραι τῆς νυκτός¹⁰ εἰσιν. — Πόλεμος ἔνδοξος αἰσχυρᾶς εἰρήνης αἰρετώτερος¹¹. — Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου¹² μὴ πλουσιώτερος ἀλλ’¹³ ἔνδοξότερος. — Παρὰ Ταρτησίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν¹⁴ οὐκ ἔξεστιν¹⁵. — Πολλὰ τῶν ζώων ἀναιμά ἐστι· καθόλου δέ, ὅσα πλείους τεττάρων πόδας ἔχει¹⁶. — Ἡ λέγει¹⁷ τι συγῆς κρεῖσσον, ἢ συγὴν ἔχει¹⁸. — Διὰ τοῦτο ὧτα μὲν δύο ἔχομεν¹⁹, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν²⁰, ἥττω δὲ λέγωμεν²¹. — Δεινόν ἐστι τοὺς χεῖρους τῶν βελτιόνων ἄρχειν²².

§ 40. Παλαιός ἐστι λόγος· τῶν μὲν νεωτέρων

τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν¹. — Νέος ὢν² ἀκούειν³ τῶν γεραιτέρων θέλει³. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι τοὺς εὐνουστάτους τῶν φίλων συγκατέθαπτον⁴. — Οἱ ἄνθρωποι ταῖς ἡδοναῖς θηλύτεροι γίνονται⁵. — Τῶν ἀνθρώπων οἱ⁶ μὲν ὀξύτεροι, οἱ δ' ἀμβλύτεροί εἰσιν. — Ἄλλος Ἡρακλεῖ ἐκ Διῆανείρας ἦν παῖς πρεσβύτατος. — Αἰακὸς εὐσεβέστατος ἦν ἀπάντων ἀνθρώπων. — Αἰτὸς ὀξύτατός ἐστι πάντων πτηνῶν. — Πενίας βαρύτερον οὐδέν⁷ ἐστι φορτίον. — Οἱ χαίροντες⁸ λαλίστατοί εἰσιν. — Σωκράτει ὁμιλητὰ γενομένῳ⁹ Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποίησάτην¹⁰. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλυγαρχίᾳ κλεπτίστατός τε καὶ βιαιότατος ἐγένετο¹¹, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος. — Ὁ παῖς πάντων θηρίων δυσμεταχειριστότατον¹². — Ναυμαχία παλαιάτη ἦν Κορινθίων πρὸς Κερκυραίους. — Καθάπερ ὀρθοῦ οὐδὲν ὀρθότερον¹³, οὕτως οὐδὲ δικαίου οὐδὲν δικαιότερον¹³. — Πολλοὶ θεράποντες ἐνίοτε χεῖρον ὑπηρετοῦσι¹³ τῶν ἐλαττόνων.

§ 41. Βίου πονηροῦ¹ θάνατος εὐκλεέστερος. — Οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφαλέστατον. — Τὸν Τρωϊκὸν πόλεμον καὶ τὰς τῶν ἡρώων ἀρετὰς ὁ ἐπιφανέστατος τῶν ποιητῶν Ὅμηρος ἐτραγώδησεν². — Οἱ Αἰθίοπες μελάντεροί εἰσι τῶν ἄλλων ἀνθρώπων. — Αἱ συμφοραὶ τοὺς ἀνθρώπους ποιοῦσι³ σωφρονεστέρους. — Αἱ χελιδόνες λαλίσταταί εἰσιν. — Τὸ γῆρας

φρονιμωτέρους τοὺς ἀνθρώπους ἀπεργάζεται⁴ καὶ τῶν ἡδέων⁵ ἀμελεστέρους. — Πολλάκις ἀπὸ μικρᾶς αἰτίας ἐν τοῖς φιλτάτοις ἔχθη καὶ μίση ἐγγίγνεται⁶. — Ἀνὴρ δ' ἐκεῖνος ἦν πεπαίτερος μόνων. — Ὅπου γὰρ ἰσχύς συζυγοῦσι⁷ καὶ δίκη, ποία ξυνωρίς τῶνδε καρτερωτέρα⁸; —

Κάλλιστον τὸ δικαιοτάτον⁹. λῦστον⁹ δ' ὑγιαίνειν⁹.

Ἡδιστον⁹ δὲ τυχεῖν⁹, οὗ¹⁰ τις ἕκαστος ἐρά¹¹. — Σώματα πολλὰ τρέφειν¹² καὶ δώματα πόλλ' ἀνεγείρειν¹³.

Ἀτραπὸς εἰς πενίαν ἐστὶν ἐτοιμοτάτη. — Ὁ δὲ ἀδολέσχης τοιοῦτός ἐστιν, οἷος¹⁴ λέγειν¹⁵ ὥς πολὺ πονηρότεροί εἰσιν οἱ νῦν¹⁶ ἄνθρωποι τῶν ἀρχαίων· καὶ ὥς ἄξιοι¹⁷ γεγόνασιν¹⁸ οἱ πύργοι ἐν τῇ ἀγορᾷ· καὶ ὥς πολλοὶ ἐπιδημοῦσι¹⁹ ξένοι· καὶ τὴν θαλατταν ἐκ²⁰ Διονυσίων πλοῦμον εἶναι· καὶ εἰ ποιήσειεν²¹ ὁ Ζεὺς ὕδωρ²² πλεῖον, τὰ ἐν τῇ γῇ βελτίω ἔσεσθαι²³ καὶ ὥς χαλεπὸν ἐστὶ τὸ ζῆν²⁴.

§ 42. Γλύκιστον μέλι πέφυκεν¹ ἐν τῇ Ἀττικῇ. — Οὐκ ἔστιν ἥδιον φάρμακον λύπης ἢ ἀνδρὸς φίλου παραίνεσις. — Τίνα αἰσχίον ἐστὶ μὴ φιλεῖν² ἢ τὸν ἀδελφόν; — Προμηθεὺς πλησίον τῶν Κασπίων πυλῶν ἐπὶ τοῦ Καυκάσου ἀνεσταύρωτο³, οἴκτιστον θέαμα πᾶσιν ἀνθρώποις. — Ἐν ταῖς πόλεσιν ἐντιμότεροί εἰσιν οἱ πλούσιοι τῶν πενεστέρων. — Οἱ ὄφεις ὥκιστα⁴ ἔρπουσιν⁵. — Αἰσχιστόν ἐστι τὸν ὑπὲρ τῆς πατρίδος θάνατον ἀποφυγεῖν⁶. — Βουλῆς οὐδέν ἐστιν ἔχθιον κακῆς. —

Γόνυ κνήμης ἔγγιον⁷. — Πότερον ὁ τὸν τράγον ἀμέλγων⁸ ἀφρονέστερος⁹ ἢ ὁ τὸ κόσκινον ὑποτιθείς¹⁰; — Παττάλου γυμνότερος¹¹. — Ἀναγκαιότατον μάθημά ἐστι τὸ ἀπομαθεῖν¹² τὰ κακά. — Ἀγησίλαος πραότατος φίλοις ὧν¹³ ἐχθροῖς φοβερώτατος ἦν. — Τῶν σωμάτων θηλυνομένων¹⁴ καὶ¹⁵ αἱ ψυχαὶ πολὺ ἀρρώστότεραι γίνονται¹⁶. — Διογένους ἐρωτηθείς¹⁷, τί τῶν κατὰ τὸν βίον ἀκρότατον⁹; εἶπεν¹⁸, “Ἐλπίς.” — Σωκράτης ἔφη¹⁸ μεγίστην μὲν ἀρχὴν εἶναι τὴν βασιλείαν, ἀρίστην δὲ τὸ ἑαυτοῦ ἄρχειν.

§ 43. Τάρσος ἦν μεγίστη τῶν ἐν τῇ Κιλικίᾳ πόλεων. — Οὐδὲν πλούτου μείζω ζῆλον ἐν ἀνθρώποις ἔχει¹. — Ἐκ τῶν καλῶν μαθημάτων καὶ τῶν ἐνδόξων ἔργων καλλίστη τέρψις περιγίγνεται². — Νόσον πολὺ³ κρεῖττον ἐστὶν ἢ λύπην φέρειν⁴. — Οἱ Χαλδαῖοι πλείστην ἐπιμέλειαν ἐποίησαντο⁵ τῆς ἀστρολογίας. — Τὸ τῶν Ἰνδῶν ἔθνος μέγιστον ἐστὶ, καὶ πλείστην τε καὶ καλλίστην χώραν νέμεται⁶. — Σωκράτης πολὺ⁸ κρεῖττω ἔλεγε⁷ τὸν τῆς ψυχῆς⁸ ἢ τοῦ σώματος ἔρωτα. — Οὐχ ὁ μακρότατος βίος ἄριστος¹³, ἀλλ’⁹ ὁ σπουδαιότατος. — Ῥᾶστόν ἐστὶν ἐτέρῳ παραινέσαι¹⁰. — Αἰὲ κράτιστόν ἐστι τὰληθῆ¹¹ λέγειν. — Περίανδρος ἐρωτηθείς¹², τί μέγιστον ἐν ἐλαχίστῳ¹³, εἶπε¹⁴. “Φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.” — Θαυμάζω¹⁵ μᾶλλον τοῦ γήρως τὴν σωφρονοῦσαν¹⁶ νεότητα· τὸ μὲν γὰρ ἐν τῷ λιμένι μένει¹⁷ καὶ διαφεύγει¹⁸ τὸν κίνδυνον, ἡ δὲ ἐν τῷ πελάγει πολλοῖς τοῖς πνεύ-

μασι μαχομένη¹⁹ διασώζει²⁰ τὸ σκάφος. — Αἱ δευτεραί πως φροντίδες σοφώτεραι²¹. — Ἄλλη πρὸς ἄλλο²² γαῖα χρησιμωτέρα²³. — Εἰ μὴ φυλάσσεις²⁴ μικρ', ἀπολεῖς²⁵ τὰ μέζονα. — Ἐν τοῖσι δεινοῖς χρημάτων κρείττων²⁶ φίλος. — Ἐξω γὰρ ὀργῆς πᾶς ἀνὴρ σοφώτερος.

§ 44. Δαίδαλος ἀρχιτέκτων κράτιστος ἦν καὶ πρῶτος ἀγαλμάτων εὐρετής. — Βέλτιόν ἐστιν ὀψιμαθῇ εἶναι¹ ἢ ἀμαθῇ. — Οἱ τελματώδεις τόποι οὐ μόνον φαῦλον τὸν ἀέρα κατασκευάζουσιν², ἀλλὰ καὶ τοὺς καρποὺς κακίους. — Τίς Λυσάνδρου τοῦ Σπαρτιάτου ἐντιμότερος γέγονεν³, ἢ τιμῶν πλειόνων ἡξιώθη⁴; — Οἱ Ἕλληνες μηρία ταύρων τε καὶ αἰγῶν πιότατα ἔκαον⁵ ἐπὶ τῶν βωμῶν τοῖς θεοῖς. — Ἡ τῶν χρημάτων κτήσις πλείστου⁶ ἀξία ἐστίν· ὁ δὲ πλοῦτος οὐ παντὶ ἀνδρὶ, ἀλλὰ μόνῳ τῷ ἐπιεικεῖ χρησιμώτατος. — Μήκισταί εἰσιν αἱ νύκτες αἱ χειμεριναί. — Ἀριστον μὲν ὕδωρ⁷. — Θαλῆς πρῶτος τὴν ὑστάτην ἡμέραν τοῦ μηνὸς τριακάδα εἶπεν⁸. — Ἐν τῇ κρατίστῃ πόλει ὑπὸ τῶν ἀρίστων κριθεὶς τοῦ καλλίστου γέρως ἡξιώθη⁹ Ἀγησίλαος. — Τὸ ὕδωρ πλείστου ἀξιόν ἐστι· μυγνύμενον¹⁰ γὰρ πᾶσι τοῖς τρέφουσιν¹¹ ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδίων ποιεῖ¹². — Τῶν μισθοφόρων βαρύτερον φόρημα οὐδέν ἐστι τοῖς πολίταις. — Ὅμηρος ἔφη¹³ χαριεστάτην ἦβην εἶναι¹ τοῦ ὑπηνήτου. — Ἐχθιστά ἐστι τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ, πάντα τὰ τοιαῦτα.

§ 45. Κρείττον¹ πρὸς εὐδαιμονίαν, ἐλάττω ἔχειν² ἢ πολλὰ μετὰ φθόνου· καὶ γὰρ καλλίων καὶ ἡδίων ὁ τοιοῦτος βίος. — Οὐκ ἐλάχιστόν ἐστι σοφίας μέρος, τὸ ἐαυτὸν³ γινώσκειν. — Ἰσὸς ἐσχάτη ἐστὶ πόλις τῶν⁴ τῆς Κιλικίας. — Ὁ Τάρταρός ἐστω ὁ ὑπὸ γῆν κατώτατος⁵ τόπος. — Προϋργιαίτερον⁶ χρή τίθεσθαι⁷ τῶν πόνων τὴν τῆς πόλεως εὐδαιμονίαν. — Θαλῆς ὁ φιλόσοφος εἶπεν⁸. “Πρεσβύτατον τῶν ὄντων⁹ θεός, ἀγέννητος γάρ¹. κάλλιστον κόσμος,ποίημα γὰρ θεοῦ· μέγιστον τόπος, πάντα γὰρ χωρεῖ¹⁰. τάχιστον νοῦς, διὰ παντὸς γὰρ τρέχει¹¹. ἰσχυρότατον ἀνάγκη, κρατεῖ¹² γὰρ πάντων· σοφώτατον χρόνος, ἀνευρίσκει¹³ γὰρ πάντα.” — Δίκαιοι εἰσιν²⁸ οἱ κρείττους τῶν ἡττόνων ἄρχειν¹⁴. — Τῇ μὲν γυναικὶ κάλλιον¹ μένειν¹⁵ ἔνδον ἢ θυραυλεῖν¹⁶, τῷ δὲ ἀνδρὶ αἰσχίον ἔνδον μένειν¹⁵ ἢ τῶν ἔξω ἐπιμελεῖσθαι¹⁷. — Εἰ ἰσχύσουσιν¹⁸ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ ἐν ταῖς πόλεσιν, ὀλίγιστον χρόνον ἡ ἀρχὴ ἔσται¹⁹ τοῦ δήμου. — Τὸν ἥττω λόγον οὐ δύναμαι²⁰ κρείττω ποιεῖν²¹. — Πλήθει οὐδὲν²² μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν. — Ἀνθρώπῳ πάντων τῶν ἄλλων ῥᾶόν ἐστι ζῶν ἢ ἀνθρώπων ἄρχειν¹⁴. — Δίκαιός ἐστιν²⁸ ὁ ἀμείνων τοῦ χείρονος πλέον ἔχειν καὶ ὁ δυνατώτερος τοῦ ἀδυνατωτέρου. — Ἀσμεναίτατα τὸν ἔρωτα ἀπέφυγον²⁴ ὥσπερ ἄγριον δεσπότην.

IX.

NUMERALS.

§ 46. Τῶν Κυκλώπων ἕκαστος ἓνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου εἶχεν¹. — Διογένης ἔφη². “Φίλος ἐστὶ μία ψυχὴ ἐν δυοῖν σωματοῖν κειμένη³.” — Τρεῖς εἰσὶ πολιτεῖαι ἐν ἅπασιν ἀνθρώποις, μοναρχία καὶ ὀλιγαρχία καὶ δημοκρατία. — Καρχηδὼν περὶ τῆς Σικελίας ἔτη τέσσαρα καὶ εἴκοσιν ἐπολέμησε⁴ τῇ Ῥώμῃ. — Ἡ Λερναία ὕδρα εἶχεν¹ ὑπερμέγεθες σῶμα, κεφαλὰς δ' ἐννέα, τὰς μὲν ὀκτὼ θνητάς, τὴν δὲ μέσσην ἀθάνατον. — Πάντες συγκείμεθα⁵ ἐκ δυοῖν, ψυχῆς καὶ σώματος. — Οἱ Ἕλληνες ἔτεσι⁶ δέκα τὰς ἐν τῇ Τρωάδι πόλεις κατεπολέμησαν¹. — Σεμίραμις ἐβίω⁸ μὲν ἔτη ἐξήκοντα καὶ δύο, ἐβασίλευσε⁹ δὲ δύο πρὸς¹⁰ τοῖς τεσσαράκοντα. — Δραχμῆς¹¹ μὲν αὐλεῖ¹², τεττάρων δὲ παύεται¹³. — Καρχηδόνιοι αἰροῦσιν¹⁴ ἐν τρισὶ μησὶ δύο πόλεις Ἑλληνίδας, Σελινούντα καὶ Ἰμέραν. — Εἷς ἀνὴρ οὐδεὶς ἀνὴρ. — Μία χελιδὼν ἔαρ οὐ ποιεῖ¹⁵, οὐδὲ μία μέλιττα μέλι. — Ἀριθμὸς¹⁶ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα, χρόνου πληθὺς¹⁶ τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες. — Οὐδὲ Ἡρακλῆς πρὸς δύο¹⁷. — Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν¹⁸ ἔτη¹⁹ δύο καὶ μῆνας τέσσαρας. — Ζήνων ὁ Κιτιεὺς ἀφηγγήσατο²⁰ τῆς σχολῆς ἔτη¹⁹ δυοῖν

δέοντα²¹ ἐξήκοντα. — Τὸ τῆς Νίνου τείχος τὸ μὲν ὕψος εἶχε²² ποδῶν ἑκατόν, τὸ δὲ πλάτος τρισὶν ἄρμασιν ἱππάσιμον ἦν· οἱ δὲ σύμπαντες πύργοι τὸν μὲν ἀριθμὸν²³ ἦσαν χίλιοι καὶ πεντακόσιοι, τὸ δ' ὕψος εἶχον²⁴ ποδῶν διακοσίων.

§ 47. Οἱ Περσῶν παῖδες ἀπὸ πέντε ἐτῶν μέχρι τεττάρων καὶ εἴκοσιν ἐπαιδεύοντο¹ τοξεύειν καὶ ἀκοντίζειν² καὶ ἀληθεύειν³. — Παρὰ Σκύθαις ὀκτάποδες ἐκαλοῦντο⁴ οἱ⁵ δύο⁶ βοῶν καὶ ἀμάξης μιᾶς δεσπότης ὄντες. — Τέταρτον ἄθλον ἐπέταξεν⁷ Εὐρυσθεὺς Ἡρακλεῖ, τὸν Ἐρυμάνθιον κάπρον εἰς Μυκῆνας κομίζειν⁸. — Σαρδανάπαλλος, τριακοστὸς ὢν⁹ ἀπὸ Νινύου, ἔσχατος ἐγένετο¹⁰ Ἀσσυρίων βασιλεύς. — Ὁ μὲν πεπαιδευμένος¹¹ οὔτε ἐν πλούτῳ οὔτε ἐν πενίᾳ ταραττεται¹², ὁ δ' ἀπαίδευτος ἐν ἀμφοῖν. — Ἡ ὀγδοὰς κύβος ἀπ' ἀρτίου¹³ πρῶτός ἐστι καὶ τοῦ πρώτου τετραγώνου διπλασία. — Μεσότης ἀριθμητικὴ μονάδος καὶ ἐβδομάδος ἐστὶν ἡ τετράς· τριάδι γὰρ ὑπερέχει¹⁴ καὶ ὑπερέχεται¹⁵. — Θαλῆς πρῶτος τοῦ ἡλίου μεγέθους τὸ τῆς σελήνης ἐπτακοσιοστὸν καὶ εἴκοστὸν μέρος ἀποφήνασθαι¹⁶ λέγεται¹⁷. — Ῥαδίως οἱ ἀθληταὶ διπλασίους τε καὶ τριπλασίους αὐτῶν¹⁸ μαχοῦνται¹⁹. — Τὰ δώδεκά ἐστι δις ἕξ, τρὶς τέτταρα, ἑξάκις δύο, τετράκις τρία. — Δαρεικὸν ἕκαστος παρὰ Κύρου ἡνεγκε²⁰ τοῦ μηνὸς τῶν στρατιωτῶν²¹, λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. — Ἡρ μέλλων θάπτεσθαι²² δωδεκαταῖος ἀνεβίω²³. — Μυριοπλάσια ἡμῶν²⁴ ἔχει²⁵ ἡ πᾶσα πόλις. — Μυριο-

πλάσια ἂν ποιήσῃε²⁵ κακὰ ἄνθρωπος κακὸς θηρίον²⁶.

§ 48. Μετὰ τὴν περὶ Ἰμέραν ναυμαχίαν μιᾷ φωνῇ πάντες οἱ Συρακόσιοι Γέλωνα τὸν τύραννον ἀπεκάλουν¹ εὐεργέτην καὶ σωτήρα καὶ βασιλέα. — Ἐν τῇ ἐπὶ Πλαταιαῖς μάχῃ ἦν ὁ σύμπας ἀριθμὸς τῶν μὲν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα². — Κόλχοι τοῖς Περσῶν βασιλεῦσι διὰ πενταετηρίδος δῶρα ἤγον³ ἑκατὸν παῖδας καὶ ἑκατὸν παρθένους· Ἀραβες δὲ χίλια τάλαντα ἤγον³ λιβανωτοῦ κατ' ἐνιαυτόν. — Αἱ Γραῖαι καλούμεναι⁴, Φόρκυος καὶ Κητοῦς θυγατέρες, ἦσαν γραῖαι ἀπὸ νέας⁵. ἓνα δὲ ὀφθαλμὸν αἱ τρεῖς καὶ ἓνα ὀδόντα εἶχον⁶, καὶ ταῦτα⁷ παρὰ μέρος ἤμειβον⁸ ἀλλήλαις. — Πολλαπλάσιός ἐστιν ὁ μείζων ἀριθμὸς τοῦ ἐλάττονος⁹, ὅταν καταμετρηται¹⁰ ὑπὸ τοῦ ἐλάττονος. — Τετράγωνος ἀριθμὸς ἐστιν ὁ ἰσάκῃς ἴσος ἢ ὁ ὑπὸ δύο ἴσων ἀριθμῶν περιεχόμενος¹¹. — Τὸν ἄρχοντα τριῶν δεῖ¹² μνήμην ἔχειν¹³. πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει¹⁴. δεύτερον, ὅτι κατὰ νόμους ἄρχει¹⁴. τρίτον, ὅτι οὐκ αἰεὶ ἄρχει¹⁴. — Ἀνάχαρσις τὴν ἄμπελον ἔφη¹⁵ τρεῖς φέρειν βότρυς· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Τριττὴ ἐστιν ἡ φιλία· συγγενική, ἑταιρική, ξενική. — Ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιός ἐστι. — Ἐρμῇ μάλιστα τῶν ἀριθμῶν¹⁶ ἡ τετράς ἀνάκειται¹⁷. — Ὅς μία γλώσση δίχ' ἔχει¹⁸ νοῦν, οὗτος ἑταῖρος δεινός.

X.

PRONOUNS.

§ 49. Ὁ θεὸς ἡμῖν βραχὺν χρόνον τοῦ βίου ἔδωκεν¹. — Ἐπ' ἀλλοτρίων παραδειγμάτων παιδεύε² σεαυτὸν, καὶ ἀλλότριος ἔσει³ κακῶν. — Διὰ λύπην ἤδη πολλοὶ ἑαυτοὺς ἀνηγήκασιν⁴. — Ἐοικεν⁵ ὁ βίος θεάτρῳ διὰ πολλάκις οἱ χεῖριστοι τὸν κάλλιστον ἐν αὐτῷ κατέχουσι⁶ τόπον⁷. — Μηδέποτε δοῦλον ἡδονῆς σαυτὸν ποίει⁸. — Ὑπὲρ δόξης, ἡδίστου πράγματος, ἕκαστος ἡμῶν κινδύνους ὑπομένει⁹. — Πυθαγόρας ἐρωτηθεὶς¹⁰, τί ἔστι φίλος; ἀπεκρίνατο¹¹. “Ἄλλος ἐγώ.” — Μακάριος¹², ὅστις οὐσίαν καὶ νοῦν ἔχει¹³. — Δημήτριός τις εἶπε¹⁴ τῷ Νέρωνι· “σὺ μὲν ἀπειλεῖς¹⁵ ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις¹⁶.” — Διδύμων ἀδελφῶν εἰς ἐτελεύτησε¹⁷. σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι¹⁸ ἡρώτα¹⁹. Σὺ ἀπ' ἐθανες²⁰ ἢ ὁ ἀδελφός σου; — Σχολαστικὸς ἀπορών²¹ τὰ βιβλία αὐτοῦ ἐπώλει²², καὶ γράφων²³ πρὸς τὸν πατέρα ἔλεγε²⁴, “Σύγχαιρε²⁵ ἡμῖν, πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει²⁶.” — Ἀνάχαρσις ὁ Σκύθης ἐρωτηθεὶς²⁷ ὑπὸ τινος· “Τι ἔστι πολέμιον ἀνθρώποις;” “Αὐτοὶ,” ἔφη, “ἑαυτοῖς²⁸.” — Ὁ Σωκράτης τοιαῦτα αἰεὶ περὶ τῶν θεῶν ἔλεγεν²⁹, οἷά τις λέγων³⁰ εὐσεβέστατος νομίζεται³¹. — Τὸν Διογένην τις ἀνόητον εἶναι ἔφη³². ὁ δὲ “Ἀνόητος μὲν οὐκ εἰμί,” ἔφη³³, “τὸν δὲ αὐτὸν ὑμῖν νοῦν οὐκ ἔχω³⁴.” — Καγὼ³⁵, εἰ ὑμεῖς τὰ δι-

καὶ αὖ ποιεῖν³¹ ἐθέλετε³², ἔπεσθαι³³ ὑμῖν βούλομαι³⁴. — Οὐδὲν οὕτως ἡμέτερόν ἐστιν, ὥς ἡμεῖς ἡμῖν αὐτοῖς. — Τῶν κακῶν ἄλλ' ἅττα³⁵ δεῖ ζητεῖν³⁶ αἷτια, ἄλλ' οὐ τὸν θεόν. — ὦ Σώκратες, ποῖ καὶ πόθεν³⁷;

§ 50. Ἡμεῖς δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ' αὐτῶν¹ ἕτερα προσπορίζομεν². — Τῷ ἡμετέρῳ βίῳ οὐκ ἀεὶ τὸ αὐτὸ σχῆμα διαμένει³. — Ἀμεινόν ἐστιν ὑφ' ἑτέρου ἢ αὐτὸν ὑφ' ἑαυτοῦ ἐπαινεῖσθαι⁴. — Ὁ εὐψυχος καὶ ἀνδρεῖος εὐψύχως τὴν ἑαυτοῦ⁵ τελευτὴν φέρει⁶, ὥσπερ Σωκράτης. — Ἐπιμελοῦ⁷ τῆς σεαυτοῦ ψυχῆς. — Ἡ ἀλήθεια μετὰ παρρησίας διαλέγεται⁸ τοῖς ἀνθρώποις, καὶ διὰ τοῦτο⁹ ἄχθονται¹⁰ αὐτῇ. — Ταυτόν ἐστιν ὅφιν ἐκτρέφειν¹¹ καὶ πονηρὸν εὐεργετεῖν¹². ἑκατέρου γὰρ ἡ χάρις εὐνοίαν οὐ γεννᾷ¹³. — Σχολαστικὸς οἰκίαν πωλῶν¹⁴ λίθον ἀπ' αὐτῆς εἰς δεῦμα¹⁵ περιέφερε¹⁶. — Οὗτος δοκεῖ¹⁷ μοι ἄριστος εἶναι οἶκος, ἐν ᾧ τοιοῦτός ἐστιν ὁ δεσπότης δι' αὐτόν¹⁸, οἶος¹⁹ ἔξω²⁰ διὰ τὸν νόμον. —

Ἡγοῦμαι²¹ σοφίας εἶναι μέρος οὐκ ἐλάχιστον ὀρθῶς γιγνώσκειν²², οἶος¹⁹ ἕκαστος ἀνὴρ. — Κῦρος ἀποκτεῖναι λέγεται²³ αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην. — Λέγεται Ἀπόλλων ἐκδεῖραι²⁴ Μαρσύαν, νικῆσας²⁵ ἐρίζοντά οἱ²⁶ περὶ σοφίας. — Ὅταν παιδίον ἴδω²⁷ παίζον²⁸, χαίρω²⁹ τε καὶ χαρίεν μοι φαίνεται³⁰ καὶ ἐλευθέριον καὶ πρέπον τῇ τοῦ παιδίου ἡλικίᾳ. — Πράττομεν³¹ ὃ ἂν φαίνεται³² νῦν ἄριστον. — Εἰ μέλλομεν ἀγαθὸν τινα κτήσεσθαι³³ φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι³⁴. — Τὸ

χειρε ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν³⁵ ἀλλήλοιν ἐποίησεν³⁶. — Χαλεπὸν ἐστὶ λέγειν³⁷ περὶ ὁτουοῦν μαθήματος, ὥς οὐ χρή μαθάνειν³⁸. — Οὐκ ἂν ποτε πλῆθος οὐδὲ ὠντινωνοῦν οἶόν τ' ἂν γένοιτο³⁹ μετὰ νοῦ διοικεῖν⁴⁰ πόλιν.

§ 51. Τῶν νομοθετῶν ἔργον ἐστὶ ζητεῖν¹, τί μὲν ἀγαθὸν πόλει², τί δὲ κακόν. — Ἡ σωφροσύνη ἐστὶ κατὰ Πλάτωνα ἡδονῶν τινων καὶ ἐπιθυμιῶν ἐγκράτεια. — "Οστις τὰς δαιμόνων τύχας κάλλιστα φέρει³, οὗτός ἐστιν ἀνὴρ σοφός. — "Ανανδροί μοι δοκοῦσιν⁴, ὅσοι τὸν ἑαυτῶν θάνατον ἀγεννῶς προσδέχονται⁵. — Ζηλωτοὶ ἐκεῖνοι⁶, οἵτινες μὴ ἐπισήμοις συμφοραῖς ἐν τῷ βίῳ ᾠδύροντο⁷. — Οἱ χρηστοὶ παῖδες διὰ τοὺς γονέας ἀλλήλους ἀγαπήσουσιν⁸. — Λυπηρῶς ἔχει⁹, εἰ τοῖς ἑμαυτῆς τὸν βίον σῶζω¹⁰ κακοῖς. — Κύνas τρέφεις¹¹ φυλακῆς ἕνεκα σαντοῦ τε καὶ τῶν σῶν. — Ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστίν, ὑμᾶς προσήκει¹² καὶ ἀγαθοὺς καὶ προθύμους εἶναι. — Πάντων μάλιστα αἰσχύνου¹³ σαυτόν. — Νόμιζε¹⁴ σαντῷ τοὺς γονεῖς εἶναι θεοὺς. — Ἡμεῖς ἡμῖν αὐτοῖς ἡδιστα χαριζόμεθα¹⁵. — Οἱ ἄνθρωποι αὐτοὶ εἰσιν ἑαυτοῖς πολέμιοι. — Εὐφορίων, υἱὸς Αἰσχύλου τοῦ τραγικοῦ, τραγικὸς καὶ αὐτὸς¹⁶ ἦν. — Ὁ ἐλέφας ἔχει¹⁷ μυκτῆρα καὶ τοιοῦτον καὶ τηλικούτον, ὥστε ἀντὶ χειρῶν ἔχειν¹⁸ αὐτόν. — Ἐλεύθερος γὰρ οὐ τις ἐστὶ πλὴν Διός. — Τίς¹⁹ ἦδε χώρα, καὶ τίνες ναίουσιν; — Τὴν ἐμὴν ἀσφάλειαν ἄδειαν ὑμῖν αὐτοῖς εἶναι νομίζετε²⁰. — Ὁ σοφὸς ἐν αὐτῷ περι-

φέρει²¹ τὴν οὐσίαν. — Τὸ τῆς Σφυγγὸς αἶνυγμα ἦν τόδε· “Τί ἐστὶ τὸ αὐτὸ²² τετράπουν καὶ δίπουν καὶ τρήπουν;” — Ἄνδρες φίλοι, ὁ μὲν ἀγὼν ἡμῖν ἐγγύς²³· προσέρχονται²⁴ γὰρ οἱ πολέμοι. τὰ δὲ ἀθλα τῆς νίκης¹⁹ οἱ τε πολέμοι καὶ τὰ τῶν πολεμίων ἀγαθὰ πάντα.

§ 52. Τίνα κοινωνὸν εὐμενέστερον ἔχοι¹ τις ἂν ἢ ἀδελφὸν ἐπικεικῇ; — Πολλάκις διὰ τὴν φιλαυτίαν οἱ κακίους σφᾶς αὐτοὺς προκρίνουσι² τῶν πολυ³ βελτιόνων. — Χρυσίου καὶ δοξῶν καὶ ἡδονῶν ἕνεκα ἐπιβουλεύουσιν⁴ ἀλλήλοις οἱ ἄνθρωποι. — Θέογνις ὁ ποιητὴς περὶ οὐδενὸς ἄλλου λόγον πεποίηται⁵ ἢ περὶ ἀρετῆς καὶ κακίας. — Οὐκ ἐλάχιστὼν ἐστὶ σοφίας ἔργον⁶ ὀρθῶς γιγνώσκειν⁷, ὁποῖος ἕκαστος ἀνὴρ. — Διονύσιος ὁ Συρακοσίων τύραννος ἐν τῇ Σικελίᾳ πόλιν ἔκτισεν⁸ ὑπ’ αὐτὸν⁹ τὸν τῆς Αἴτνης λόφον, καὶ προσεῖπεν¹⁰ αὐτὴν Ἄδρανον. — Ὅσον περ ταῖς τιμαῖς τῶν ἄλλων προέχεις¹¹, τοσοῦτον καὶ ταῖς ἀρεταῖς αὐτῶν διοίσεις¹². — Οὗτοσὶ ἀνὴρ οὐ παύσεται¹³ φλυαρῶν¹⁴. — Ἄνευ εὐνοίας οὐδὲν ὄφελος οὐδ’ ὅποιαστινοσοῦν ἐπιστήμης γίγνεται¹⁵. — Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν¹⁶, οἷους οὐδεὶς ἂν περὶ τῶν ἐχθρῶν εἰπεῖν τολμήσειεν¹⁷. — Ἡ τῶν Περσῶν δύναμις τηλικαύτη τὸ μέγεθος¹⁸ ἐγένετο¹⁹, ἡλικὴν οὐδεμίαν ἄλλην γεγενημένην ἴσμεν²⁰. — Ὅποσα ἀγνοία ἄνθρωποι ἐξαμαρτάνουσι²¹, πάντα ἀκούσια ταῦτ’ ἐγὼ νομίζω²². — Ἐν ᾗτινι δὴ πόλει πλεῖστοι εὐτυχοῦσιν²³, αὕτη ἄριστα διοικεῖται²⁴. —

Ἔνιοι καὶ ἐν ὥδαίς καὶ ἐν λόγοις οἰκτρὰ ἅττα²⁵ λογοποιούντες²⁶ εἰς δάκρυα πειρῶνται ἄγειν²⁷. — Κριτῆς ὦν²⁸ αἰεὶ ταῦτά²⁹ περὶ τῶν αὐτῶν γίγνωσκε³⁰, μηδὲν πρὸς χάριν ποιῶν³¹.

§ 53. Πᾶσιν ἀνθρώποις δαίμων ἐπέταξε¹ πόρους, ἄλλοις ἄλλους². — Οἱ γέροντες τὸν ἕτερον πόδα, φασίν³, ἤδη ἐν τῇ σορῷ ἔχουσιν⁴. — Ἄρης ὑπὸ Θρακῶν μάλιστα ἐτιμᾶτο⁵ καὶ Σκυθῶν καὶ τῶν τοιούτων ἐθνῶν, ἐπεὶ παρ' ἐκείνοις ἡ τῶν πολεμικῶν ἄσκησις τὰ μάλιστα εὐδοκίμει⁶. — Ἐθέλω⁷ παρὰ σοῦ ἀκούειν, ἥντινα γνώμην ἔχεις⁸ περὶ τοῦ γήρως· ἐμοὶ γὰρ ὁ ἐν αὐτῷ βίος καταφαίνεται⁹ δύσκολος. — Ἐάν τις μετὰ σπουδῆς ἐθέλῃ¹⁰ ὁπουοῦν¹¹ τυγχάνειν¹², μὴ τυχὼν¹³ μεγάλην ἔχει¹⁴ λύπην. — Ξενοφῶν περὶ Ἀγησιλάου φησί¹⁵. “Ποίᾱς νεότητος¹⁶ οὐ κρεῖττον τὸ ἐκείνου γήρας;” — Τῇ αὐτῇ ἡμέρᾳ Γέλων ὁ Συρακόσιος τοὺς Καρχηδονίους τὴν ἐν Ἰμέρᾳ ναυμαχίαν¹⁷ ἐνίκησε¹⁸, καὶ οἱ¹⁹ μετὰ Λεωνίδου περὶ Θερμοπύλας διηγωνίσαντο²⁰ πρὸς Ξέρξην. — Οὔτοι οἱ λόγοι²¹ ἀσύνακτοι²². ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα²³ κρείττων²⁴. ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα²⁵ κρείττων²⁶. Ἐκεῖνοι δὲ μᾶλλον συνακτικοί²⁶. ἐγὼ σου πλουσιώτερός εἰμι, ἢ ἐμῇ ἄρα κτήσις τῆς σῆς κρείττων²⁶. ἐγὼ σου λογιώτερός εἰμι, ἢ ἐμῇ ἄρα λέξις τῆς σῆς κρείττων· σὺ δέ γε²⁷ οὔτε κτήσις εἰ οὔτε λέξις. — Ἡ μάχη τῶν μελιττῶν ἐστι πρὸς αὐτάς²⁸ καὶ πρὸς τοὺς σφῆκας. — Σωκράτης πρὸς τὸν εἰπόντα²⁹, “Κακῶς ὁ δεῖνά σε λέγει³⁰,” “Κα-

λῶς γὰρ⁸¹, ἔφη⁴⁹, “λέγειν⁸² οὐκ ἔμαθεν⁸³.” — Κόρωναι ἀλλήλαις εἰσὶ πιστόταται καὶ σφόδρα ἀγαπῶσι⁸⁴ σφᾶς⁸⁵. — Ὁ καθ’ ἑτέρου μηχανώμενος⁸⁶ καθ’ ἑαυτοῦ τὴν πάγην περιτρέπει⁸⁷. — Θαλῆς ἐρωτηθεὶς⁸⁸, τί κοινότατον⁸⁹; ἀπεκρίνατο⁹⁰. “Ἐλπίς· καὶ γὰρ⁴⁰ οἷς ἄλλο μηδέν⁴¹, αὕτη πάρεστιν⁴².” — “Ὅστις λέγει⁴³ μὲν εὖ, τὰ δ’ ἔργ’⁴⁴, ἐφ’ οἷς⁴⁵ λέγει⁴³, αἰσχρ’⁴⁶ ἐστὶν αὐτοῦ⁴⁷, τοῦτον οὐκ αἰνῶ⁴⁸ ποτε. — Σωκράτης ἐρωτηθεὶς⁸⁸, τί εὐδαιμονία⁸⁶; “Ἡδονὴ ἀμεταμέλητος,” ἔφη⁴⁹. — Ἄγις ὁ βασιλεὺς ἔφη⁴⁹ τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν⁵⁰, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσι πολέμιοι· καὶ ἐρωτῶντός τινος⁵¹, “Πόσοι εἰσὶ Λακεδαιμόνιοι;” ἔφη⁴⁹ “Ἰκανοὶ τοὺς κακοὺς ἀπερύκειν⁵².” — Ἐπαμεινώνδας ὁ Θηβαῖος ἰδὼν⁵³ στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον⁵⁴, “Ἡλίκον,” ἔφη⁴⁹, “θηρίον καὶ κεφαλὴν οὐκ ἔχει⁵⁵.” — Γνώσει⁵⁶ τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ’⁵⁷ ἅμα πάντων ἐπιμελεῖσθαι⁵⁸. — Θεὸς δέ σοι πῆμ’⁵⁹ οὐδέν,⁸⁶ ἀλλ’ αὐτὸς σὺ σοί⁶⁰. — Πηνίκα μάλιστα⁶¹; — Πηνίκα ἐστὶ τῆς ἡμέρας⁶²; — Ποῖ’⁶³ ἄττ’⁶⁴ ἐστὶν ἄττ’⁶⁵ ἐποίεις⁶⁶; — Οὐδεὶς ᾔσθετο⁶⁷ τὸν Σωκράτη ἢ διὰ ψύχος μᾶλλον του⁶⁸ ἔνδον μένοντα⁶⁹ ἢ διὰ θάλπος μαχόμενόν⁷⁰ τῷ περὶ σκιᾶς. — Οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι⁷¹ ἐν ὄψωφιν πράγματι. — Καὶ⁷² αὐτῷ μοι ἐγγίγνεται⁷³ εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ.

XI.

VERBS.

I. VERBS IN ω.

A. TENSES WITH UNALTERED VERBAL STEM.

a. *Pres. and imperf. active.*

§ 54. Τῷ λόγῳ προέχομεν τῶν ἄλλων ζώων¹. — Ἡ Ἰνδικὴ χώρα διττοὺς καθ' ἕκαστον ἐνιαυτὸν ἐκφέρει καρπούς. — Αἱ συμφοραὶ τῶν ἀνθρώπων² ἄρχουσι, οὐχ οἱ ἄνθρωποι τῶν συμφορῶν. — Μάλιστα γηράσκει παρ' ἀνθρώποις ἡ χάρις. — Πολλοὶ φιλόσοφοι ἐναντιώτατα³ τοῖς αὐτῶν λόγοις ἐπιτηδεύουσι. — Φυλάττεις, ὦ πλούσιε, τὸ χρυσίον κατάκληστον, ὥσπερ Δανάην⁴ τινά⁵. — Μῦθός ἐστι λόγος ψευδής, εἰκονίζων ἀλήθειαν. — Κάτοπιν τῆς ἐορτῆς ἦκεις⁶. — Λύκος ἐν αἰτίᾳ γίγνεται⁷, κἂν⁸ φέρῃ κἂν μὴ φέρῃ. — Εἰς πῦρ ξαίνει. — Μικρά⁹ παλαιὰ¹⁰ σώματ' εὐνάζει ῥοπή. — Ὁ Διογένης ἔλεγεν, “Οἱ μὲν ἄλλοι κύνες¹¹ τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους¹², ἵνα σώσω¹³.” — Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι¹⁴ παῖδε ὄντε¹⁴. — Ἄνθρωποι τὸν θάνατον φεύγοντες διώκουσι. — Φίλιππος τοὺς Ἀθηναίους εἵκαζε τοῖς Ἑρμαῖς¹⁵ στόμα μόνον ἔχουσιν. — Ἀγησίλαος ἐρωτηθεὶς¹⁶, πῶς ἂν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίῃ¹⁷, “Εἰ λέγοι,” ἔφη, “τὰ ἄριστα, πρᾶττοι δὲ τὰ κάλλιστα.” — Ἀλέξανδρος, ἔτι¹⁴ παῖς ὢν¹⁴, πολλὰ τοῦ Φιλίππου κατορθοῦν

τοσ¹⁸ οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομέ-
 νους¹⁹ ἔλεγε παῖδας, “Ἐμοὶ δὲ ὁ πατὴρ οὐδὲν ἀπο-
 λείψει²⁰.” τῶν δὲ παιδων λεγόντων²¹ ὅτι²² “Σοὶ
 ταῦτα κτᾶται.” “Τί δὲ ὄφελος,” εἶπεν²³, “ἐὰν ἔχω
 μὲν πολλά, πράξω²⁴ δὲ μηδέν;” — Μὴ θλίβε τὸν
 πένητα. — Ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ
 νοῦ. — Φεῦγ²⁵ ἡδονὴν φέρουσιν ὕστερον βλάβην.
 — Δένδρον παλαιὸν μεταφυτεύειν δύσκολον. —
 Ὁ τοῦ Σόλωνος νόμος ἐπαίνου²⁶ ἐστὶν ἄξιος, ὃς
 κωλύει κακῶς λέγειν τοὺς νεκρούς²⁷. — Οἱ μὲν
 Ἀθηναῖοι κατ’ ἐνιαυτὸν ἐννέα ἄρχοντας, οἱ δὲ Ῥω-
 μαῖοι δύο ὑπάτους ἀνηγόρευον. — Ἀθάνατον ὀρ-
 γὴν μὴ φύλαττε θνητὸς ὢν²⁸. — Σοφοὺς νόμιζε μὴ
 τοὺς ἀκριβῶς²⁹ περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς
 εὖ περὶ τῶν μεγίστων λέγοντας. — Δύο ὁδοὶ ἐσθον³⁰,
 αἱ πρὸς τὴν πόλιν ἄγεται. — Οἱ Ἀρεοπαγῖται ἐν
 νυκτὶ καὶ σκότῳ ἐδίκασον, ὥς μὴ³¹ ἐς τοὺς λέγον-
 τας, ἀλλ’ ἐς τοὺς λόγους ἀποβλέποιεν³².

§ 55. Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν. —
 Πάντ’ ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. —
 Ἡ ἀρετὴ ἐν ἔργοις ἐστίν¹, οἷον² ἐν τῷ³ δίκαια
 πράττειν καὶ σοφὰ καὶ ἀνδρεῖα. — Πενία τοῖς
 ἔχουσιν⁴ οὐ μικρὰ νόσος. — Οἱ παῖδες ἀξίαν τι-
 μὴν τοῖς γονεῦσι νεμόντων⁵. — Οἱ πένητες λαμ-
 βανόντων⁶ παρὰ τῶν πλουσίων. — Μὴ κρίνε ἐκ
 τῶν λόγων σοφὸν ἢ χρηστὸν ἄνδρα, τὸν δὲ βίον
 αἰετὶ ἐξέταζε· πολλοὶ γὰρ καλὰ μὲν λέγουσι, τὰ δ’
 ἔργα φαῦλα ἔχουσιν. — Οἱ Λακεδαιμόνιοι οὐ πρὸς⁸
 ἀργύριον τὴν εὐδαιμονίαν ἔκρινον. — Διονύσιος

περὶ τὴν ἰατρικὴν ἐσπούδασε⁷, καὶ αὐτὸς ἰάτο⁸ καὶ ἔτεμνε καὶ ἔκαε⁹. — “Ὅσον ἐν πολέμῳ σίδηρος¹⁰, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος. — “Ὅτε¹¹ οἱ Πέρσαι θύοιεν, πῦρ οὐκ ἀνέκαον. — Ὁ χειμὼν διεκώλυσε¹² τοὺς τῶν Ἀθηναίων στρατηγούς μετὰ τὴν ἐν ταῖς Ἀργινούσαις ναυμαχίαν μὴ¹³ ἀπύειν τοῦτο, ὃ ἐκέλευεν ὁ νόμος. — Ἐν Σπάρτῃ τῶν μὲν γερόντων ἦν¹⁴ προβουλεύειν περὶ τῶν πραγμάτων, τοῦ δὲ δήμου¹⁵ ἡ κελεύειν ἢ ἀπαγορεύειν. — “Ὅταν τι πράττης ὅσιον, ἀγαθὴν ἐλπίδα πρόβαλλ’¹⁶ ἑαυτῷ¹⁷, τοῦτο γιγνώσκων, ὅτι τόλμῃ¹⁸ δικαίᾳ καὶ¹⁹ θεὸς συλλαμβάνει. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι²⁰ τοὺς εὐνουστάτους τῶν φίλων συγκατέβαπτον· ὁ δὲ βασιλεὺς ἀποθανόντος²¹ φίλου ἡ μέρος ἢ τὸ ὅλον ἀπέτεμνεν ὥτιον πρὸς²² τὴν ἀξίαν τοῦ τελευτήσαντος²³. — Πανταχοῦ τὰς ὑπερβολὰς φεύγειν προσήκει, διώκειν δὲ τὸ μέσον. — Διὰ τί σφῶ ἀδελφῷ ὄντε²⁴ τὰ ἐπ’ ὠφελείᾳ²⁵ ἀλλήλοις οὐ πράττετον; — Ἀεὶ γὰρ εὖ πίπτουσιν οἱ Ζηνὸς κύβοι²⁶. — Ἀπ’ ἐχθρῶν πολλὰ μαυθάνουσιν οἱ σοφοί. — Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ’ ἡμῶν.

§ 56. Σόλων ὁ Ἀθηναῖος ἔλεγεν¹. “Οἱ μὲν πύκται καὶ σταδιεῖς καὶ οἱ ἄλλοι ἀθληταὶ οὐδὲν ἀξιόλογον συμβάλλουσι ταῖς πόλεσιν πρὸς σωτηρίαν, οἱ² δὲ φρονήσει καὶ ἀρεταῖς διαφέροντες μόνοι οἶοί³ τέ εἰσι τὰς πατρίδας ἐν τοῖς κινδύνοις διαφυλάττειν.” — Πέρσαι τοὺς νεκροὺς οὐκ ἔκαον· θεὸν⁴ γὰρ ἐνόμιζον εἶναι τὸ πῦρ· διὸ οὐδὲ δίκαιον

εἶναι ἔλεγον, θεῶ νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ σημεῖα καὶ χαρακτῆρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — Ἐν τῷ τῶν θεῶν συμποσίῳ Ἀπόλλων ἐκιθάριζε, καὶ αἱ Μοῦσαι ᾄδον⁸. — Ἀρίστων⁹ τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνίων ὑφάσμασιν εἵκαζεν. — Πτολεμαῖόν φασι⁷ τὸν Λάγου⁸ καταπλουτίζοντα τοὺς φίλους αὐτοῦ ἱπερχαίρειν. ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν⁹. — Διογένης πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς; “Ἰδού,” φησί¹⁰, “καὶ Διογένης παρασίτους τρέφει.” — Σχολαστικὸς μαθὼν¹¹ ὅτι ὁ κόραξ ὑπὲρ τὰ¹² διακόσια ἔτη ζῇ¹³, πριάμενος¹⁴ κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντων¹⁵, θατέρου¹⁶ θυμουμένου¹⁷, ὁ μὴ ὕπτιναι¹⁸ τοῖς λόγοις σοφώτερος. — Πόλλ¹⁹ ἐλπίδες ψεύδουσι καὶ λόγοι βροτούς. — Τὸν ὄλβον οὐδὲν οὐδαμοῦ²⁰ κρίνω βροτοῖς, ὅν γ²¹ ἐξαλείφει ῥᾶον ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσι²² σου. — Ὁ πλεῖστα πράσσωσι πλεῖσθ²³ ἁμαρτάνει βροτῶν. — Ὁρῶ²⁴ γὰρ ἐν χρόνῳ δίκην ἅπαντ²⁵ ἄγουσαν εἰς φάος βροτοῖς.

§ 57. Οἱ παλαιοὶ Ἑλληνες τὴν Δήμητρα θεομοφόρον ὠνόμαζον¹. — Ἐπίχαρμος ὁ ποιητῆς ἀπ' Ἀχιλλέως εἶλκε² τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν³. — Ποσειδῶν συνῆγε⁴ τὰς νεφέλας, καὶ ἐτάραττε τὸν πόντον, ἐμβάλλων τὴν τρῒαιναν, καὶ πάσας τὰς θυέλλας ὥρόθυενεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν ὄρνενον προῦλεγε⁵ τὰ μέλλοντα. — Ἐν Ἀσκάλωνι πόλει

τῆς Συρίας τέμενος ἦν θεᾶς ἐπιφανοῦς, ἦν ὠνόμαζον οἱ Σύροι Δερκετώ· αὕτη δὲ τὸ μὲν πρόσωπον εἶχε γυναικός, τὸ δ' ἄλλο σῶμα πᾶν ἰχθύος. — Παλαιὸς αἶνος· ἔργα τῶν νεωτέρων, βουλαὶ δ' ἔχουσι τῶν γεραιτέρων⁷ κράτος. — Χρόνος διέρπων πάντ'⁸ ἀληθεύειν φιλεῖ⁹. — Αἰθὴρ θέρους τε λαμπρὸν ἐκλάμπει σέλας, χειμῶνά τ'¹⁰ αὔξει συντιθεῖς¹¹ πυκνὸν νέφος, θάλλειν¹² τε καὶ μῆ¹³, ζῆν τε καὶ φθίνειν ποιεῖ¹⁴. — Ἀκούσας¹⁵ ποτὲ ὁ Ἀντισθένης ὅτι Πλάτων αὐτὸν¹⁶ κακῶς λέγει, “Βασιλικόν,” ἔφη¹⁷, “καλῶς ποιοῦντα¹⁸ κακῶς ἀκούειν¹⁹.” Μυσούμενός²⁰ ποτε τὰ Ὀρφικά, τοῦ ἱερέως εἰπόντος²¹ ὅτι οἱ ταῦτα μυσούμενοι²² πολλῶν ἐν ᾿Αιδου²³ ἀγαθῶν²⁴ μετέχουσιν, “Τί οὖν” ἔφη¹⁷, “οὐκ ἀποθνήσκεις;” Ἐρωτώμενος²⁵ διὰ τί πικρῶς τοῖς μαθηταῖς²⁶ ἐπιπλήττει, “Καὶ²⁷ οἱ ἱατροί,” φησί²⁸, “τοῖς κάμνουσιν²⁹.” Ὀνειδιζόμενός ποτε ἐπὶ τῷ πονηροῖς συγγενέσθαι³⁰, “Καὶ²⁷ οἱ ἱατροί,” φησί, “μετὰ τῶν νοσούντων³¹ εἰσίν, ἀλλ'³² οὐ πυρέττουσιν.” — Μηδ'³³ εὐτύχημα μηδὲν ὧδ'³⁴ ἔστω μέγα, ὃ σ'³⁵ ἐξεπαίρη μείζον ἢ χρεὼν φρονεῖν³⁶, μηδ'³³ ἂν³⁷ τι συμβῇ³⁸ δυσχερές, δουλοῦ³⁹ πάλιν, ἀλλ'³² αὐτός⁴⁰ αἰεὶ μίμνε, τὴν σαυτοῦ φύσιν σώζων βεβαίως, ὥστε⁴¹ χρυσὸς ἐν πυρί. — Φιλεῖ⁴² δὲ τῷ κάμνοντι συσπεύδειν θεός. — Μάντις δ' ἄριστος⁴³ ὅστις εἰκάζει καλῶς. — Τέκτων γὰρ ὧν⁴⁴ ἔπρασσεσ οὐ ξυλουργικά. — Οἰκοφθόρον γὰρ ἄνδρα κωλύει γυνὴ ἐσθλὴ παραζευχθεῖσα⁴⁵ καὶ σώζει δόμους. — Πότερα θέλεις σοι μαλθακὰ ψευδῇ λέγω⁴⁶, ἢ σκληρὴ ἀληθῆ; φράζε· σὴ γὰρ ἡ κρίσις⁴⁷.

στενοχωρία. — Πλάτων παρεκελεύετο τοῖς νέοις τρία ταῦτα ἔχειν ἐπὶ μὲν τῶν γνωμῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης συγὴν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ. — Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ² γονέων ἀσήμεν³ εἶναι, ἔλεγε· Καὶ μὴν διὰ τοῦτο ὤφειλον⁴ μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται. — Ἀγησίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο⁵. — Οἱ Πυθαγόρειοι ὥντο⁶ μηδὲν εἶναι μείζον κακὸν ἀναρχίας. — “Ὅτε ὑπῆρχετο⁷ ἡ γραφικὴ τέχνη καὶ ἦν τρόπον τινα⁸ ἐν γάλαξιν καὶ σπαργάνοις, οὕτως ἀτέχνως εἵκαζον τὰ ζῶα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφέας⁹. “τοῦτο Βοῦς, ἐκεῖνο Ἴππος, τοῦτο Δένδρον.” — Ἀρχύτας ὁ Ταράντινος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος¹⁰, πολλοὺς ἔχων οἰκέτας, τοῖς παιδίοις αὐτῶν πάννυ σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτριβῶν¹¹ παίζων· μάλιστα δὲ ἐφίλει¹² τέρπεσθαι αὐτοῖς ἐν τοῖς συμπόσιοις. — Καλιγόλας ὠνομάζετο¹³ Γάϊος¹⁴ ὁ Ῥωμαίων βασιλεὺς ἀπὸ τῶν καλίγων¹⁵, ἐπειδὴ ἐκ παιδὸς¹⁶ τὰ πολλὰ¹⁷ ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἐχρῆτο¹⁸ ὑποδήμασιν. — Χαιρέφωντα¹⁹ δέ ποτε ὁ Σωκράτης καὶ Χαιρεκράτην¹⁹, ἀδελφῶ μὲν ὄντε²⁰ ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος²¹ διαφορομένῳ, ἰδὼν²² τὸν Χαιρεκράτην, “εἰπέ²³ μοι,” ἔφη²⁴, “ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ εἰ²⁵ τῶν²⁶ τοιούτων ἀνθρώπων, οἳ χρησιμώτερον²⁷ νομίζουσι χρήματα ἢ ἀδελφόν;” — Μὴν τε καὶ δέδορκα²⁸ κάξανίσταμαι²⁹, πλεῖον φυλάσσω αὐτὸς³⁰ ἢ φυλάσσομαι.

§ 61. Ἀμείβου ταῖς προσηκούσαις χάρισι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γίγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἶ. — Μηδεὶς οἰέσθω με λέγειν, ὥς ἔστι δικαιοσύνη διδακτὸν¹. — Μὴ αἰσχυνώμεθα² παρὰ ξένου τὰ συμφέροντα μαυθάνοντες³. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀρίστην ἔλεγε πολιτείαν, ἐν ᾗ ἂν πλεῖστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἄνευ στάσεως ἀγωνίζωνται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὄντε⁴ φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, ἡβουλέσθην⁵ πάντα δι' ἑαυτῶν πράττεσθαι. — Γνώμην δ'⁶ ἔχοντά μ'⁷ ἢ φύσις βιάζεται. — Θεὸν νόμιζε⁸ καὶ σέβου, ζητεῖ⁹ δὲ μὴ· πλέον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν¹⁰ ἔχεις. εἴτ'¹¹ ἔστιν¹² εἴτ' οὐκ ἔστι¹³, μὴ βούλου μαθεῖν¹⁴. ὥς¹⁴ ὄντα τοῦτον καὶ παρόντ'¹⁵ αἰεὶ σέβου. τί ἐστὶν ὁ θεὸς οὐ θέλει σε μαυθάνειν. — Κατὰ μικρὸν¹⁶ αἰεὶ, φασί¹⁷, φύονται φρένες. — Μαινόμεθα πάντες, ὁπότεν ὀργιζώμεθα· τὸ γὰρ κατασχεῖν¹⁸ ἐστὶ τὴν ὀργὴν¹⁹ πόνος²⁰. — Ὡς ἡδέως μοι γέγονε²¹ τὰ πρότερον²² κακά· εἰ μὴ τότε²³ ἐπόνουν²⁴, νῦν ἂν οὐκ εὐφραινόμεν²⁵. — Δεῖ²⁶ γὰρ ἐν Καρὶ τὴν πείραν²⁷, ὥς ἡ παροιμία φησὶν²⁸, οὐκ ἐν τῷ στρατηγῷ γίγνεσθαι. Τὸ μὲν γὰρ λέγειν²⁹ ὥς “Οὐκ ἂν ῥόμην Τίς γὰρ ἂν ἥλπισε τοῦτο γενέσθαι;” μέγιστον εἶναι μοι δοκεῖ³⁰ σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἡβούλετο³¹ τὸ ἐκείνου ἱμάτιον ἐνδύσασθαι³² καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη³³, “Ὁρᾷς³⁴, ὥς οὐ θεωρήσουσα³⁵, θεωρησομένη³⁶ δὲ μᾶλλον βαδίζεις;” — Πένης λέγων τὰληθές³⁷ οὐ πιστεύεται³⁸.

XII.

b. *Pres. and imperf. Pass. and Middle.*

§ 58. Τοῖς ἀμαθέσιν ὁ ἐν γήρᾳ βίος δύσκολος καταφαίνεται¹. — Ταῖς τῶν πραγμάτων μεταβολαῖς πολλάκις καὶ ἡ τῶν φίλων εὖνοια συµμεταβάλλεται. — Ἐάν τι μὴ ἀληθὲς λέγῃς, μὴ βαρέως φέρε, ὑπ' ἄλλων ἐλέγχεσθαι. — Ὡ νεανίσκοι, ἔχεσθε² παιδείας καὶ τρέπεσθε πρὸς τὰ βελτίω. — Πῶς μάχωμαι³ θνητὸς ὦν⁴ τῇ θείᾳ τύχῃ; — Βούλου αἰεὶ χρησίμὸν τι προσµανθάνειν. — Θεόκριτος ἐρωτηθεὶς⁵, διὰ τί οὐ συγγράφει, “Ὅτι,” εἶπεν⁶, “ὥς μὲν βούλομαι, οὐ δύναμαι⁷, ὥς δὲ δύναμαι, οὐ βούλομαι.” — Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν. — Ὁ Ἀνταλκίδας ἐρωτηθεὶς⁸, πῶς ἂν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; “Εἰ ἡδιστα μὲν,” ἔφη⁹, “διαλέγοιτο αὐτοῖς, ὠφελιμώτατα δὲ προσφέροιτο.” — Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. — Ἀνὴρ ἄβουλος ἡδοναῖς θηρεύεται. — Τῷ⁸ ἂν τις βούλοιτο μᾶλλον φίλος⁹ εἶναι ἢ τῷ νομίμῳ, ἢ τῷ⁸ ἦττον¹⁰ ἐχθρός; — Ἄ ἂν¹¹ σοι λογιζομένῳ φαίνεται βέλτιστα, ταῦτα τοῖς ἔργοις διαπράττου. — Ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται. — Πάντων μάλιστα σαυτὸν αἰσχύνου. — Αἰροῦ¹² μᾶλλον τὰς ἐπιθυμίας κολάζειν ἢ διὰ τὰς ἐπιθυμίας κολάζεσθαι. — Καθάπερ οὔτε κλαγγῇ χήν, οὔτε βληχῇ ταραττεται πρόβατον· οὕτω μηδὲ πλήθους¹³ σὺ ἀνοήτου ταραττου φωνῇ. — Αἰσχρόν¹⁴, τὸν δικαστὴν πρὸς¹⁵ ἐτέρων δικάζεσθαι.

§ 59. Πάντες ἄνθρωποι βουλόμεθα εὖ πράττειν. — Σύμβουλος ἐσθλός, μὴ κακὸς γίγνου φίλοις. — Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. — Ἀνὴρ ἀχάριστος μὴ νομιζέσθω φίλος. — Ἀλέξανδρος ὑπ' Ἀριστοτέλει τῷ φιλοσόφῳ ἐπαιδεύετο. — Περίανδρος ὁ Λακεδαιμονίων ναύαρχος ἐν Κνίδῳ πρὸς Κόνωνα τὸν Ἀθηναῖον ἀξίως τῆς πατρίδος³ ἐμάχετο. — Πέρσαι ἀγάλματα καὶ βωμοὺς τοῖς θεοῖς οὐχ ἰδρύοντο. — Νέστωρ νέος ὢν παρὰ Γερηνίοις ἐτρέφετο. — Ὀρφεὶ κιθαρίζοντι ἐφείπετο³ τὰ τετράποδα καὶ τὰ ὄρνεα καὶ τὰ δένδρα. — Ὡσπερ ἀληθὴς ζυγὸς οὔτε πρὸς⁴ ἀληθοῦς εὐθύνεται ζυγοῦ, οὔθ' ὑπὸ ψευδοῦς κρίνεται· οὔτω καὶ ὁ δίκαιος κριτῆς οὔθ' ὑπὸ δικαίων εὐθύνεται, οὔτε παρ' ἀδίκοις δικάζεται. — Ὡπερ φεύγεις παθεῖν⁸, τοῦτο μὴ ἐπιχείρει⁹ διατιθέναι¹⁰. φεύγεις δὲ δουλείαν, φυλάττου τὸ δουλεύεσθαι¹¹. — Εἰ βούλει ἀγαθὸς¹² εἶναι, πρῶτος πίστευσον¹³ ὅτι κακὸς εἶ. — Δοκεῖτ' ἂν¹⁵ οἰκεῖν γαίαν, εἰ πένης ἅπας λαὸς πολιτεύοιτο¹⁶ πλουσίων ἄτερ¹⁷; — Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν. — Ὀργῇ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾷ¹⁹. πλεῖστα γὰρ σφάλλει²⁰ βροτούς. — Μὴ μοι προτείνων ἐλπίδ' ἐξάγου δάκρυ. — Ἦν νέος νέον τύπτῃ, ἀμυνέσθω²² ψιλαῖς²³ ταῖς²⁴ χερσίν. — Ἀντίγονος ὑποχωρῶν²⁵ ποτε τοῖς πολεμίοις ἐπιουῶσιν²⁶, οὐκ ἔφη²⁷ φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ἐπίσω κείμενον²⁸.

§ 60. Ἐν Πλαταιαῖς τῇ Ἑλληνικῇ στρατιᾷ πολλὰ συνεβάλλετο¹ πρὸς τὴν νίκην ἢ τῶν τόπων

στενοχωρία. — Πλάτων παρεκελεύετο τοῖς νέοις τρία ταῦτα ἔχειν ἐπὶ μὲν τῶν γνωμῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης συγὴν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ. — Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ² γονέων ἀσῆμων³ εἶναι, ἔλεγε· Καὶ μὴν διὰ τοῦτο ὥφειλον⁴ μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται. — Ἀγησίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο⁵. — Οἱ Πυθαγόρειοι ᾤοντο⁶ μηδὲν εἶναι μείζον κακὸν ἀναρχίας. — Ὅτε ὑπῆρχετο⁷ ἡ γραφικὴ τέχνη καὶ ἦν τρόπον τινὰ⁸ ἐν γάλαξιν καὶ σπαργάνοις, οὕτως ἀτέχνως εἵκαζον τὰ ζῶα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφέας⁹. “τοῦτο Βοῦς, ἐκεῖνο Ἴππος, τοῦτο Δένδρον.” — Ἀρχύτας ὁ Ταράντινος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος¹⁰, πολλοὺς ἔχων οἰκέτας, τοῖς παιδίοις αὐτῶν πάνυ σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτριβῶν¹¹ παίζων· μάλιστα δὲ ἐφίλει¹² τέρπεσθαι αὐτοῖς ἐν τοῖς συμπόσιοις. — Καλιγόλας ὠνομάζετο¹³ Γάιος¹⁴ ὁ Ῥωμαίων βασιλεὺς ἀπὸ τῶν καλίων¹⁵, ἐπειδὴ ἐκ παιδὸς¹⁶ τὰ πολλὰ¹⁷ ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἐχρήτο¹⁸ ὑποδήμασιν. — Χαιρέφωντα¹⁹ δέ ποτε ὁ Σωκράτης καὶ Χαιρεκράτην¹⁹, ἀδελφῶ μὲν ὄντε²⁰ ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος²¹ διαφορομένῳ, ἰδὼν²² τὸν Χαιρεκράτην, “εἰπέ²³ μοι,” ἔφη²⁴, “ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ εἶ²⁵ τῶν²⁶ τοιούτων ἀνθρώπων, οἳ χρησιμώτερον²⁷ νομίζουσι χρήματα ἢ ἀδελφόν;” — Μῦν τε καὶ δέδορκα²⁸ κᾶξανίσταμαι²⁹, πλείον φυλάσσω αὐτὸς³⁰ ἢ φυλάσσομαι.

§ 61. Ἀμείβου ταῖς προσηκούσαις χάρισι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γίγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἶ. — Μηδεὶς οἰέσθω με λέγειν, ὥς ἔστι δικαιοσύνη διδακτόν¹. — Μὴ αἰσχυνόμεθα² παρὰ ξένου τὰ συμφέροντα μαυθάνοντες³. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀρίστην ἔλεγε πολιτείαν, ἐν ᾗ ἂν πλείστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἄνευ στάσεως ἀγωνίζονται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὅντε⁴ φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, ἡβουλέσθην⁵ πάντα δι' ἐαυτῶν πράττεσθαι. — Γνώμην δ' ὅ⁶ ἔχοντά μ' ἢ φύσις βιάζεται. — Θεὸν νόμιζε⁸ καὶ σέβου, ζήτει⁹ δὲ μή· πλέον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν¹⁰ ἔχεις. εἴτ'¹¹ ἔστιν¹² εἴτ' οὐκ ἔστι¹³, μὴ βούλου μαθεῖν¹⁸. ὥς¹⁴ ὄντα τοῦτον καὶ παρόντ'¹⁵ αἰεὶ σέβου. τί ἐστὶν ὁ θεὸς οὐ θέλει σε μαυθάνειν. — Κατὰ μικρὸν¹⁶ αἰεὶ, φασί¹⁷, φύονται φρένες. — Μαινόμεθα πάντες, ὅπῃ ὀργιζώμεθα· τὸ γὰρ κατασχεῖν¹⁸ ἐστὶ τὴν ὀργήν¹⁹ πόνος²⁰. — Ὡς ἡδέως μοι γέγονε²¹ τὰ πρότερον²² κακά· εἰ μὴ τότε²³ ἐπόνουν²⁴, νῦν ἂν οὐκ εὐφραϊνόμεν²⁵. — Δεῖ²⁶ γὰρ ἐν Καρὶ τὴν πείραν²⁷, ὥς ἡ παροιμία φησὶν²⁸, οὐκ ἐν τῷ στρατηγῷ γίγνεσθαι. Τὸ μὲν γὰρ λέγειν²⁹ ὥς “Οὐκ ἂν ὥοιμην Τίς γὰρ ἂν ἤλπισε τοῦτο γενέσθαι;” μέγιστον εἶναι μοι δοκεῖ³⁰ σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἡβούλετο³¹ τὸ ἐκείνου ἱμάτιον ἐνδύσασθαι³² καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη³³, “Ὅρα³⁴, ὥς οὐ θεωρήσουσα³⁵, θεωρησομένη³⁶ δὲ μᾶλλον βαδίζεις;” — Πένης λέγων τὰληθὲς³⁷ οὐ πιστεύεται³⁸.

XIII

c. *Pres. and imperf. of Contracted Verbs.*

§ 62. Χρόσις πάντα ἀμαυροῖ καὶ εἰς λήθην ἄγει. — Ἐφορᾶ, ὡς ἔοικε¹, τὸν ἀνθρώπινον βίον νέμεσις τοῦ θεοῦ, ἢ τοὺς ὑπὲρ ἄνθρωπον² φρονούντας ταχὺ τῆς ἰδίας ἀσθενείας ὑπομιμνήσκει. — Οἱ ἀσύνετοι ἀγνοοῦσι, τί ποτέ ἐστιν ἐν τῷ βίῳ κατ' ἀλήθειαν ἀγαθόν. — Ἡ παιδεία ἡμεροῖ τὰς ψυχάς, ἀφαιροῦσα τὸ θηριῶδες καὶ ἄγνωμον. — Πᾶς³ νοῦν ἔχων τιμάτω καὶ σεβέτω τὰς τῶν γονέων εὐχάς. — Οὐχ ὅταν ὁ ἄνθρωπος ἐν ἡδονῇ βιῶ, τότε κατὰ φύσιν ζῇ, ἀλλ' ὅταν ἐν ἀρετῇ⁴. — Πολλοὶ δρῶντες⁵ τὰ αἰσχιστα, λόγους τοὺς ἀρίστους ἀσκούσιν. — Μετὰ γὰρ νοσοῦντων καὶ⁶ τὸ μαίνεσθαι καλόν⁷. — Ὅψε θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά⁸. — Ἐρωτηθεῖς⁹ ὁ Ἀντισθένης, τί τῶν μαθημάτων ἀναγκαιότατον⁷; “Τὸ περιαιρεῖν.” ἔφη¹⁰, “τὸ ἀπομανθάνειν¹¹.” — Α. Θεὸν δὲ ποῖον, εἰπέ¹² μοι, νοσητέον¹³; Β. Τὸν πάνθ¹⁴ ὁρῶντα καὶ τὸν¹⁵ οὐχ¹⁶ ὁρώμενον¹⁷. — Τί ποτ'¹⁸ ἐστὶν ἄρα διότι βούλεται μ'¹⁹ ἰδεῖν; ἢ καθάπερ οἱ νοσοῦντες²⁰ ἀλγοῦντες²¹ σφόδρα, τὸν ἱατρὸν ἂν²² ἰδωσιν²³, οὐκ ἀλγοῦσ'²⁴ ἔτι, οὕτως, ὅταν τις τυγχάνῃ²⁵ λυπούμενος, ἥττον ὀδυνᾷται, φίλον ἐὰν παρόντ'²⁶ ἰδῇ²⁷; — Ὅταν δὲ παρατηροῦντ'²⁸ ἰδῶ²⁹, τίς ἔπταρεν³⁰, ἢ τίς ἐλάλησεν³¹, ἢ τίς ἐστὶν ὁ προῖεν³² σκοποῦντα, πωλῶ τοῦτον εὐθύς ἐν ἀγορᾷ. αὐτῷ³³ βαδίζει καὶ λαλεῖ³⁴ καὶ πτάρνυται³⁵ ἕκαστος ἡμῶν, οὐχὶ τοῖς ἐν τῇ πόλει.

— Μὴ ἄλγυνε σαυτὸν τοῦτο γιγνώσκων ὅτι, ὅταν ποτ' ἀνθρώποισιν ἡ Τύχη γελαῇ³⁶, παντῶν ἀφορμῇ τῶν καλῶν εὐρίσκεται· ὅταν δὲ δυστυχῇ τις, οὐδ'³⁷ εὐφραίνεται. ἅπαντα νικᾷ καὶ μεταστρέφει Τύχη, οὐδεὶς δὲ νικᾷ μὴ θελούσης τῆς Τύχης. — Ἀπερυθριαῖ³⁸ πᾶς, ἐρυθριαῖ δ'³⁹ οὐδεὶς ἔτι. — Τὸ δοκεῖν διαβολὴν ἔσχε⁴⁰ μείζω τοῦ πριεῖν. — Πρώτους ἑαυτοὺς οἱ προδύονται πωλοῦσιν. — Ἰσοκράτης ἔλεγεν· “Ἀ πάσχοντες ὑφ’⁴¹ ἐτέρων ὀργίζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε⁴².”

§ 63. Ὅργη σε πολλὰ δρᾶν ἀναγκάζει κακά. — Ἀνὴρ πονηρὸς δυστυχεῖ, καὶ¹ εὐτυχῇ. — Εὐτυχοῖς² καὶ τυγχάνοις ὧν ἐπιθυμεῖς. — Γονεῖς σὺ τίμα καὶ φίλους εὐεργέτει. — “Ἀ μὴ δεῖ ποιεῖν, ταῦτα μηδὲ³ ὑπονόει ποιεῖν. — Ὁ νόμος κελεύει τιμᾶν τοὺς τὴν πατρίδα ἐλευθεροῦντας. — “Ἀ μὴ προσήκει, μήτ’ ἄκουε μήθ’ ὅρα. — Ὁ μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν ἐξημεροῖ. — Νιόβη ζῶσα⁴ λίθος ἐγένετο⁵ ἐπὶ τῷ τύμβῳ τῶν παίδων. — “Ἀπανθ’⁶ ὁ λιμὸς γλυκέα πλὴν αὐτοῦ ποιεῖ. — Τέλος ὅρα βίου. — Οὔτε ἀνταδικεῖν⁷ δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ’⁸ ἂν⁹ ὅτι οὖν¹⁰ πάσχη ὑπ’¹¹ αὐτῶν. — Τὸν φίλον δεῖ εὐεργετεῖν, ὅπως ἢ μᾶλλον φίλος, τὸν δὲ ἐχθρὸν φίλον ποιεῖν¹². — Οἰόμενοι¹³ τὰ κακὰ ἀγαθὰ εἶναι, ἐπιθυμοῦσιν¹⁴ αὐτῶν. — Τὸ μὲν σοφὸν καλεῖν¹⁵ ἔμοιγε μέγα εἶναι δοκεῖ καὶ θεῷ μόνῳ πρέπον. — Ἐσχάτη ἀδικία¹⁶ δοκεῖν δίκαιον μὴ ὄντα¹⁷. — Δι’¹⁸ ἐλπίδος ζῇ¹⁹ καὶ δι’ ἐλπίδος τρέφου. — Ὅρᾳς τὸν ὑψοῦ

τόνδ' ἄπειρον αἰθέρα, καὶ γῆν περίξ ἔχονθ' ³⁰ ὑγραῖς ἐν ἀγκάλαις; τοῦτον νόμιζε Ζῆνα, τόνδ' ³¹ ἡγοῦ θεόν. — Ἀγησίλαος κάλαμον περιβὰς ³² ἵππευε μετὰ τοῦ υἱοῦ παιδὸς ὄντος ³³, καὶ πρὸς τὸν γελάσαντα ³⁴ εἶπε ³⁵, “Νῦν μὲν σιώπα, ὅταν δὲ γένῃ ³⁶ πατὴρ αὐτός ³⁷, τότε ἐξερεῖς ³⁸.” — Ἐγὼ δὲ λυποῦμαι ³⁹ μὲν εἰς ὑπερβολὴν ἐπὶ τοῖς παροῦσιν ⁴⁰, ἐν δὲ τῇ λύπῃ φρονῶ· τοῦτό με τὸ τηροῦν ἐστὶ κἄνθρωπον ⁴¹ ποιοῦν. — Χιόνος ποτὲ πιπτούσης ⁴², ἤρετο ⁴³ ὁ βασιλεὺς τῶν Σκυθῶν ⁴⁴ τινα γυμνὸν διακαρτεροῦντα. εἰ ῥιγῶ; ὁ δὲ ἀντήρετο ⁴⁵ αὐτόν, εἰ τὸ μέτωπον ⁴⁶ ῥιγῶ; τοῦ δὲ οὐ φήσαντος ⁴⁷. “Οὐκοῦν,” εἶπεν ⁴⁸, “οὐδὲ ἐγώ ⁴⁹. πᾶς γὰρ μέτωπόν εἰμι.” — Γελαῖ δ' ⁵⁰ ὁ μᾶρος, κἄν ⁵¹ τι μὴ γελοῖον ᾖ. — Εἰς ἀνὴρ οὐ πάνθ' ⁵² ὀρά. — Θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός. — Δουλοῖ φρόνημα ⁵³ τὸ αἰφνιδιον ⁵⁴. — Τῷ ἀποκρινομένῳ μέτρον ἔστω ⁵⁵ ἢ τοῦ ἐρωτῶντος βούλησις. — Ὁ Κάτων ἔλεγε, τῶν νέων μᾶλλον ἀγαπᾶν ⁵⁶ τοὺς ἐρυθριῶντας ἢ τοὺς ὠχριῶντας. — Τῶν πόνων ⁵⁷ πωλοῦσιν ἡμῖν πάντα τὰ γὰθ' ⁵⁸ οἱ θεοί. — Σωκράτης ἔλεγε, τοῖς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθίοιεν, αὐτὸς ⁵⁹ δὲ ἐσθίειν, ἵνα ζῇ. — Ταντάλου ⁶⁰ μετὰ θάνατον ζημία ἦν αἰεὶ καὶ πεινὴν καὶ διψήν. — Ἐντεῦθεν ὀργῇ Περικλέης οὐλύμπιος ⁶¹ ἥστραπτ' ⁶², ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα. — Θεμιστοκλῆς ἔλεγεν, ὅτι οὐκ ἐφ' αὐτὸν καθεύδειν τὸ τοῦ Μιλτιάδου τρόπαιον. — Φίλος φίλῳ γὰρ συμπονῶν αὐτῷ πονεῖ. — Ὡς περ, ἐπειδὴν δειπνῶμέν που, τότε πλείστα λαλοῦμεν ἅπαντες. — Μὴ φθύνει τοῖς εὐτυχούσι, μὴ δοκῇ εἶναι κακός. —

Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν, αἰσχρόν τε μοχθεῖν μὴ θέλαιν νεανίαν. — Οἱ κόλακες ταχὺ ἐν ταῖς μεταβολαῖς ἀπορρέουσιν. — Σωκράτης τοῦ σώματος⁵³ αὐτός τε οὐκ ἡμέλει, τοὺς τ' ἀμελοῦντας οὐκ ἐπῆνει⁵⁴. — Ζήλου τὸν ἐσθλὸν ἄνδρα καὶ τὸν σώφρονα. — Κοινὴ πατρίς ἀνθρώπων ἀπάντων ὁ κόσμος ἐστίν, ὥσπερ ἡξίου ὁ Σωκράτης. — Ἐφ' οἷσι⁵⁵ μὴ φρονῶ, σιγᾶν φιλῶ.

§ 64. Ἀγησίλαος ὁ μέγας, ἐν μέσοις τοῖς στρατιώταις σκηκῶν, οὐδενὸς¹ ἀμείνονα κλίτην εἶχεν. — Οἱ παλαιοὶ Ἕλληνες ἐτίμων θεοὺς ἱεροῖς, ἀναθήμασι, θυσίαις, πανηγύρεσι, προσόδοις. — Σαλμωνεὺς Διὶ ἀντιβροντᾶν ἐτόλμα. — Ταινία παρ' ὅλην σχεδὸν τὴν Αἴγυπτον παρήκει, τοῖς ἀπείροις τῶν προσπλεόντων ἀόρατος. — Ἀπόλλων διὰ τῶν χρησμῶν καὶ τῶν θεραπειῶν εὐηργέτει² τὸ τῶν ἀνθρώπων γένος. — Πολλοὺς ἤδη, καταφρονεῖν παραινούντας χρημάτων³, ἐώρων⁴ ἀπρὶξ ἐχομένους⁵ αὐτῶν. — Ἰσοκράτης παρῆνει⁶ τῶν γονέων⁷ τοὺς διδασκάλους προτιμᾶν· τοὺς⁸ μὲν γὰρ τοῦ ζῆν, τοὺς δὲ τοῦ εὖ ζῆν εἶναι αἰτίους. — Οὐ μόνος ὁ Πλούτος τυφλὸς ἐστίν, ἀλλὰ καὶ⁹ ἡ ὁδηγοῦσα αὐτὸν Τύχη. — Τῶν ἡδονῶν φωνὴ ἐστὶ μὴ πεινῆν, μὴ διψῆν, μὴ ῥιγῶν. — Ἀναξαγόρας πρὸς τὸν¹⁰ δυσφοροῦντα, ὅτι ἐπὶ ξένης¹¹ τελευτᾷ, “Πανταχόθεν,” ἔφη¹², “ὁμοία ἐστὶν ἢ εἰς Ἀιδου¹³ κατάβασις.” — Κράτης πρὸς νέον πλούσιον¹⁴ πολλοὺς κόλακας ἐπισυρόμενον, “Νεανίσκε,” εἶπεν¹⁵, “ἐλεῶ σοῦ τὴν ἐρημίαν.” — “Ὅτ’¹⁶ εὐτυχεῖς, μάλιστα μὴ μέγα φρόνει. — Θάρ-

σος σὺν λόγῳ αἶνει, τὸ δὲ μετ' ¹⁸ ἀλογίας ὄν ¹⁷ ἀπο-
 στύγει. — Πολλοὶ δοκοῦντες ἑαυτοὺς φιλεῖν οὐκ
 ἀληθῶς φιλοῦσιν. — Ἀνάχαρσις μαθὼν ¹⁸ τέτταρας
 δακτύλους ¹⁹ εἶναι ²⁰ τὸ πάχος τῆς νεῶς, τοσοῦτον
 ἔφη ¹² τοῦ θανάτου ²¹ τοὺς πλέοντας ἀπέχειν. — Σχο-
 λαστικὸς ναυαγεῖν μέλλων πινακίδας ἤτει ²², ἵνα
 διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας
 διὰ τὸν κίνδυνον, “Μὴ λυπεῖσθε ²³,” ἔφη ¹², “ἐλευ-
 θερῶ γὰρ ὑμᾶς.” — Χρῆ ²⁴ μοι τοιαῦθ' ὁ Φοῖβος. —
 Ἡμεῖς δ' ²⁵ ἀβίωτον ζῶμεν ἄνθρωποι ²⁶ βίον. — Θα-
 λῆς ἐρωτηθεὶς ²⁷, πῶς ἂν ἄριστα καὶ δικαιοτάτα
 βιωμεν ²⁸; “Ἐάν,” ἔφη ¹², “ἂ τοῖς ἄλλοις ²⁹ ἐπιτιμῶ-
 μεν, αὐτοὶ μὴ δρῶμεν ³⁰.” — “Ὅπου ἄνδρες θεοὺς
 μὲν σέβοιεν, πολεμικὰ δὲ ἀσκοίεν, πειθαρχίαν δὲ
 μελετῶεν, πῶς οὐκ εἰκὸς ³¹ ἐνταῦθα πάντα ³² μεστὰ ³³
 ἐλπίδων ἀγαθῶν εἶναι; — Τὸ ³⁴ τοῦ Σόλωνος εὖ ³⁵
 ἔχει· τέλος ὅρα μακροῦ βίου ³⁶. — Τὸ δ' εὖ ³⁷ νικάτω.
 — Ὁ Κωνσταντῖνος ἰδεῖν ἔφη ³⁸ ἐν αὐτῷ τῷ οὐρανῷ
 σταυροῦ τρόπαιον, ἐκ φωτὸς συνιστάμενον ³⁹, γρα-
 φὴν τε αὐτῷ συνῆφθαι ⁴⁰ λέγουσαν ΤΟΤΤΩΙ ΝΙΚΑ.
 — Θεοῦ θέλοντος ⁴¹ καὶ ⁴² ἐπὶ ῥιπὸς πλέοις. — Διο-
 γένης ὡμοίου ⁴³ τοὺς φιλαργύρους τοῖς ὕδρωπικοῖς.
 — Ὅς οὐδ' ⁴⁴ ἐν Ἀιδου ⁴⁵ τὸν θανόντ' ⁴⁶ ἐλευθεροῖ. —
 Τοῦθ' ⁴⁶ ἐταῖρός ἐστιν ὄντως· οὐκ ἐρωτᾷ, πηνίκα ⁴⁷
 δεῖπνόν ἐστιν; ὥσπερ ἕτεροι ⁴⁸, καὶ τί δειπνεῖν κω-
 λύει τοὺς παρόντας ⁴⁹; — Τάχα δὴ ἀκούουσι βοών-
 των τῶν στρατιωτῶν ⁵⁰ “ΘΑΛΑΤΤΑ, ΘΑΛΑΤΤΑ,” καὶ
 παρεγγυώντων. ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπι-
 σθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο ⁵¹ καὶ οἱ
 ἵπποι ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐν-

ταῦθα δὴ περιέβαλλον⁵³ ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύνοντες. καὶ ἐξαπίνης ὅτου⁵³ δὴ παρεγγυήσαντος⁵⁴ οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν.

§ 65. Ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.— Μιμοῦ τὰ σεμνά, μὴ κακοὺς μιμοῦ τρόπους. — Μακάριος¹, ὅστις οὐσίαν καὶ νοῦν ἔχει· χρήται γὰρ οὗτος, εἰς ἃ δεῖ, ταύτη² καλῶς. — Ἀρέσκου καὶ ἀγάπα τοῖς παροῦσι³, καὶ μὴδὲν αὐτῶν ἀφόρητον οἶον. — Πῶς ἂν τις ἦττον⁴ ὑπὸ πόλεως ζημιοῖτο⁵, πῶς δ'⁶ ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς τῆς πόλεως νόμοις πείθεσθαι ἐπιχειροίη. — Πειρῶ τύχης ἄνοιαν εὐχερῶς φέρειν. — Τοῖς μεριμνῶσι καὶ λυπουμενοῖς⁷ ἅπαντα νύξ μακρὰ φαίνεται. — Οἶνοπίδης ὁρῶν μειράκιον πολλὰ βιβλία κτώμενον, εἶπε⁸. “Μὴ τῷ κιβωτῷ ἔχε⁹, ἀλλὰ τῷ στήθει.” — Νοῦς ὁρᾷ καὶ νοῦς ἀκούει· τᾶλλα¹⁰ κωφὰ καὶ τυφλά.— Ὁ μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν ἐξημεροῖ. — Πολλοί, πρὶν μὲν πεινῆν¹¹, ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. — Πλείς τὴν θάλατταν σχοινίων πωλουμένων¹²; — Ἡμεῖς δ' ἔχοντες ἀρραβῶνα¹³ τὴν τέχνην τοῦ ζῆν¹⁴, αἰεὶ πεινῶμεν ἐπὶ ταῖς ἐλπίσιν, ἐξόν¹⁵ τε μικρὸν διαπορηθῆναι¹⁶ χρόνον, τὸν βίον ἅπαντα τοῦτο δρᾶν¹⁷ αἰρούμεθα¹⁸. — Τοῦ¹⁹ γάρ τις ἄλλου, πρὸς θεῶν²⁰, πάτερ, οὔνεκ' ἂν εὐξαιτο²¹ πλουτεῖν εὐπορεῖν τε χρημάτων²², ἢ²³ τοῦ δύνασθαι²⁴ παραβοηθεῖν τοῖς²⁵ φίλοις, σπεῖρειν τε καρπὸν Χάριτος ἡδίστης θεῶν; τοῦ μὲν πιεῖν²⁶ γὰρ καὶ φαγεῖν²⁷ τὰς ἡδονὰς ἔχομεν ὁμοίας²⁸. οὐχὶ²⁹

τοῖς λαμπροῖσι δὲ δείπνοις τὸ πεινῆν παύεται. — Μὴ φόβος σε νικάτω φρένας⁸⁰. — Οὐκ ἔστι⁸¹ τοῖς μὴ δρῶσι σύμμαχος τύχη. — Οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσιν⁸². — Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψῶῃ ἡ πεινῶῃ; — Ἀπαντας ἡ παιδευσίς ἡμέρους ποιεῖ. — Ἐκάστη ἡδονὴ καὶ λύπη προσηλοῖ τὴν ψυχὴν πρὸς τὸ σῶμα καὶ ποιεῖ σωματοειδῆ. — Ἀρχίδαμος πρὸς τὸν⁸³ ἐπαινοῦντα κιθαρωδὸν⁸⁴ καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, “ὦ λῶστε⁸⁵,” ἔφη, “ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρωδὸν οὕτως ἐπαινῇς;” — Γοργίας ἤδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς⁸⁶, εἰ ἡδέως⁸⁷ ἀποθνήσκω, “Ἡκιστα⁸⁸,” εἶπεν⁸⁹, “ὥσπερ δὲ ἐκ σαπροῦ καὶ ῥέοντος⁹⁰ οἰκιδίου⁹¹ ἀσμένως ἀπαλλάττομαι.” — Οἱ ἔφοροι ἱκανοὶ εἰσι ζημιοῦν ὃν ἂν⁹² βούλωνται. — Ποτὸν πᾶν ἡδὺ ἦν Σωκράτει διὰ τὸ μὴ πίνειν⁹³, εἰ μὴ διψῶῃ. — Ὁ Ἀλέξανδρος ὑπὸ Λυσίππου μόνου αὐτὸς ἡξίου πλάττεσθαι⁹⁴. — Σιμωνίδης ἐρωτηθεὶς⁹⁵, πόσον χρόνον βιῶν⁹⁶, “χρόνον,” εἶπεν⁹⁷, “ὀλίγον, ἔτη δὲ πολλά.” — Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλατταν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν⁹⁸.

§ 66. Ὅρφεὺς ὁ μελοποιὸς διαφερόντως ἐν ταῖς Θήβαις ἐτιμᾶτο. — Τὸ χρυσόμαλλον δέρας ἐν Κόλχοις ἐφρουρεῖτο ὑπὸ δράκοντος αὐπνου. — Εὐλαβοῦ τὰς διαβολάς, κἂν¹ ψευδεῖς ὦσιν². οἱ γὰρ πολλοὶ³ τὴν μὲν ἀλήθειαν ἀγνοοῦσι, πρὸς δὲ τὴν

δόξαν ἀποβλέπουσιν. — Ἐν Λακεδαίμονι τῇ εὐνομωτάτῃ οὐ πλήθει γραμμάτων⁴ ἡ πόλις διφκεῖτο⁵, πολὺ δὲ μᾶλλον τοῖς τρόποις τῶν πολιτευομένων. — Οἱ Ἀθηναῖοι Σόλωνι νομοθέτῃ ἐχρῶντο⁶ πρὸς τὴν πολιτείαν, καὶ ἡξίουσαν κατὰ τὰ προστάγματα αὐτοῦ βιώναι. — Αἱ παλαιαὶ⁷ τῶν γυναικῶν τοὺς πόδας σανδάλους ὑπέδουντο⁸. — Γανυμήδης ἐν τῷ Ὀλύμπῳ τοῖς θεοῖς ἐφονοχόει⁹ καὶ τοῦ συμποσίου ἐπεμελεῖτο. — Ὁ Χάλος ποταμὸς τῆς Συρίας ἦν πλήρης ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων¹⁰. — Οὐ λυποῦντα¹¹ δεῖ παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι. — Ὅς δ' οὕτ' ἐρυθριᾶν¹² οἶδεν οὔτε δεδιέναι, τὰ πρῶτα¹³ πάσης τῆς ἀναιδείας ἔχει. — Ζῶμεν γὰρ οὐχ ὥς θέλομεν, ἀλλ' ὥς δυνάμεθα. — Τὰ προσπεσόντα¹⁴ προσδοκᾶν ἅπαντα¹⁵ δεῖ ἄνθρωπον ὄντα¹⁶. παραμένει γὰρ οὐδὲ ἔν¹⁷. — Ὁ βούλεται γὰρ μόνον ὀρῶν καὶ προσδοκῶν, ἀλόγιστός ἐστι τῆς ἀληθείας κριτής. — Ὡς τρισάθλιοι, τί πλέον ἔχουσι τῶν ἄλλων; βίον ὥς οἰκτρὸν ἐξαντλοῦσιν οἱ τὰ φρούρια τηροῦντες, οἱ τὰς ἀκροπόλεις κεκτημένοι¹⁸, εἰ πάντας ὑπονοοῦσιν οὕτω ῥαδίως¹⁹ ἐγχειρίδιον ἔχοντας αὐτοῖς προσιέναι²⁰. οἶαν δίκην διδόασιν²¹. — Τάδε ἐγράψατο²² καὶ ἀντωμόσατο²³ Μέλητος Μελήτου²⁴ Πιθεὺς²⁵ Σωκράτει²⁶ Σωφρονίσκου²⁴ Ἀλωπεκῆθεν²⁵. ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσηγούμενος²⁷. ἀδικεῖ δὲ²⁸ καὶ²⁹ τοὺς νέους διαφθείρων· τίμημα³⁰ θάνατος. — Σωκράτης Ἀρχελαοῦ μεταπεμπομένου³¹

αὐτὸν ὡς ποιήσοντος³² πλούσιον, ἐκέλευσεν³³ ἀπαγγεῖλαι³⁴ αὐτῷ, ὅτι Ἀθήνησι³⁵ τέτταρες εἰσι χοίρικες τῶν ἀλφίτων ὀβολοῦ³⁶ ὄνιοι, καὶ κρῆναι ὕδατος ῥέουσιν. — Μισῶ δ' ³⁷ ἐγὼ καὶ³⁸ Σωκράτην τὸν πτωχὸν ἀδολέσχην, ὃς τᾶλλα³⁹ μὲν πεφρόντι-
κεν⁴⁰, ὁπόθεν δὲ διαφαγεῖν⁴¹ ἔχοι⁴², τούτου κατημέ-
ληκεν⁴³. — Δράτῳ⁴⁴, φρονεῖτω μεῖζον ἢ κατ' ἄνδρ'⁴⁵
ἰών⁴⁶. — Δράτῳ, κρατεῖτω τόνδε τὸν βραχὺν χρό-
νον⁴⁷. — Ἐλευθεροῦτε⁴⁸ πατρίδ'⁴⁹, ἐλευθεροῦτε δὲ⁵⁰
παῖδας. — Πλούτει⁴⁸ τε γὰρ κατ' οἶκον, εἰ βούλει,
μέγα⁵⁰, καὶ ζῇ⁴⁸ τύραννον⁵¹ σχῆμ' ἔχων. — Οἰδί-
πους ὥρθου⁵² πόλιν.

XIV.

B. TENSES WITH ALTERED VERBAL STEM.

a. *Active.*

§ 67. Οὐδεὶς τῶν ἀνθρώπων παρὰ πάντα τὸν βίον εὐδαιμονήσει. — Χείλων δυσχεραίνοντός¹ τι-
νος ἐπὶ τοῖς ἑαυτοῦ κακοῖς, εἶπεν· “Εἰ τὰ πάντων²
κατανοήσεις, ἦττον³ ἐπὶ τοῖς σεαυτοῦ δυσφορή-
σεις.” — Τοὺς γονέας ἐν τιμῇ ἔχων πράξεις⁴ κα-
λῶς. — Οἱ ἀνδρεῖοι ἀθάνατον μνήμην ἑαυτῶν κα-
ταλείψουσιν. — Οὐκ αἰνέσω ποτὲ τὸν χρηστὰ μὲν
λέγοντα, κακὰ δὲ πράττοντα. — Οὐ νομίζω ὑμᾶς
ποτὲ ἐς τοσοῦτον⁵ ἀμελείας ἥξειν, ὥστε καὶ τὰ
μὴ δίκαια ἐπιτρέπειν. — Λίαν φιλῶν σεαυτὸν, οὐχ
ἔξεις⁶ φίλον. — Οἱ μὴ διαφυλάττοντες τὴν πρὸς
τὸ θεῖον εὐσέβειαν, πολὺ μᾶλλον οὐ⁷ διατηρήσουσι
τὰ πρὸς ἀνθρώπους δίκαια. — Μακαριοῦμεν⁸ τὸν

γέροντα, καθ' ὅσον⁹ ἐπιθυμιῶν ἐλεύθερός ἐστιν. — Ἐλπιζε τιμῶν τοὺς γονέας πράξειν¹⁰ καλῶς. — Πλούτιζε τοὺς φίλους· σαυτὸν γὰρ πλούτιεῖς⁸. — Πολλοὶ τῶν Ἑλλήνων νεανίαὶ ἐφοίτων πρὸς τὰς τῶν σοφιστῶν θύρας τελοῦντες⁸ αὐτοῖς χρήματα καὶ ἀκουσόμενοι¹¹ τῆς σοφίας αὐτῶν. — Εἰ μὲν πολέμου φροντιεῖς⁸, τὸν σαυτοῦ βίον καὶ τὸν τῶν ἄλλων ταραξείς· εἰ δ' εἰρήνης φροντιεῖς, σαυτῷ τε καὶ τοῖς ἄλλοις πολλὰ ξυμφέροντα ποριεῖς⁸. — Ἰφικράτης ὀνειδιζόμενος ἐπὶ δυσγενείᾳ, “Ἐγὼ ἄρξω,” εἶπε¹², “τοῦ γένους.” — Ξένον ἀδικήσεις οὐδέποτε, καιρὸν λαβών¹³. — Γύμναζε παῖδας· οὐ γὰρ ἄνδρα γυμνάσεις. — Νομιοῦμεν⁸ ὁμοίως ἀσεβεῖν τοὺς τε τὰ ψευδῇ λέγοντας περὶ θεοῦ καὶ τοὺς πιστεύοντας αὐτοῖς. — Κοινὸς ἰατρός σε θεραπεύσει, χρόνος. — Τοῖς Ἰωσι μέγας ἦν φόβος, μὴ ὁ Δαρεῖος πάσας τῆς Ἰωνίας πόλεις ἀνατρέψοι. — Δίκαια δράσας συμμάχους ἔξεις θεους. — Ὁ χρηστὸς καὶ¹⁴ τοῖς ἐκγόνοις¹⁵ φυτεύσει. — Πάριν τόξοισι τοῖς ἐμοῖσι¹⁶ νοσφιεῖς⁸ βίου πέρσεις¹⁷ τε Τροίαν. — Ἀγαμέμνων ἡγρίαιεν¹⁸ ἐντελλόμενος Χρῦση· νῦν τε ἀπιέναι¹⁹ καὶ αὖθις μὴ ἐλθεῖν²⁰, μὴ αὐτῷ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. — Ἦκομεν ἐκκλησιάσονται περὶ πολέμου καὶ εἰρήνης. — Ἡσχύνοντο εἰ παρόντες²¹ μηδὲν ὠφελήσοιεν τοὺς συμμάχους. — Οἷμοι τί δράσεις; οὐδὲ μηνυτὴν χρόνον δέξει καθ'²² ἡμῶν, ἀλλὰ μ' ἐξελαῖς⁸ χθονός;

§ 68. Εὐρυσθεὺς τὰς Γηρυόνης τοῦ τρισωμάτου βόας ἤρα ἔθυσεν. — Ἡφαιστος προστάγματι

Διὸς Προμηθέα τὸν Τιτᾶνα τῷ Καυκάσῳ προσή-
 λωσεν. — Ζεὺς Γανυμήδη ἀπὸ τῆς Ἰδῆς ἤρπασεν¹.
 — Οὐπόποτε ἐξήλωσα ἄνθρωπον πλούσιον, ἀπο-
 λαύοντα μηδὲν ὧν² ἔχει. — Χαλεπὸν τὸ ποιεῖν, τὸ
 δὲ κελεῦσαι ῥάδιον. — Ἕνιοι λέγουσιν, "Ὀμηρον
 πολὺν χρόνον ἐν Ἰθάκῃ διατρίψαι. — Πᾶσιν ἀν-
 θρώποις δαίμων ἐπέταξε³ πόνοους, ἄλλοις ἄλλους.
 — Αἱ τῶν φρενῶν ταραχαὶ καὶ⁴ σοφὸν παρέ-
 πλαγξαν⁵. — Οἱ Θρᾶκες λέγονται⁶ Ζάμολξιν τὸν
 νομοθέτην ἀπαθανάτισαι. — Ξέρξου γράψαντος⁷,
 "Πέμψον τὰ ὅπλα," Λεωνίδας ἀντέγραψεν, "Ἡ-
 κων λαβέ⁸." — Σῶσον πατρῶον οἶκον, ἔκσωσον
 δ' ἐμέ. — Ὀν οὐδὲ εἰς λέληθεν⁹ οὐδὲ ἐν¹⁰ ποιῶν,
 οὐδ' αὖ ποιήσων, οὐδὲ πεποιηκὼς πάλαι, οὔτε θεός,
 οὔτ' ἄνθρωπος, οὗτός εἰμ' ἐγώ, Ἀήρ, ὃν ἂν τις ὀνο-
 μάσειε καὶ¹¹ Δία· ἐγὼ δ', ὃ θεοῦ ἔστιν¹² ἔργον, εἰμὶ
 πανταχοῦ· ἐνταῦθ' ἐν Ἀθήναις, ἐν Πάτραις, ἐν Σι-
 κελίᾳ, ἐν ταῖς πόλεσι πάσαισιν, ἐν ταῖς οἰκίαις
 πάσαις. ἐν ὑμῖν πᾶσιν οὐκ ἔστιν¹³ τόπος, οὐ μή
 ἔστιν¹³ ἀήρ· ὃ δὲ παρὼν¹⁴ ἀπανταχοῦ πάντ'¹⁵ ἐξ
 ἀνάγκης οἶδε¹⁶. — Ἐτρύφησεν ὥστε μὴ πολὺν τρυ-
 φᾶν χρόνον¹⁷. — Μηδένι συμφορὰν ὀνειδίσης¹⁸. κοι-
 νῇ¹⁹ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. — Αἰ-
 δοῦς²⁰ παρὰ πᾶσιν ἄξιος ἔσει²¹, εἰς πρῶτον ἄρξης
 σαυτὸν αἰδεῖσθαι. — Διογένης λύχρον μεθ' ἡμέραν
 ἄψας, "Ἀνθρωπον," ἔφη²², "ζητῶ." — Ὑπὲρ σε-
 αυτοῦ μὴ φράσης²³ ἐγκώμιον. — Χρησμός ἦν τοῖς
 δώδεκα ἡγεμόσιν, ὃς ἂν αὐτῶν ἐκ χαλκῆς φιάλης
 πρῶτος ἐν Μέμφει σπείσῃ²⁴ τῷ θεῷ, κρατήσῃ²⁵
 αὐτὸν πάσης Αἰγύπτου²⁶. — Σωκράτης ἔπαυσε μὲν

ἀκρατείας πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών²⁷, ἐὰν ἐαυτῶν ἐπιμελῶνται, καλοὺς κἀγαθοὺς ἔσεσθαι²⁸. καίτοι οὐδεπώποτε ὑπέσχετο²⁹ διδάσκαλος εἶναι³⁰ τούτου. — Κλεάνθης ἐρωτώμενος, διὰ τί παρὰ τοῖς ἀρχαίοις οὐ πολλῶν φιλοσοφησάντων³¹ ὅμως πλείους διέλαμψαν³² ἢ νῦν; “Ὅτι,” εἶπε³³, “τότε μὲν ἔργον ἡσκεῖτο³³, νῦν δὲ λόγος.” — Ἀρχίδαμος ὁ τοῦ Ἀγησιλάου ἐνίκησεν Ἀρκάδας τὴν λεγομένην ἄδακρυν μάχην³⁴. ὡς δὲ ληξάσης τῆς μάχης³⁵ τρόπαιον ἐστήσατο³⁶, εὐθύς ἔπεμψεν οἴκαδε ἀγγελοῦντα³⁷ Δημοτέλη τὸν κήρυκα τῆς τε νίκης τὸ μέγεθος καὶ ὅτι Λακεδαιμονίων μὲν οὐδεὶς τεθναίῃ³⁸, τῶν δὲ πολεμίων παμπληθεὶς³⁹. τοὺς μέντοι ἐν Σπάρτῃ⁴⁰ ἔφασαν³² ἀκούσαντας, ἀρξαμένους⁴¹ ἀπὸ Ἀγησιλάου καὶ τῶν γερόντων καὶ τῶν ἐφόρων, πάντας κλάειν. οὕτω κοινόν τι⁴² ἄρα⁴³ χαρᾶ καὶ λύπη δάκρυά ἐστιν. — Ζητῶν Ἑρμῆν γλύνφαι⁴⁴ κέρκωπα⁴⁵ ἔγλυψα. — Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε⁴⁶ Πριηνεύς. — Τὸ κυνὸς κακὸν ὡς ἀπέτισεν⁴⁷. — Εἴτ’⁴⁸ εὐθύς οὕτω⁴⁹ τὰς τραπέζας αἵρετε, μύρα, στεφάνους ἐτοίμασον, σπονδὰς ποίει.

§ 69. Τοὺς πολεμίους οὐπώποτε ἐτρέσαμεν¹. — Πῶς ἂν² ὁμονοήσαιεν ἄνθρωποι πονηροὶ ἀλλήλοις³; — Μὴ νομίσης, εὐτυχῆς ὦν⁴, τὸν αὐτὸν δαίμονα εἰς αἰεὶ ἔξειν. — Ῥάδιόν ἐστιν ἐτέρῳ παραινεσαι. — Δαναὸς ὁ Αἰγύπτιος συνώκισε⁵ τὴν ἀρχαιοτάτην σχεδὸν τῶν Ἑλληνικῶν πόλεων, Ἀργος. — Ἀπόλυσον ἡμᾶς τοὺς ἀναιτίους, καὶ μὴ κολά-

σης. — Ἡρακλῆς τὸ σῶμα τῆς Λερναίας ὕδρας ἀνασχίσας, τῇ χολῇ τοὺς οἰστοὺς ἔβαψεν. — Ἡρακλῆς τὸν ἐν Νεμέᾳ λέοντα τοῖς βραχίουσιν ἀπέπνιξε, τὸν αὐχένα σφίγγξας. — Λέγεται ἐν Κορίνθῳ ἐκθρέψαι⁶ Πόλυβος τὸν Οἰδίπουν. — Σχολαστικὸς⁷ ἱατρῷ συναντήσας εἶπε⁸. “Συγχώρησόν μοι καὶ μή μοι μέμψῃ⁹, ὅτι τοσοῦτον χρόνον οὐκ ἐνόησα.” — Σχολαστικὸς τινι συναντήσας, “ἤκουσα,” ἔφη⁸, “ὅτι ἐτελεύτησας”. κακῆϊνος ἀπεκρίνατο¹⁰. “Ἄλλ’¹¹ ὁρᾷς με ἔτι ζῶντα.” καὶ ὁ σχολαστικὸς, “Καὶ μὴν ὁ εἰπὼν¹² μοι σοῦ¹³ ἀξιοπιστότερος ἐστίν.” — Μειράκιον Ἐρετρικὸν Ζήνωνι συνεγένετο¹⁴ πολὺν χρόνον. Ἐπανελθόντα¹⁵ δὲ ἤρετο¹⁶ ὁ πατήρ, τί μάθοι¹⁷ σοφόν; ὁ δ’ ἔφη⁸ δείξειν¹⁸. χαλεπήναντος¹⁹ δὲ τοῦ πατρὸς καὶ πληγὰς ἐντείναντος, ἡσυχίαν ἀγαγὼν²⁰ καὶ ἐγκαρτερήσας, τοῦτο ἔφη⁸ μαθηθέναι²¹, φέρειν²² ὀργὴν πατρός. — Ὁ μὲν Μενέλαος ἐπολέμησ’²³ ἔτη δέκα τοῖς Τρωσὶ διὰ γυναῖκα τὴν ὄψιν²⁴ καλήν, Φοινικίδης²⁵ δὲ Ταυρέα δι’ ἔγχελυν²⁶. — Πρὸς Εὐρυβιάδην τὸν Λακεδαιμόνιον ὁ Θεμιστοκλῆς ἔλεγέ τι ὑπεναντίον, καὶ ὅς²⁷ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν. Ὁ δὲ “Πάταξον μέν,” ἔφη, “ἄκουσον δέ.” ἤδει²⁸ δὲ ὅτι, ἂ μέλλει λέγειν, τῷ κοινῷ λυσιτελεῖ. — “Ὅτε εἶλε²⁹ τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο³⁰ τοὺς ἐλευθέρους πάντας πλὴν ἱερέων. ἀφῆκε³¹ δὲ τῆς πράσεως καὶ³² τοὺς τοῦ πατρὸς ξένους (ὠμήρευσεν³³ γὰρ παρ’ αὐτοῖς ὁ Φίλιππος ἔτι παῖς ὢν³⁴) καὶ τοὺς συγγενεῖς δὲ³⁵ τούτων ἀφῆκεν³¹. ἐτίμησε δὲ καὶ³⁶ τοὺς ἐγγόνους τοῦ Πινδάρου³⁷, καὶ τὴν οἰκίαν αὐτοῦ μόνην εἶασεν³⁸ ἐστάναι³⁹.

§ 70. Πόλεις ὅλας ἠφάνισε διαβολὴ κακὴ¹. — Ὁ ἐλέφας πίνει ὕδωρ οὐ διειδὲς² καὶ καθαρὸν, ἀλλ' ὅταν ὑποθολώσῃ τε καὶ ὑποταράξῃ. — Μηδέποτε ἀθυμήσῃς κακῶς πράττων, τὰ δὲ βελτίω αἰεὶ προσδόκησον. — Πρὸς ἀπάσας τὰς τοῦ βίου συμφορὰς χρησιμωτάτην δικαίως ἂν³ τις⁴ νομίσειε⁵ τὴν τῆς ἱστορίας μάθησιν. — Οἱ πολέμιοι ἐν τῇ ἐφ' ὁδοῦ ἐσάλπιξαν καὶ ἠλάλαξαν. — Ἐλπίζειν χρή πάντα, διότι οὐδὲν ἐστὶν ἀελπτον· ῥάδιον γὰρ θεῷ πάντα τελέσαι. — Οἶον ἂν τις τῇ γῇ σπέρμα ἐναρόσῃ, τοιοῦτους καὶ τοὺς καρποὺς δεῖ προσδοκῆσαι· οὕτω καὶ ἐν νέῳ σώματι, ὅταν τις τὴν παιδευσιν γενναίαν ἐναρόσῃ, ζῇ τοῦτο⁶ καὶ θάλλει διὰ παντὸς τοῦ βίου. — Ἀλέξανδρον Ἀριστοτέλης ὀργίζοντα πρᾶναι βουλόμενος καὶ παῦσαι⁷ χαλεπαίνοντα⁸ πολλοῖς, ταῦτα πρὸς αὐτὸν ἔγραψεν· “Ὁ θυμὸς καὶ ἡ ὀργὴ οὐ πρὸς ἡττοὺς, ἀλλὰ πρὸς τοὺς κρείττους γίγνεται· σοὶ δὲ οὐδεὶς⁹ ἴσος.” — Ὁ Σκηπίων, τέτταρα καὶ πεντήκοντα ἔτη βιούς¹⁰, οὐδὲν οὔτε ἐπρίατο¹¹ οὔτε ἀπέδοτο¹². οὕτως ὀλίγων¹³ ἐδεῖτο. ἀσπίδα δὲ αὐτῷ τινὸς ἐπιδείξαντος¹⁴ εὖ κεκοσμημένην¹⁵, εἶπεν, “Ἀλλὰ τὸν γε Ῥωμαίων ἄνδρα προσήκει ἐν τῇ δεξιᾷ¹⁶ τὰς ἐλπίδας ἔχειν, ἀλλ' οὐκ ἐν τῇ ἀριστερᾷ¹⁶.” — Καὶ Φωκίων δὲ¹⁷ πένης ἦν. Ἀλεξάνδρου δὲ πέμψαντος¹⁴ αὐτῷ τάλαντα ἑκατόν, ἠρώτα¹⁸, “Διὰ τίνα αἰτίαν μοι δίδωσιν¹⁹;” ὡς δ'²⁰ εἶπον²¹, ὅτι μόνον αὐτὸν²² Ἀθηναίων ἡγεῖται²³ καλὸν καὶ ἀγαθόν, “Οὐκοῦν,” ἔφη²⁴, “ἐασάτω με τοιοῦτον εἶναι.” — Ὡ γῆρας, ὡς ἅπασιν ἀνθρώποισιν εἰ ποθαινάν, ὡς εὐδαιμον εἶθ'²⁵ ὅταν παρῆς²⁶, ἤχθηραν²⁷.

ὡς μοχθηρόν, εὖ λέγει τέ σε²⁸ οὐδείς, κακῶς δὲ πᾶς τις, ὃς σαφῶς λέγει.

§ 71. Ἄρταξέρξης ὁ Περσῶν βασιλεὺς ἐτελεύτησεν, ἄρξας ἔτη τρία καὶ τεσσαράκοντα. — Μόρσιμος ὁ Τραχίνιος ὑφήψεν¹ Ἡρακλεῖ τὴν πυράν. — Καπανέα ἀπειλήσαντα, καὶ ἄκοντος² Διὸς αἰρήσειν τὰς Θήβας, ὁ Ζεὺς ἐκεραύνωσεν. — Πρόκνη ἢ Τηρέως γυνὴ Ἴτυν τὸν παῖδα ἔσφαξε καὶ εἰστίασε τὸν πατέρα τῷ τοῦ παιδὸς σώματι. — Σαρδανάπαλλος ὁ Ἀσσυρίων βασιλεὺς μετὰ τῶν θησαυρῶν ἑαυτὸν τε καὶ τὰ βασίλεια κατακαῦσαι³ λέγεται. — Λέγει ὁ μῦθος, ἐρίσαι ποτὲ Ἀθηνᾶν καὶ Ποσειδῶνα καὶ Ἥφαιστον εὐτεχνίας πέρι⁴, καὶ τὸν μὲν Ποσειδῶ ταῦρόν τινα ἀναπλάσαι, τὴν δ' Ἀθηνᾶν οἰκίαν ἐπινοῆσαι, τὸν δ' Ἥφαιστον ἄνθρωπον δημιουργῆσαι. — Κἂν⁵ μόνος ᾗς, φαῦλον μῆτε λέξης⁶ μῆτε ἐργάσῃ⁷ μηδέν. — Ὁ Θησεὺς μετὰ τὴν Αἰγέως τελευτὴν τοὺς τὴν Ἀττικὴν κατοικοῦντας εἰς ἓν ἄστυ συνώκισεν⁸. — Οὔτε πῦρ ἱματίῳ περιστέλλαι⁹ δυνατόν¹⁰, οὔτε αἰσχρὸν ἀμάρτημα χρόνῳ. — Ἐξ οὗ¹¹ φιλοσοφεῖν ἐπενόησας¹², σεμνὸς τις ἐγένου¹³ καὶ τὰς ὀφρῦς ὑπὲρ τοὺς κροτάφους ἐπῆρας¹⁴. — Καυσιανοὶ τοὺς μὲν γεννωμένους θρηνοῦσι, τοὺς δὲ τελευτήσαντας μακαρίζουσιν. — Μηδέποτε φρονήσης⁵ ἐπὶ σεαυτῷ μέγα¹⁵, ἀλλὰ μηδὲ καταφρονήσης⁶ σεαυτοῦ¹⁶. — Ἐπίκουρος ἐρωτηθεὶς¹⁷, πῶς ἂν τις πλουτήσκειν; “Οὐ τοῖς οὐσι¹⁸ προστιθείς¹⁹,” ἔφη²⁰, “τῆς δὲ χρείας τὰ πολλὰ²¹ περιτέμνων.” — Στρατονίκη ἢ Σελεύκου γυνὴ φαλακρὰ οὔσα²² τοῖς ποιηταῖς

ἀγῶνα προὔθηκε²⁸ περὶ²⁴ ταλάντου, ὅστις ἄμεινον ἐπαινέσειεν ἂν αὐτῆς τὴν κόμην. — Ἀθηναίου τινὸς πρὸς Ἀντακλίδαν εἰπόντος²⁵, “Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν,” “Ἡμεῖς δὲ οὐδέποτε,” εἶπεν²⁰, “ὑμᾶς ἀπὸ τοῦ Εὐρώτα.” — Προσελθόντα²⁶ Λάκαινά τις τὸν υἱὸν θεασαμένη²⁷ ἐπύθετο²⁸, “Τί πράττει²⁹ ἡ πατρίς;” εἰπόντος³⁰ δέ, “Πάντες ἀπολώλασι³¹” κεραμίδα ἄρασα³² ἐπαφῆκεν³³ αὐτῷ καὶ ἀνεῖλεν³⁴, εἰποῦσα³⁵. “Σὲ οὖν κακὰγγελον ἀπέπεμψαν ἡμῖν;” — Νέος ἂν³⁶ ποιήσης, γῆρας ἔξεις εὐθαλές. — Ἀνθρώπου τινὸς μοχθηροῦ ἐπιγράφαντος³⁷ ἐπὶ τὴν ἑαυτοῦ οἰκίαν, “Μηδὲν εἰσίστω³⁸ κακόν.” Διογένης, “Ὁ οὖν κύριος τῆς οἰκίας,” ἔφη³⁰, “ποῦ ἂν εἰσέλθοι³⁹;” — Ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ νίκας σὺν τοῖς θεοῖς ὁμόσε ἰόντες⁴⁰ νενικῆκατε.

§ 72. Ὅμηρος γέγραφε ποιήσεις δύο, Ἰλιάδα καὶ Ὀδύσσειαν. — Τέρας ἐστίν, εἴ τις διὰ παντὸς τοῦ βίου εὐτύχηκεν. — Οὗτος ὁ ἄνθρωπος μεγάλα ἡμᾶς ἠδίκηκε καὶ ὕβρικεν. — Ἡρακλῆς τὸν αἰτὸν ἀνῆρκε¹, τὸν τὸ Προμηθέως ἦπαρ ἐσθλόντα. — Πολυκράτης ἰσχύσας καὶ τῶν τε ἄλλων νήσων ἄρξας καὶ τὴν Ῥήνειαν ἐλών², ἀνέθηκε³ τῷ Ἀπόλλωνι. — Ἦδη πολλάκις γυμνικοὺς ἀγῶνας ἐοράκαμεν⁴. — Οὐ χρή ζητεῖν, εἰ ἔστι θεός, αὐτόθεν δὲ ἄριστον πεπιστευκέναι⁵. — Σαρδανάπαλλος στολὴν μὲν γυναικείαν ἐνεδεδύκει⁶, καθόλου δὲ βίον ἐβίω⁷ γυναικῶδη. — Θηβαῖοι τῶν ἄλλων Βοιωτῶν οὐκ ἄρχειν μόνον ἐπιχειροῦσιν, ἀλλὰ τῶν⁸ μὲν τὰ τεύ-

χη κατεσκάφασι⁹, τῶν δὲ καὶ τὴν χώραν ἀπεστερήκασιν. — Περὶ δὲ τῶν πρὸς θεῶν ὅρκων λέγει ὁ Κλέαρχος τάδε· “Ὅστις τούτων¹⁰ σύννοιδεν¹¹ αὐτῷ παρημεληκώς¹², τοῦτον ἐγὼ οὐποτ’¹³ ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα¹⁴ οὔτ’¹⁵ ἀπὸ¹⁶ ποίου ἂν¹⁷ τάχους φεύγων τις ἀποφύγοι, οὔτ’ εἰς ποῖον ἂν σκότος ἀποδραίῃ¹⁸, οὔθ’ ὅπως ἂν¹⁹ εἰς ἑχρὸν χωρίον ἀποσταίῃ²⁰. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα²¹ καὶ πανταχῇ πάντων²² ἴσον οἱ θεοὶ κρατοῦσιν, παρ’²³ οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι²⁴ κατεθέμεθα²⁵.” — Φίλιππος, γελωτοποιός τις, ἐπεὶ ἐν τῷ δείπνῳ γέλωτα οὐ παρείχε τοῖς ἄλλοις, ἐπαύσατο²⁶ τοῦ δείπνου λέγων· “Τίνος ἔνεκα καὶ²⁷ καλεῖ μέ τις; ὁ γέλως γὰρ ἐξ ἀνθρώπων ἐκλέλοιπεν²⁸;” — Ἐμοῦ οἱ μὲν νόμοι οὐ μόνον ἀπεγνωκότες²⁹ εἰσὶ μὴ³⁰ ἀδικεῖν, ἀλλὰ καὶ³¹ κεκελευκότες³² ταύτην τὴν δίκην λαμβάνειν³³. — Ἐπιμελῶς οἱ θεοὶ ὧν³⁴ οἱ ἄνθρωποι δέονται κατεσκευάκασιν³⁵. — Οὐπω πασῶν ἡμερῶν ἥλιος καταδέδυκε³⁶.

§ 78. Δοῦλος πεφυκώς¹ εὐνόει τῷ δεσπότη. — Μέγιστόν ἐστι τοῖς ἐπταικόσι² παραμυθοῦντας φίλους ἔχειν. — Ἡ ἱστορία τοῖς μὲν νεωτέροις περιποιεῖ τὴν τῶν γεγηρακώτων σύνεσιν, τοῖς δὲ πρεσβυτέροις πολλαπλασιάζει τὴν ὑπάρχουσαν ἐμπειρίαν. — Οὐκ ἤρκεσε τῷ θεῷ τοῦ σώματος τοῦ ἀνθρωπίνου μόνον προνοηκέναι, ἀλλ’, ὕπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν³. — Οὐ χαλεπὸν ἐστι γιγνώσκειν, ὥς ἐπιμελῶς ὁ θεὸς πάντα τὰ ἐν τῷ κόσμῳ κατ-

εσκεύακεν⁴. — 'Ο καθ' ἡμᾶς⁵ βίος πᾶσαν πίστιν συγκέχυκεν⁶. — 'Ο καλὸς καγαθὸς ἔμοιγε δοκεῖ εἶναι ἀνὴρ εὐγενής· ὁ δ' ἄδικος, κἂν ἀμείνωνος⁷ πατρὸς Διὸς πεφύκη, δυσγενής ἐστίν. — Τῷ σώματι Σκύλλης κυνῶν κεφαλὰι προσεπεφύκεσαν. — 'Η ὑψηλὴ ρίς, ὥσπερ ἐπηρεάζουσα, διατετείχικε⁸ τὰ ὄμματα. — Πολλοὶ τῶν φιλοσόφων τᾶλλα⁹ μὲν πεφροντίκασιν¹⁰, ὅπως δὲ κατεσθίειν ἔχοιεν¹¹ κατημεληκασιν¹². — Διογένης τοὺς ῥήτορας τὰ δίκαια ἔφη¹³ ἐσπουδακέναι¹⁴ μὲν, πράττειν δὲ μηδαμῶς. — Δημῶναξ ὁ Κυνικὸς ῥήτορί τινι κάκιστα μελετήσαντι¹⁵ συνεβούλευεν ἀσκεῖν καὶ γυμνάζεσθαι· τοῦ δ' εἰπόντος¹⁶, “'Αεὶ ἐπ'”¹⁷ ἐμαντοῦ λέγω,” “Εἰκότως τοίνυν,” ἔφη¹⁸, “τοιαῦτα λέγεις μῶρῳ ἀκροατῇ χρώμενος.” — 'Ο Ἀντισθένης διαμφισβητῶν ποτε Πλάτωνι¹⁹, “'Ω Πλάτων,” ἔφη¹⁹, “ἵππον μὲν ὁρῶ, ἵππότητα¹⁹ δὲ οὐχ ὁρῶ.” καὶ ὅς²⁰ εἶπεν¹⁹, “'Εχεις μὲν ᾧ²¹ ὁ ἵππος ὁρᾶται τόδε τὸ ὄμμα, ᾧ²² δὲ ἵππότης θεωρεῖται οὐδέπω κέκτησαι²³.” — Εἰπόντος¹⁶ δὲ τῷ Ἀντισθένει τινὸς παρὰ ποτόν, “'Ἀσυν²⁴,” “Σύ μοι,” φησίν, “αὔλησον.” — Ἀντισθένης δὲ ἀπὸ²⁵ τῆς ἐν Λεύκτροις μάχης ὁρῶν τοὺς Θηβαίους μέγα φρονούντας, μηδὲν αὐτοὺς ἔφη¹⁸ διαφέρειν παιδαρίων²⁶ ἐπὶ²⁷ τῷ συγκόψαι τὸν παιδαγωγὸν γαυριῶντων. — Ἐρωτηθεὶς²⁸ ποτε ὁ Ἀρίστιππος, “Τίνι²⁹ διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ;” ἔφη¹⁸, “Ὡς ἀγνώτας τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει³⁰.” — Ἦντι Διονύσιον Ἀρίστιππος ἀργύριον καὶ ὅς³⁰, “'Αλλὰ μὴν ἔφης³¹ μὴ ἀπορήσειν τὸν σοφόν.” ὁ δ' ὑπολαβὼν³², “Δός³³,” εἶπε, “καὶ περὶ

τούτου ζητῶμεν³⁴· δόντος³⁵ δέ· “Ὅρᾱς,” ἔφη, “ὅτι οὐκ ἠπόρηκα;” — Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾶν τοὺς οἰκέτας, εἰ λέλouκε καὶ εἰ ἠρίσθηκεν³⁶. — Τὰ σπουδαῖα μελέτα, καὶ ἐάν τι παρηκμακῶς³⁷ μανθάνης, μὴ αἰσχύνου· βέλτιον γὰρ ὀψιμαθῇ καλεῖσθαι ἢ ἀμαθῇ. — Σχολαστικὸς ὄναρ³⁸ δοκῶν ἦλον πεπατηκένοι, τὸν πόδα ὑπαρ³⁹ περιεδήσατο⁴⁰. ἕτερος⁴¹ δὲ μαθὼν⁴² τὴν αἰτίαν, ἔφη· “Διὰ τί γὰρ ἀνυπόδητος καθεύδεις;” — Οἱ πολλοί, ὠρμηκότες⁴³ ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα, οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν. — “Ὅμοιον ἐγένετ’⁴⁴, ὄρνις ὁπότεν ἀρπάσῃ τοῦ⁴⁵ καταπιεῖν⁴⁶· μεῖζόν τι· περιτρέχει κύκλῳ τηρούσα τοῦτο, καταπιεῖν δ’ ἐσπούδακεν⁴⁷, ἕτεραι διώκουσιν δὲ ταύτην· ταῦτόν⁴⁸ ἦν. — Σωκράτη μεθύοντα οὐδεὶς πώποτε ἑώρακεν⁴⁹ ἀνθρώπων. — Γαμεῖν κεκρικότα⁵⁰ δεῖ σε γυγνώσκειν, ὅτι ἀγαθὸν μέγ’⁵¹ ἔξεις, ἂν⁵² λάβῃς⁵³ μικρὸν κακόν. — Ἦλθον⁵⁴ οἱ Ἰνδοὶ ἐκ τῶν πολεμίων οὓς ἐπεπόμφει⁵⁵ Κῦρος ἐπὶ κατασκοπῇ.

§ 74. Εὐπόλις ὁ κωμικὸς λέγει περὶ Περικλέους, ὅτι μόνος τῶν ῥητόρων τὸ κέντρον ἐγκατέλιπε¹ τοῖς ἀκροωμένοις. — Τὰς συμφορὰς τῶν κακῶς πεπραγόντων² οὐπώποτε ὕβρισα. — Νῖνος γεννήσας ἐκ Σεμιράμιδος υἱὸν Νινύαν ἐτελεύτησε, τὴν γυναῖκα ἀπολιπὼν βασίλισσαν τῶν Ἀσσυρίων. — Ἐπεὶ Ξέρξης εἰς Ἀθήνας ἤλανεν, Ἀθηναῖοι πληρώσαντες ἑκατὸν δέκα τριῆρεις ἔφυγον³ εἰς Σαλαμίνα. — Πλούτος πολλάκις καὶ τὰς ὑγιεινὰς φύσεις ἔθρυψε, καὶ περιήγαγεν⁴ εἰς ἀσθένειαν ἐξ⁵ ἐθῶν πολυτελῶν.

— Οἱ πανοῦργοι καὶ κρυψίνοι τοῖς ὀφθαλμοῖς πα-
 ραβλέπουσι καὶ δεινὸν⁸ δεδόρκασιν. — Ἄλλου δὲ
 λέγοντος⁷ ὡς παρετάθη⁸ μακρὰν ὁδὸν πορευθεὶς⁹,
 ἤρετο¹⁰ αὐτὸν ὁ Σωκράτης εἰ καὶ¹¹ φορτίον ἔφερε.
 “Μὰ Δί¹² οὐκ ἔγωγ’¹³,” ἔφη¹⁴, “ἀλλὰ τὸ ἰμάτιον.”
 “Μόνος δ’ ἐπορεύου,” ἔφη, “ἢ καὶ¹¹ ἀκόλουθός σοι
 ἡκολούθει;” “Ἡκολούθει,” ἔφη. “Πότερον κενός,”
 ἔφη, “ἢ φέρων τι;” “Φέρων, νῆ Δί¹²,” ἔφη, “τά
 τε¹⁵ στρώματα καὶ τᾶλλα¹⁶ σκεύη.” “Καὶ πῶς
 δή,” ἔφη, “ἀπῆλλαχεν¹⁶ ἐκ τῆς ὁδοῦ;” “Ἐμοὶ
 μὲν δοκεῖ,” ἔφη, “βέλτιον ἐμοῦ¹⁷.” “Τί οὖν;”
 ἔφη, “εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς
 ἂν¹⁸ οἶει διατεθῆναι¹⁹;” “Κακῶς²⁰ νῆ Δί,” ἔφη,
 “μᾶλλον δὲ²¹ οὐδ’²² ἂν ἡδυνήθην²³ κομίσαι.” “Τὸ
 οὖν τοσούτῳ²⁴ ἦττον τοῦ παιδὸς δύνασθαι πονεῖν
 πῶς ἡσκημένου²⁵ δοκεῖ σοι ἀνδρὸς εἶναι²⁶;” — Διο-
 γένης εἰς Μύνδαν ἐλθὼν²⁷ καὶ θεασάμενος²⁸ μεγά-
 λας τὰς²⁹ πύλας, μικρὰν δὲ τὴν³⁰ πόλιν, “Ἄνδρες
 Μύνδιοι,” ἔφη¹⁴, “κλήσατε τὰς πύλας, μὴ ἡ πόλις
 ὑμῶν ἐξέλθῃ³⁰.” — Ἐπειδὴ θνητοῦ σώματος ἔτυ-
 χες³¹, πειρῶ³² τῆς ψυχῆς ἀθάνατον τὴν γνώμην
 καταλιπεῖν. — Σόλων, ὅτε ἐδάκρυσε τὸν παῖδα τε-
 λευτήσαντα, πρὸς τὸν εἰπόντα³³, “Ἄλλ’ οὐδὲν ἀνύ-
 τεις,” εἶπε¹⁴, “Δί’ αὐτὸ δὲ³⁴ τοῦτο δακρύνω, ὅτι οὐδὲν
 ἀνύτω.” — Τὸν εὐτυχοῦντα χρή σοφὸν πεφυκέ-
 ναι³⁵. — Φυγὼν θάνατον μὴ λέγ’ ὅτι φεύξομαι³⁶
 πάλιν, ὡς γὰρ πέφευγας προσδόκα καὶ¹¹ μὴ φυ-
 γεῖν. — Τῇ τοῦ Θεμιστοκλέους βουλῇ καὶ γνώμῃ
 πεποιθότες³⁷ οἱ Ἀθηναῖοι τὴν πόλιν κατελελοί-
 πεσαν³⁸ καὶ εἰς τὰς ναῦς ἀπεπεφεύγεσαν³⁹. —

Χαβρίας εἰώθει⁴⁰ λέγειν, ὅτι φοβερώτερόν ἐστιν ἐλάφων στρατόπεδον ἡγούμενου λέοντος ἢ λεόντων⁴¹ ἐλάφου. — Ὁ μὴ πεπλευκῶς οὐδὲν ἑώρακεν κακόν· τῶν μονομαχοῦντων ἐσμὲν ἀθλιώτεροι. — Τεθαύμακ'⁴², οὐκ ἐπεὶ πέπλευκεν, ἀλλ' εἰ δις πέπλευκεν.

§ 75. Ἔργον ἐστὶ λύπην ἐκφυγεῖν. — Τὴν χελιδόνα προσπετομένην περιμένουσι τετριγότες οἱ νεοττοί. — Ὅσιρις πολλὰ σημεῖα τῆς ἐαυτοῦ παρουσίας ἀπολέλοιπε¹ κατὰ τὴν τῶν Ἰνδῶν χώραν, ὥστε οἱ μεταγενέστεροι τῶν Ἰνδῶν ἡμφισβήτησαν τοῦ θεοῦ, λέγοντες, Ἰνδὸν εἶναι τὸ γένος². — Ὅτε Ξέρξης ἐκ τῶν Θερμοπυλῶν ἐπὶ τὴν Φωκέων χώραν προῆγεν, οἱ Φωκεῖς τὰς μὲν πόλεις ἀπάσας ἐξέλιπον πανδημεῖ, πρὸς δὲ τὰς δυσχωρίας τὰς ἐν τῷ Παρνασῷ κατέφυγον. — Πολλοὶ τῶν κακῶς πεπραγόντων σὺν ταῖς τύχαις τὸν νοῦν ἀποβάλλουσιν. — Ξέρξης διὰ τῆς Βοιωτίας διελαύνων, τὰς Πλαταιὰς ἐρήμους οὖσας³ κατέκαυσεν· οἱ γὰρ ἐν τῇ πόλει ταύτῃ κατοικοῦντες ἐπεφεύγεσαν εἰς Πελοπόννησον πανδημεῖ. — Ἀναγκαζόμενός ποτε ὑπὸ Διονυσίου ὁ Ἀρίστιππος εἰπεῖν⁴ τι τῶν ἐκ φιλοσοφίας⁵, “Γελοῖον,” ἔφη, “εἰ τὸ λέγειν μὲν παρ' ἐμοῦ πυνθάνει, τὸ δὲ πότε δεῖ λέγειν⁶ σύ με διδάσκεις.” ἐπὶ τούτῳ δὴ ἀγανακτήσας ὁ Διονύσιος ἔσχατον αὐτὸν κατέκλινεν· ὁ δὲ “Ἐνδοξότερον,” ἔφη, “τὸν τύπον ἠθέλησας⁷ ποιῆσαι.” — Νικίας ὁ ζωγράφος τοσαύτην περὶ τὸ γράφειν⁸ σπουδὴν εἶχεν, ὥστε ἐπιλαθέσθαι⁹ πολλάκις τροφὴν προσενέγκασθαι¹⁰ προστετηκότα τῇ τέχνῃ. — Ἀθήνη-

σιν εὐρεθῆναι¹¹ λέγουσι πρῶτον τὴν ἐλάαν καὶ τὴν συκὴν, ἃ¹² καὶ¹³ πρώτη αὕτη ἡ γῆ ἀνέδωκε¹⁴. δίκας τε δοῦναι¹⁵ καὶ λαβεῖν¹⁶ εὖρον¹⁷ Ἀθηναῖοι πρῶτοι, καὶ ἀγῶνα τὸν γυμνικὸν πρῶτοι ἐπενόησαν, καὶ ἀπεδύσαντο¹⁸ καὶ ἠλείψαντο¹⁹. καὶ ἱπποὺς ἔξευξε²⁰ πρῶτος Ἐριχθόνιος. — Ἀγνοεῖς, ἐν ταῖς ἀραῖς ὅ, τι²¹ ἐστίν, εἴ τις μὴ φράσει²² ὀρθῶς ὁδόν, ἢ πῦρ ἐναύσει²³, ἢ διαφθείρει ὕδωρ, ἢ δειπνιεῖν μέλλοντα κωλύσαι τινά; — Ἐὰν πένητα γυμνὸν ἐνδύσης ὀρών, μᾶλλον ἀπέδυσας αὐτόν, ἐὰν ὀνειδίσῃς²⁴.

XV.

b. MIDDLE.

Future and Aorist.

§ 76. Τὰ τῶν Ἑλλήνων πράγματα ἀναγράφειν πειρασόμεθα. — Ποιητὴς τις λέγει· οὐ θαυμάζω πλούτον, ὃν χῶ¹ κάκιστος ῥαδίως ἐκτήσατο². — Οὐ χρὴ ἐπ' ἄλλων εὐτυχίᾳ ἄχθεσθαι, ἀλλὰ ἡδεσθαι διὰ τὸ συγγενές³. οὐδεὶς γὰρ ὑπὸ τῆς τοῦ πέλας⁴ εὐτυχίας τῆς ἑαυτῷ ὀφειλομένης εὐπραγίας ἀποστερήσεται⁵. — Πάντων ἱατρὸς ἀναγκαίων κακῶν χρόνος ἐστίν· οὗτος καὶ σὲ νῦν ἰάσεται. — Ἐάν τις με λυπεῖν ἐθέλῃ, οἰμώξεται⁶. — Ἀθηνᾶ τὴν τῆς ἐσθῆτος κατασκευὴν καὶ τὴν τεκτονικὴν τέχνην, καὶ ἔτι πολλὰς ἄλλας τέχνας καὶ ἐπιστήμας εἰσηγήσατο τοῖς ἀνθρώποις, ἀφ' ὧν Ἑργάνη προσηγορεύετο. — Ἐκκαλυψάμενος ὁ Σωκράτης, ἐνεκεκάλυπτο⁷ γάρ, εἶπεν⁸, ὃ δὴ τελευταῖον ἐφθέγγετο, “ὦ Κρίτων,” ἔφη⁹, “τῷ Ἀσκληπιῷ ὀφεί-

λομεν ἀλεκτρίονα. ἀλλ' ἀπόδοτε⁹ καὶ μὴ ἀμελήσῃτε.” “Ἄλλὰ ταῦτα,” ἔφη, “ἔσται¹⁰,” ὁ Κρίτων “ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις.” — Καλὸν ἐστὶν ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλάξασθαι¹¹. — Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἂν εὖξαιο περὶ σαυτὸν γενέσθαι¹² τοὺς σεαυτοῦ παῖδας. — Πρὸ τῶν Τρωϊκῶν οὐδὲν κοινῇ εἰργάσατο ἢ Ἑλλάς. — Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάττῃ πόλεις ἐκλιπόντας¹³ ἀνοικίσασθαι ἐς Ὀλυνθον. — Οὐκ ὀλοφυρόμενοι ἡμᾶς ἡμῖν μάλιστα χαριοῦνται οἱ ἄνθρωποι. — Κακισθέντας¹⁴ ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται. — Μουσικῆς ἀγῶν ἦν ἐν Δήλῳ καὶ πολλοὶ ἀγωνιούμενοι ἐφοίτων. — Εἰ τὸ σῶμα ἐπιτρέπειν σε ἔδει τῷ¹⁵, πολλὰ ἂν περιεσκέψω¹⁶, εἴτε πιστὸς ἐστὶν εἴτε ἄπιστος. — Τί οὐκ ἀπεκρίνω¹⁷; — Ἡρακλῆς ἐν Λιβύῃ τὸν Ἀνταῖον, τοὺς ὑπ' αὐτοῦ καταπαλαισθέντας¹⁸ ξένους ἀποκτείναντα, προκαλεσάμενος εἰς μάχην καὶ συμπλακεῖς¹⁹ διέφθειρεν. — Ἀγησίλαος παρακαλούμενός ποτε ἀκοῦσαι τοῦ²⁰ τὴν ἀηδὸνα μιμουμένου, παρητήσατο εἰπών²¹. “Αὐτῆς²² ἀκήκοα πολλάκις.” — Ὁ Ἀρχίδαμος ταῖς θυγατράσιν αὐτοῦ ἱμάτιον πολυτελὲς Διονυσίου πέμψαντος, οὐκ ἐδέξατο, εἰπών “Φοβοῦμαι, μὴ περιθέμεναι²³ αἱ κόραι φανῶσί²⁴ μοι αἰσχραί.”

§ 77. Ἡρακλῆς τοῖς Ὀλυμπίοις θεοῖς συνηγωνίσατο¹ τὸν πρὸς τοὺς Γίγαντας πόλεμον. — Θεμιστοκλῆς καὶ Ἀριστείδης πολλὰ καὶ καλὰ ἐν πολέμῳ καὶ ἐν εἰρήνῃ διεπραξάσθην². — Σεμίρα-

μὴς μέχρι γήρως βασιλεύσασα πολλὰ καὶ μεγάλη
 κατειργάσατο³. — "Ὅστις ἄνθρωπος ὦν ἀνθρώπου
 τύχην προφέρει, τοῦτον ἔγωγε παντελῶς ἀνόητον
 ἡγήσαιμην ἂν⁴. — Ἐὰν ἀγαθὸς δικαστὴς εἶναι ἐθέ-
 λης, ἀκρόασαι ἀμφοῖν⁵. — Ἰάσων ἐν Κορίνθῳ ἡγ-
 γνήσατο τὴν Κρέοντος τοῦ Κορινθίων βασιλέως
 θυγατέρα Γλαύκην πρὸς γάμον. — Τῷ δυστυχοῦντι
 τερπνὸν τὸ εἰπεῖν τὰς συμφορὰς, καὶ πάλιν
 ἀποκλαύσασθαι⁶. — Κτησάμενος τὸν λογισμὸν
 οὔτε πλούτου ἐπιθυμήσεις οὔτε πενίαν μέμψει⁷. —
 Μωμήσεταιί τις μᾶλλον ἢ μιμήσεται. — Ὡ
 Μένανδρε καὶ βίε, πότερος ἄρ' ὑμῶν πότερον
 ἀπεμιμήσατο. — Φιλόξενος ὁ γαστρίμαργος ἐπι-
 μεμφόμενος τὴν φύσιν, ἠὔξατο γεράνου τὴν φά-
 ρυγγα ἔχειν. — Διογενὴς πρὸς τὸν ἐντινάξαντα
 αὐτῷ δοκόν, εἶτα εἰπόντα, "Φύλαξαι⁸," "Πάλιν
 γάρ με," ἔφη, "παίειν μέλλεις;" — Σχολαστικὸς
 νεῖν βουλόμενος παρὰ μικρὸν ἀπεπνίγη⁹. ὦμοσεν¹⁰
 οὐ μὴ ἄψασθαι ὕδατος, πρὶν ἂν μάθῃ¹¹ νεῖν. —
 Λεωνίδας ἀκούσας τὸν ἥλιον ἐπισκιαζόμενον τοῖς
 Περσῶν τοξεύμασι, "Χαρίεν," ἔφη, "ὅτι καὶ ὑπὸ
 σκιᾷ μαχοῦμεθα." — Θεόκριτος ἐρωτηθεὶς¹² ὑπὸ
 ἀδολέσχου, ὅπου αὐτὸν αὔριον ὄψοιτο¹³; ἔφη, "Ὅπου
 ἔγω σὲ οὐκ ὄψομαι." — Εἰ σὺ ἐθεάσω ἅπερ ἐγώ,
 εὖ οἶδα¹⁴ ὅτι οὐκ ἂν ἐπαύσω γελῶν¹⁵. — Λάμπρις
 ὁ ναύκληρος ἐρωτηθεὶς¹², πῶς ἐκτήσατο τὸν πλοῦ-
 τον; "Οὐ χαλεπῶς," ἔφη, "τὸν μέγαν, τὸν δὲ βρα-
 χὺν ἐπιπόνως." — Φιλόπονος ἴσθι¹⁶ καὶ βίον κτή-
 σει καλόν. — Οὐδὲ δεῖ¹⁷ τοῦτο μηχανᾶσθαι ὅπως
 ἀποφεύξεται¹⁸ πᾶν ποιῶν¹⁹ θάνατον. — Σωκράτης

Ἀλκιβιάδου διδόντος²⁰ αὐτῷ χώραν μεγάλην, ἵνα ἐνοικοδομήσῃται οἰκίαν, “Καὶ εἰ ὑποδημάτων²¹,” ἔφη, “ἔδει, καὶ βύρσαν μοι ἐδίδους²², ἵν’²³ ἐμαντῷ ὑποδήματα ποιησαίμην, καταγέλαστος ἂν ἦν²⁴ λαβών²⁵.” — Διογένης ἐξέβαλε²⁶ τῆς πήρας τὸ τρύβλιον, παιδίον θεασάμενος, ἐπειδὴ κατέαξε²⁷ τὸ σκεῦος, τῷ κοίλῳ τοῦ ψωμίου τὴν φακὴν ὑποδεχόμενον²⁸. — Βραχὺς²⁹ ὁ βίος, ἡ δὲ τέχνη μακρά, καὶ μᾶλλον ἢ τὰς τῆς ψυχῆς νόσους ἰάσασθαι δυναμένη³⁰. — Ἀλλὰ γὰρ³¹ ἤδη ὥρα ἀπιέναι³², ἐμοὶ μὲν ἀποθανουμένῳ³³, ὑμῖν δὲ βιωσομένοις³⁴. ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον³⁵ παντὶ πλὴν ἡ³⁵ τῷ θεῷ. — Καὶ ἔγωγε τοῖς καταψηφισαμένοις μου³⁶ καὶ τοῖς κατηγοροῖς οὐ πάνυ³⁷ χαλεπαίνω. καίτοι³⁸ οὐ ταύτῃ τῇ διανοίᾳ³⁹ κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ’ οἰόμενοι βλάπτειν τοῦτο αὐτοῖς ἄξιον⁴⁰ μέμφεσθαι⁴¹.

§ 78. Οἱ Ἕλληνες τὸ πάλαι πρὸς ληστείαν ἐτράποντο. — Λυκοῦργος τὸ πείθεσθαι¹ τοῖς νόμοις μάλιστα ἐνειργάσατο τῇ Σπάρτῃ. — Περὶ τῆς Μεδοῦσης ἔλεγεν ὁ μῦθος, ὅτι τοὺς θεασαμένους αὐτὴν ἀπελίσθου. — Οὐ ἄψαιτο² Μίδας ἢ τῇ χειρὶ ἢ τῷ στόματι, ἐγένετο χρυσός. — Ὅσιρις λέγεται τὴν πορείαν ποιήσασθαι ἀπ’ Αἰγύπτου δι’ Ἀραβίας παρὰ τὴν ἐρυθρὰν θάλασσαν μέχρις Ἰνδῶν καὶ τοῦ πέρατος τῆς οἰκουμένης. — Μίνως ὁ τῆς Κρήτης βασιλεὺς ἐκτήσατο δύναμιν ναυτικὴν μεγάλην, καὶ τῶν νήσων τὰς πλείστας κατεστρέψατο, καὶ πρῶτος τῶν Ἑλλήνων ἐθαλαττοκράτησεν. — Περικλῆς

μέλλων ἀποθνήσκειν αὐτὸς ἑαυτὸν ἐμακάριζεν, ὅτι οὐδεὶς Ἀθηναίων μέλαν ἱμάτιον δι' αὐτὸν ἐνεδύσατο. — Ἐθαύμαζε Σωκράτης εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πρᾶττοιτο³ καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν⁴ φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο μὴ ὁ γενόμενος⁵ καλὸς καγαθὸς⁶ τῷ τὰ μέγιστα⁷ εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. — Σωκράτης, τῶν ἐταίρων ἐκκλέψαι βουλομένων⁸ αὐτὸν ἐκ τοῦ δεσμωτηρίου, οὐκ ἐφείπετο⁹. — Παρρησίαν δὲ παντὸς ὄνου χρυσίου¹⁰. — Οἱ ἄρχοντες ἐπιμελείσθων πάντων. — Φίλους κτῶ μὴ πάντας τοὺς βουλομένους, ἀλλὰ τοὺς τῆς σῆς φύσεως ἀξίους ὄντας¹¹. — Πλάτων πολλάκις διψῶν ἐκ τοῦ φρέατος ἀνιμάτο τὸ ὕδωρ καὶ ἐξέχει¹² κολάζων τὴν ἐπιθυμίαν. — Χείλων προσέταττε μὴ κακολογεῖν τοὺς πλησίον¹³. εἰ δὲ μή¹⁴, ἀκούσεσθαι¹⁵, ἐφ'¹⁶ οἷς λυπήσεσθαι¹⁷. — Τίς τῶν μεγίστων, δειλὸς ὢν¹⁸, ὠρέξατο¹⁹; — Ἀστεγον εἰς οἶκον δέξαι²⁰ καὶ τυφλὸν ὁδηγεῖ.

§ 79. Μέγας τῷ ὄντι¹ οὗτος ἀνὴρ, ὃς ἂν μεγάλη δύνηται² γνώμη διαπράξασθαι μᾶλλον ἢ ῥώμη. — Ἐπεὶ οἱ Ἡρακλεῖδαι ἐκράτησαν Πελοποννήσου, τρεῖς ἰδρύσαντο βωμοὺς πατρῷου Διός, καὶ ἐπὶ τούτων ἔθυσαν καὶ ἐκληρώσαντο τὰς πόλεις. — Οἱ ἑπτὰ Πέρσαι³ μετὰ τὸν Σμέρδιος θάνατον περὶ τῆς βασιλείας ἐβουλεύσαντο τοιόνδε· ὅτου⁴ ἂν ὁ ἵππος ἡλίου ἀνατέλλοντος⁵ πρῶτος φθέγξῃται ἐν τῷ προαστείῳ, τούτον ἔξειν⁶ τὴν βασιλείαν. — Πολλοὶ ἤδη σοφοὶ ἐπολιτεύσαντο, Πίττακος, Σόλων, Λυ-

κοῦργος, Ζάλευκος, ἄλλοι μυρίοι. Ἀρμόττει γὰρ τῷ σοφῷ πολιτεύεσθαι· τίς γὰρ ἄμεινον⁷ τούτου συμβουλευσεται τὸ συμφέρον, καὶ νόμους καὶ ψηφίσματα εἰσηγήσεται, καὶ ἀδωροδόκητα ταῦτα καταπράξεται; — Μητίοχος⁸ μὲν γὰρ στρατηγεί, Μητίοχος δὲ τὰς ὁδοὺς⁹, Μητίοχος δ' ἄρτους ἐπωπᾶ, Μητίοχος δὲ τᾶλφита¹⁰, Μητίοχος δὲ πᾶν ποιεῖται¹¹, Μητίοχος δ' οἰμώζεται¹². — Τάλαντον¹³ ἢ προίξ· μὴ λάβω¹⁴; ζῆν δ' ἔστι¹⁵ μοι τάλαντον ὑπεριδόντι¹⁶; τεύξομαι¹⁷ δ' ὕπνου προέμενος¹⁸; οὐ δώσω¹⁹ δὲ καὶν Ἄιδου²⁰ δίκην, ὡς ἡσεβηκῶς²¹ εἰς τάλαντον ἀργυροῦν; — Λυκούργος πρὸς²² τὸν ἐκ τῶν Ἀβδήρων πρεσβεύτην, ὅτε κατεπαύσατο πολλὰ εἰπὼν²³, ἐρωτῶντα, τί τοῖς πολίταις ἀπαγγελοῖ²⁴, “Ὅτι,” ἔφη²⁵, “ὅσον σὺ χρόνον²⁶ λέγειν ἔχρηξες, τοσοῦτον²⁶ ἐγὼ σιωπῶν ἤκουον.” — Τὸν πηλόν, ἀφ' οὗ τὸν ἄνθρωπον διεπλάσατο²⁷ ὁ Προμηθεύς, οὐκ ἐφύρασεν ὕδατι ἀλλὰ δακρύοις.

XVI.

c. PASSIVE.

§ 80. Ὀρίων, δισκεύειν Ἀρτεμιν προκαλεσάμενος, ὑπ' αὐτῆς ἐτοξεύθη. — Δέκατος ἀθλος ἐτάχθη¹ Ἡρακλεῖ, τὰς Γηρυόνου βόας ἐξ Ἐρυθείας κομίζειν. — Ἑλένη ὑπ' Ἀλεξάνδρου τοῦ² Πριάμου ἡρπάσθη³. — Τῶν Ἑλληνικῶν πλαστῶν Φειδίας καὶ Πολύκλειτος καὶ Μύρων καὶ Πραξιτέλης μάλιστα ἐπηνέβησαν⁴ καὶ ἐθαυμάσθησαν. — Θάμυρις, κάλλει διαφέρων καὶ κιθαρωδία, περὶ μουσικῆς ἡ-

ρισε Μούσαις· ἡττηθεὶς δὲ ὑπ' αὐτῶν, τῶν ὁμμάτων καὶ τῆς κιθαρωδίας ἐστερήθη. — Ἄμυκος λέγεται ὑφ' ἐνὸς τῶν Διοσκούρων καταπαλαισθῆναι. — Αἱ παλαιαὶ πόλεις διὰ τὴν ληστείαν ἀπὸ⁵ θαλάσσης μᾶλλον ὤκισθησαν⁶. — Ἐν ταῖς δυσπραξίαις ἡμῖν ἐπιδεικτέον⁷ ἐστίν, ὅτι τῶν ἄλλων⁸ ἄμεινον⁹ τε θράμμεθα⁹ καὶ πεπαιδευμέθα πρὸς ἀρετήν. — Τελευτήσαντος¹⁰ τοῦ Ἀλεξάνδρου Δημάδης ὁ ῥήτωρ, “Ὁμοιον¹¹,” ἔφη, “διὰ τὴν ἀναρχίαν ὀραῖσθαι τὸ στρατόπεδον τῶν Μακεδόνων ἐκτετυφλωμένῳ τῷ Κύκλωπι.” — Σεμίραμις ἐαυτῇ κατασκευάσασα τάφον ἐπέγραψεν, ὅστις ἂν χρημάτων δεηθῇ βασιλεύς, διελόντα¹² τὸ μνημεῖον, ὅσα βούλεται, λαβεῖν¹³. Δαρεῖος οὖν διελὼν¹³, χρήματα μὲν οὐχ εὔρε¹⁴, γράμμασι δὲ ἑτέροις ἐνέτυχε¹⁵ τάδε λέγουσιν¹⁶. “Εἰ μὴ κακὸς ἦσθ' ἀνὴρ καὶ χρημάτων ἄπληστος, οὐκ ἂν νεκρῶν θήκας ἐκίνεις.” — Ἀριστοτέλης ἐρωτηθεὶς, τί περιγίγνεται κέρδος τοῖς ψευδομένοις; “Ὅταν,” ἔφη, “λέγωσιν ἀληθῆ, μὴ πιστεύεσθαι¹⁷.” — Θεόφραστος πρὸς τὸν ἐν τῷ συμποσίῳ σιωπῶντα τὸ ὅλον¹⁸ ἔφη, “Εἰ μὲν ἀμαθὴς εἶ, φρονίμως ποιεῖς, εἰ δὲ πεπαιδευσαι, ἀφρόνως.” — Ἐπὶ τῆς κολακείας, ὥσπερ ἐπὶ μνήματος, αὐτὸ¹⁹ μόνον τὸ ὄνομα τῆς φιλίας ἐπιγέγραπται²⁰. — Πεφύλαξο²¹ τοιαῦτα ποιεῖν, ὅποσα μέμψιν εὐλογον ἔχει παρὰ τῶν πολλῶν.

§. 81. Ἀδύνατόν ἐστι, τὸν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἀνάγειν. — Βουλεύου πολλὰ¹ πρὸ τοῦ λέγειν ἢ πράττειν· οὐ γὰρ ἄδεια, ἀνακαλέσασθαι τὰ λεχθέντα ἢ πραχθέντα. — Ὁ ἱερόσυλος ὑπ'

ἀγρίων θηρίων διασπασθήτω. — Μελέτα περὶ καλῶν ἐπιτηδευμάτων λέγειν, ἵνα συνεθισθῇς ὅμοια φρονεῖν. — Ἄνευ ὁμονοίας οὐτ' ἂν πόλις εὖ πολιτευθείη οὐτ' οἶκος καλῶς οἰκηθείη. — Οὐποτε καλούς καρπούς ἄμπελοι γεννήσουσι μὴ φυτοτροφηθεῖσαι² καλῶς. — Λέγουσι³ τὸν Ἡρακλέα ἐν τῇ Οἷτῃ κατακαυθέντα⁴ θεὸν γενέσθαι⁵. — Ἴβυκος ὁ ποιητῆς ἐν ὁδῷ φονευόμενος ὑπὸ ληστῶν καὶ οὐδένα⁶ οὔτε σύμμαχον οὔτε μάρτυρα τῆς ἐπιβουλῆς ἔχων, θεωρήσας γεράνους, “Τμείς,” ἔφη, “ὦ γέραννοι, τιμωρήσασθέ μου τὸν φόνον.” τῆς δὲ πόλεως ζητούσης⁷ τοὺς φονεύσαντας καὶ οὐ δυναμένης⁸ εὐρεῖν⁹, ἐπιτελουμένου θεάτρου¹⁰ καὶ τοῦ δήμου καθεζομένου¹¹, γέραννοι διέπτησαν¹². θεασάμενοι δὲ οἱ φονεῖς ἐγέλασαν καί, “Ἰδοῦ¹³,” εἶπον¹⁴, “οἱ τιμωροὶ τοῦ Ἰβύκου.” τῶν δὲ πλησίον καθεζομένων¹⁵ τις ἀκούσας ἀπήγγειλε¹⁶ ταῖς ἀρχαῖς¹⁷, καὶ συλληφθέντες¹⁸ ὡμολόγησαν τὸν φόνον. — Φράσον¹⁹ ὅ,τι με δεῖ ποιῆσαι, καὶ πεπράξεται²⁰. — Ἀνὴρ δειλὸς ἐπὶ πόλεμον ἐξῆει²¹. φθεγξαμένων²² δὲ κοράκων, τὰ ὄπλα θεῖς²³ ἡσύχαζεν· εἰτα ἀναλαβὼν²⁴ αὐθις ἐξῆει²⁵, καὶ φθεγγομένων²⁶ πάλιν ὑπέστη²⁶. καὶ τέλος²⁷ εἶπεν· “Τμείς κεκράξεσθε²⁸ ὥς δυνατόν²⁹ μέγιστα, ἐμοῦ³⁰ δὲ οὐ γεύσεσθε.” — Δούλους γὰρ οὐ καλὸν πεπᾶσθαι³¹ κρείσσονας τῶν δεσποτῶν³².

§ 82. Οὐ δίκαιον¹, ἃ τῇ ἀπορίᾳ ἐκτῆθη, τῇ περιουσίᾳ ἀπολέσθαι². — Πλάτων ἐρωτηθεὶς, πόσῃν δεῖ οὐσίᾳ ἔχειν, εἶπεν· “Ὅσῃν ἔχων οὐτ' ἐπιβουλευθήσῃ³, οὔτε τῶν ἀναγκαίων ἀπορήσεις.” —

Εἰ ὁ ἀνθρώπων χρήματα κεκλοφῶς⁸ κολάζεται, πόσῳ μᾶλλον κολασθήσεται ὁ τὰ⁴ τῶν θεῶν συλήσας; — Πελλία τῷ Ἰωλκοῦ βασιλεῖ ἐχρήσθη⁵, ὑπὸ τοῦ μονοπεδίου⁶ ἀναιρεθήσεσθαι. — Ὁρᾶτε, ὦ δικασταί, εἰ' δικάίως κολασθησόμεθα. — Δημοσθένης ὁ ῥήτωρ ἔλεγε, πόλεως εἶναι ψυχὴν τοὺς νόμους ὥσπερ δὲ τὸ σῶμα στερηθὲν ψυχῆς πίπτει, οὕτω καὶ πόλις, μὴ ὄντων⁸ νόμων, καταλυθήσεται. — Ὡ παγκάκιστοι καὶ τὸ δοῦλον⁹ οὐ λόγῳ ἔχοντες, ἀλλὰ τῇ τύχῃ κεκτημένοι¹⁰. — Οὐκ, ἂν¹¹ τις εἶπῃ¹² πολλά, θαυμασθήσεται, ὁ μικρὰ δ' εἰπὼν¹³ μᾶλλον, ἂν¹¹ ἢ¹⁴ χρήσιμα. — Ὁ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχὼν¹⁵ γὰρ γελασθήσει. — Οἱ ἐν Ἀιδου¹⁶ δικασταὶ τοὺς πονηροὺς εἰς τὸν τῶν ἀσεβῶν χώρον ἐξέπεμπον¹⁷ κατὰ λόγον τῆς ἀδικίας κολασθησομένους¹⁸. — Λέγουσιν Ἀναξαγόραν ὑπ' Ἀθηναίων πέντε ταλάντοις ζημιωθῆναι καὶ φυγαδευθῆναι, ὅτι τὸν ἥλιον μύδρον ἔλεγε διάπυρον.

§ 83. Ἄλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθέ μοι χρήσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμ'¹ ἐκοῦσα τοῖσδ', ἀναγκασθεῖσα δ' οὐ. — Ἡρακλῆς ἐν τῇ Οἴτῃ κατεφλέγη². — Ἡ Νῆνος κατεσκάφη³ ὑπὸ Μήδων, ὅτε κατέλυσαν τὴν Ἀσσυρίων ἀρχήν. — Τόξαρις ὁ Σκύθης ὑπ' Ἀθηναίων εἰς τοὺς Ἀττικούς ἥρωας ἐγκατελέγη⁴. — Μέλλομεν⁵ ἐγγραφήσεσθαι εἰς τὴν τάξιν τῶν στρατευομένων. — Σαρδαναπάλλῳ τῷ Ἀσσυρίων βασιλεῖ πάντες οἱ ἐν τοῖς βασιλείοις συγκατεκαύθησαν⁶. — Ῥῆσος ἐπὶ Τροίᾳ ἐτελεύτησεν ὑπὸ Διομήδους πληγείς. — Οἱ κόρακες τοὺς ἐκτρα-

φέντας νεοττοὺς ἐκ τῆς καλιᾶς ἐκβάλλουσιν. — Ὅστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος⁷, εἰτά⁸ με σκάπτειν κελεύεις; — Ἀπόλωλα⁹. τίλλων τὸν λαγὼν ὀφθήσομαι¹⁰. — Ἀντίγονος ὁ δεύτερος, ἀποθανόντος¹¹ Ζήνωνος τοῦ Κιτιέως, ὃν μάλιστα τῶν φιλοσόφων ἐθαύμασεν, ἔλεγε, τὸ θεάτρον αὐτοῦ τῶν πράξεων ἀνηρῆσθαι¹². — Κάτων ἐθαύμαζε, πῶς σώζεται πόλις, ἐν ᾗ πωλεῖται πλείονος¹³ ἰχθὺς ἢ βοῦς. — Οὐ βουλευέσθαι ἔτι ὥρα ἐστίν, ἀλλὰ βεβουλευσθαι¹⁴. — Ἔργον τι ἐκάστω τῶν πολιτῶν ἐν τῇ πόλει προστετάχθω¹⁵. — Ἐάν με ἐξελέγξης¹⁶, οὐκ ἀχθεσθήσομαί¹⁷ σοι, ἀλλὰ μέγιστος εὐεργέτης ἀναγεγράψει¹⁸. — Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο¹⁹ τοῖς ἁμαρτάνουσι ζημία, θάνατος. — Συμμάχους ἔξομεν²⁰ ἅπαντας ἀνθρώπους οὐ βεβιασμένους ἀλλὰ πεπεισμένους²¹. — Πρῶτος μὲν τῶν στρατηγῶν κεκρίσθω²² Ἀλέξανδρος, μετ' αὐτὸν δὲ Σκηπίων ὁ τὸν Ἀντίβαν νενικηκώς, εἰτα τρίτος Ἀντίβας.

§ 84. Πεπεύραμαι¹ λίαν, ὥς πάντες ἄνθρωποι φίλοι εἰσὶ τῶν πλουσίων. — Ὁ ἀνθρώπινος βίος τὸ μήκιστον² εἰς ἔτη ἑκατὸν περυνέγραπται. — Ὁ ἐλέφας μυκτῆρα κέκτηται³ χειρὸς παγχρηστότερον. — Οἱ γέροντες τῶν ἐπιθυμιῶν ἐστέρηνται, οὐδὲν⁴ ὑπ' αὐτῶν ἐνοχλούμενοι. — Ὅρᾳς, ὅτι τεταλαιπωρήμεθα διὰ τὸν πόλεμον, καὶ μεγάλων ἀγαθῶν ἐστερήμεθα. — Οἱ τετυφωμένοι ἀλαζόνες γίνονται. — Οἷς ἂν αἱ ἐπιθυμίαι χαλάσωσιν, οὗτοι δεσποτῶν πάνυ πολλῶν καὶ χαλεπῶν ἀπηλλαγμένοι⁵

εἰσίν. — Καλὸς ἐστὶν ἄνθρωπος, τὴν ψυχὴν παιδείᾳ κεκοσμημένος⁶. — Τίς δ' οἶκος ἐν βροτοῖσιν ὠλβίσθη⁷ ποτέ, γυναικὸς ἐσθλῆς χωρίς, ὀγκωθεὶς⁸ χλιδῇ; — Πόνου μεταλλαχθέντος⁹ οἱ πόνοι γλυκεῖς¹⁰. — Οὐρανοῦ δ' ἄπο¹¹ ἤστραψε¹², βροντὴ δ' ἐρράγη¹³ δι' ἀστραπῆς. — Ἄλλ' εἰ μὲν ἦν¹⁴ κλάουσιν¹⁵ ἰᾶσθαι κακά, καὶ τὸν θανόντα¹⁶ δακρύοις ἀνίστάναι¹⁷, ὃ χρυσὸς ἤττον κτῆμα τοῦ κλάειν¹⁸ ἂν ἦν¹⁹. νῦν δ' ²⁰, ὦ γεραιέ, ταῦτ' ἀνηνύτως ἔχει²¹, τὸν μὲν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἄγειν· κάμοι²² γὰρ ἂν²³ πατήρ γε δακρύων χάριν²⁴ ἀνήκτ'²⁵ ἂν εἰς φῶς. — Ὅρκου δὲ προστεθέντος²⁶ ἐπιμελεστέρα ψυχὴ κατέστη²⁷. διττὰ γὰρ φυλάττεται, φίλων τε μέμψιν κεῖς²⁸ θεοὺς ἀμαρτάνειν. — Ἀναξαγόρα τις τῷ Κλαζομενίῳ σπουδάζοντι²⁹ πρὸς τοὺς ἐταίρους προσελθὼν³⁰ ἔφη τεθνάναι³¹ οἱ³² τοὺς δύο παῖδας οὔσπερ καὶ³³ μόνους εἶχεν ὁ Ἀναξαγόρας. Ὁ δὲ οὐδὲν διαταραχθεὶς³⁴ εἶπεν, “Ἡδὴ³⁵ θνητοὺς γεγεννηκώς³⁶.”

§ 85. Ἄνθρωπος ὢν μέμνησο¹ τῆς κοινῆς τύχης. — Τὸ ἐψεῦσθαι² τῆς ἀληθείας κακόν. — Ὅπηνίκα τις ἐκ μακρᾶς καὶ ἐπικινδύνου ἀποδημίας ἐσώθη³, ἔφασκον οἱ Ἕλληνες, ἐξ Αἰδου αὐτὸν διασεσῶσθαι. — Τῶν ἀνθρώπων οἱ μὲν ἐν ἔθεσι κρείττοσιν, οἱ δ' ἐν χείροσι τεθραμμένοι⁴ εἰσίν. — Τῆς ἀγνοουμένης ἀρετῆς ὡς τοῦ κατορωρυγμένου⁵ χρυσίου ἢ λαμπρότης οὐ φαίνεται. — Κοινὸν τύχη, γνώμη δὲ τῶν κεκτημένων. — Ἐξεληλεγξαι⁶, ὦ πονηρότατε, ἡμᾶς ἀπατήσας. — Ἡδὺ τοῖς σωθεῖσι

μεμνησθαι¹ τῶν πόνων. — Δέδοκται⁷ τὸ πρᾶγμα· ὁ κύβος ἀνερρίφθω⁸. — Τῶν ὄντων⁹ ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόνουσιν¹⁰ ἀνθρώποις, ἀλλ' εἴτε τοὺς θεοὺς ἴλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς, εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελήτέον, εἴτε ὑπὸ τῆς Ἑλλάδος ἀπάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα¹¹ πειρατέον εὖ ποιεῖν, εἴτε γῆν βούλει σοι καρπούς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον, εἴτε ἀπὸ βοσκημάτων οἶει δεῖν¹² πλουτίζεισθαι, τῶν βοσκημάτων¹³ ἐπιμελητέον, εἴτε διὰ πολέμου ὁρμᾶς αὔξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας¹⁴ αὐτάς τε παρὰ τῶν ἐπισταμένων¹⁵ μαθητέον καὶ ὅπως αὐταῖς¹⁶ δεῖ χρῆσθαι ἀσκητέον, εἰ δὲ καὶ¹⁷ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα¹⁸ καὶ γυμναστέον σὺν πόνοις καὶ ἰδρώτι.

§ 86. Τυφῶνος πᾶν τὸ σῶμα κατεπτέρωτο. — Τῶν ἐννέα Μουσῶν ἡγεῖτο ὁ Ἀπόλλων, ἀφ' οὗ καὶ Μουσηγέτης ὠνόμαστο. — Ἐν Πασαργάδαις τάφος ἦν Κύρου τοῦ πρώτου Περσῶν βασιλέως, ἐν ᾧ τάδε ἐπεγέγραπτο· “ὦ ἄνθρωπε, ἐγὼ Κῦρός εἰμι, ὁ¹ τὴν ἀρχὴν τοῖς Πέρσαις κτησάμενος καὶ τῆς Ἀσίας βασιλεύσας· μὴ οὖν φθονήσης² μοι τοῦ μνήματος.” — Ἐπεὶ Κῦρῳ τῷ νεωτέρῳ, μέλλοντι στρατεύσεσθαι³ ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην, μι-

σθοφόρων πλήθος ἱκανὸν συνήκτο⁴, καὶ τὰ⁵ πρὸς τὴν στρατείαν εὐτρέπιστο, ὥρμησεν ὡς⁶ ἐπὶ τὴν Κιλικίαν ἄξων τὴν δύναμιν. — Ἀντισθένης ἔλεγεν, ἡδονὰς τὰς μετὰ τοὺς πόνους διωκτέον⁷, ἀλλ' οὐχὶ τὰς πρὸ τῶν πόνων. — Κολαστέον⁷ τοὺς ἀδίκους, κωλυτέον δὲ τοὺς ὑβρίζειν βουλομένους. — Τῷ νόμῳ πειστέον⁷ καὶ ἀπολογητέον. — Πειστέον⁷ πατρὸς λόγοις. — Οὐτε ναῦν ἐκ μιᾶς ἀγκύρας, οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμιστέον⁷. — Εἰ μέλλομέν ποτε καθαρῶς τι εἶσεσθαι⁸, ἀπαλλακτέον⁷ τοῦ σώματος καὶ αὐτῇ⁹ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα, καὶ τότε, ὡς ἔοικεν¹⁰, ἡμῖν ἔσται¹¹ οὐ¹² ἐπιθυμοῦμέν τε καὶ φαμεν ἔρασταί εἶναι, φρονήσεως, ἐπειδὰν¹³ τελευτήσωμεν, ζῶσι¹⁴ δὲ οὐ.

§ 87. Κάλλιστον δὴ τοῦτο λέγεται καὶ λελέξεται¹, ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν. — Πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν² προστετάσσεται³. — Ἡ πολιτεία καλῶς κεκοσμήσεται, ἐὰν οἱ ἐπισκοποῦντες αὐτὴν φύλακες τούτων⁴ ἐπιστήμονες ὦσιν⁵. — Εὖ με ἐποίησας· εὐεργέτης εἰς αἰὲ ἀναγεγράψει. — Οἱ ἀργυρογνώμονες διαγιγνώσκουσι, τίνα τῶν νομισμάτων ἐστὶ δόκιμα καὶ ἀκίβδηλα, καὶ τίνα παρακεκομμένα. — Πειρατέον⁶ τοὺς νεανίσκους ἀκολασίας ἀποτρέπειν. — Πειστέον⁷ τοῖς νόμοις. — Σωφροσύνην μὲν διωκτέον⁸ καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον. — Συνεθιστέον τοὺς παῖδας, αἰὲ τᾶληθῇ λέγειν. — Μητρός⁹ τε καὶ πατρὸς καὶ τῶν ἄλλων, προγόνων ἀπάντων τιμιώτερόν¹⁰ ἐστὶν ἢ πατρίς καὶ σεμνότε-

ρον καὶ ἀγιώτερον καὶ ἐν μείζονι μοίρα¹¹, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι¹², καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλεπαίνουσιν ἢ πατέρα, καὶ ἢ πείθειν¹³ ἢ ποιεῖν ἢ ἂν κελεύῃ¹⁴, καὶ πάσχειν, ἐάν τι προστάτῃ παθεῖν¹⁵, ἡσυχίαν ἄγοντα¹⁶, ἐάν τε τύπτεσθαι¹⁷ ἐάν τε δεῖσθαι¹⁷, ἐάν τε εἰς πόλεμον ἄγῃ τρωθησόμενον¹⁸ ἢ ἀποθανουμενον¹⁸, ποιητέον ταῦτα, καὶ τὸ δίκαιον οὕτως ἔχει¹⁹, καὶ οὐχὶ ὑπεικτέον, οὐδὲ ἀναχωρητέον, οὐδὲ λειπτέον τὴν τάξιν²⁰, ἀλλὰ καὶ²¹ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἢ ἂν κελεύῃ¹⁴ ἢ πόλις καὶ ἢ πατρίς, ἢ πείθειν²² αὐτήν ἢ²³ τὸ δίκαιον πέφυκε²⁴, βιάζεσθαι δ' οὐχ ὅσιον οὔτε μητέρα²⁵ οὔτε πατέρα, πολὺ δὲ τούτων²⁶ ἔτι ἥττον²⁷ τὴν πατρίδα.

XVII.

d. LIQUID VERBS.

§ 88. Τίς ἄμεινον τοῦ σοφοῦ κρινεῖ τα δίκαια;
— Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν¹ λυπήσει τὸν πατέρα, καὶ πλείστα εὐφρανεῖ.
— Οὐδεὶς ἀνθρώπων μέχρι τέλους εὐτυχῆς ἔμεινεν².
— Ἐσφηλεν³ ἡ τύχη, οὓς ἂν ὑψώσῃ. — Τῇ ῥητορικῇ τέχνῃ ἐφάνη⁴ φῶς λαμπρότατον Ἴσοκράτης.
— Ἐπὶ πολλοῦ οἴνου ταχὺ⁵ ἡμῖν καὶ τὰ σώματα καὶ αἱ γινώμαι σφαλοῦνται. — Διογένης ὁ φιλόσοφος ἐρωτηθεὶς ὑπὸ τινος, πῶς ἔνδοξος ἐγένετο⁶, ἀπεκρίνατο· “Ὅτι ἦκιστα⁷ δόξης φροντίζων.” — Μανεῖς⁸ Αἴας ἑαυτὸν ἐφόνευσεν. — Δυστυχῶν κρύπτε⁹, ἵνα μὴ τοὺς ἐχθροὺς εὐφράνῃς. — Μὴ κτείνε¹⁰ τὸν

ἰκέτην γὰρ οὐ θέμις¹⁰ κτανεῖν. — Νῦν οὖν ἕκατι ῥημάτων κτενεῖτέ με. — Οὐ τὸν σὸν ἕκταν¹¹ πά-
 τέρα πολέμιόν γε μὴν. — Αἱ γὰρ σφαλεῖσαι ταῖσιν
 οὐκ ἐσφαλμέναις αἰσχος γυναιξί, καὶ κεκοίνωνται
 ψόγον ταῖς οὐ κακαῖσιν αἱ κακαί. — Δημοσθένους
 εἰπόντος¹² πρὸς τὸν Φωκίωνα, “Ἀποκτενοῦσί σε
 Ἀθηναῖοι, ἐὰν μανῶσι¹³,” “Ναί,” εἶπεν¹⁴, “ἐμὲ μέν¹⁵,
 ἐὰν μανῶσι, σὲ δέ¹⁶, ἐὰν σωφρονῶσιν.” — Ζήνων
 δοῦλον ἐμαστίγου ἐπὶ κλοπῇ τοῦ δὲ εἰπόντος¹⁶,
 “Εἴμαρτό¹⁷ μοι κλέψαι,” “Καὶ δαρήναι¹⁸,” ἔφη ὁ
 Ζήνων.

§ 89. Ἐσφάλην τῆς καλῆς ἐλπίδος. — Ἐτεο-
 κλῆς καὶ Πολυνείκης, περὶ τῆς βασιλείας μονομα-
 χοῦντε, ἀλλήλους ἀπεκτεινάτην. — Ἀπόκριναι μοι,
 ὅ,τι¹ σε ἐρωτήσω. — Ἀπόλλων τὸν ἐρώμενον Ἰά-
 κινθον δίσκῳ βαλὼν ἀπέκτεινεν. — Ὁ πλούτος
 Τίμωνι τῷ Ἀθηναίῳ μυρίων κακῶν αἷτιος κατέ-
 στη², μίσος ἐπεγείρας³, καὶ ἡδυπαθείᾳ διαφθείρας,
 καὶ ἐπίφθονον ἀποφήνας⁴. — Κατὰ⁵ τὸν λοιμὸν
 τὸν μέγαν οἱ Ἀθηναῖοι τοὺς στενωποὺς οἴνῳ πολλῷ
 ἔρραναν⁶. — Ὁ μετὰ δόξης⁷ θάνατος τοῦ μετ’ αἰ-
 σχύνης βίου αἰρετώτερος παρ’ ἐμοὶ⁸ κριθήσεται⁹. —
 Μήδεια, ἀποκτείνασα τοὺς ἐαυτῆς παῖδας, ἐφ’ ἄρ-
 ματος δρακόντων πτερωτῶν ἐκ Κορίνθου εἰς Ἀθή-
 νας ἔφυγεν. — Τῶν μὲν θαυματομένων ἐκείνων σο-
 φιστῶν ἐκλελοίπασιν¹⁰ οἱ λόγοι, καὶ οὐδὲν ἡ¹¹ τὰ
 ὀνόματα μόνον ἔστιν· οἱ δὲ τοῦ Σωκράτους¹² οὐκ
 οἶδ’ ὅπως¹³ διαμένουσι καὶ διαμενοῦσι τὸν ἅπαντα
 χρόνον¹⁴. τούτου μὲν αὐτοῦ οὐδὲν γράψαντος¹⁵ ἡ

καταλιπόντος, οὔτε σύγγραμμα οὔτε διαθήκας. — Στρεπτῷ¹⁶ κειμένῳ ἐπὶ τῆς γῆς χρυσῷ Περσικῷ ὁ Θεμιστοκλῆς παρεστώς¹⁷, τῷ παιδὶ εἶπεν, “Οὐκ ἀναιρήσεις, ὦ παῖ, τὸ εὔρημα τόδε;” δείξας¹⁸ τὸν στρεπτόν· “οὐ γὰρ σὺ Θεμιστοκλῆς εἶ.”

§ 90. Ἐὰν μὴ φυλάττης τὰ μικρά, ἀποβαλεῖς τὰ μεγάλα. — Κάδμος ἐκήρυξε τῷ τὴν Σφίγγα ἀποκτενοῦντι δώσειν¹ χρήματα πολλά. — “Ὅσοι τυφλὸν² Ὀμηρον ἀπεφάναντο, αὐτοὶ μοι δοκοῦσι τὴν διάνοιαν³ πεπηρώσθαι. — Περσεὺς ἀπέτεμε τῆς Μεδούσης τὴν κεφαλὴν. — Ἀντίοχος ὁ μέγας ἐν τῇ πρὸς Γαλάτας μάχῃ μετὰ τῶν ἐλεφάντων τὴν ἵππον⁴ αὐτῶν ἔφθειρεν. — Τὸ γὰρ φανθὲν τίς ἂν δύναιτ’ ἂν⁵ ἀγένητον ποιεῖν; — Θησεὺς ἐκάθηρε⁶ τῶν κακούργων τὴν ὁδόν, τὴν ἐς Ἀθήνας ἐκ Τροιζῆνος φέρουσαν. — Μαρσύας, ὃς Ἀπόλλωνι περὶ μουσικῆς ἐρίσας ἠττήθη, ὑπ’ αὐτοῦ ἐξεδάρη⁷. — “Ὀρκος ἦν Ἀθηναίοις μηδένα μήτε⁸ ἐξελᾶν⁹ μήτε δῆσειν μήτε ἀποκτενεῖν ἄκριτον. — Οὐκ ὀφθαλμὸς τὸ κρίνόν ἐστιν, ἀλλὰ νοῦς. — Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν¹⁰ λυπήσει τὸν πατέρα, καὶ πλείστα¹⁰ εὐφρανεῖ. — Σόλων Κροῖσον ὑπ’ εὐτυχίας διεφθορότα¹¹ τὸ τέλος ὁρᾶν ἐκέλευσεν. — Ἄλλ’, ὦ φίλοι, τούτων γὰρ οὔνεκ’¹² ἐστάλην¹³, ἀρήξατ’¹⁴ εἰσελθόντες¹⁵, εἰ δύνασθέ¹⁶ τι. φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. — Πόλεμον οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα.

§ 91. Ἰνὼ μανείσα ὑπὸ τῆς Ἥρας, τὸν ἑαυτῆς

παῖδα ἐπισφάξασα Μελικέρτην, ἤλατο¹ σὺν αὐτῷ εἰς τὴν θάλασσαν. — Τὸν δεινὸν ὄντα λέγειν² κελυγνότες³ οἱ πολλοὶ⁴ ἀκούουσι, θαυμάζοντες καὶ εὐδαιμονίζοντες ἐπὶ τῇ δυνάμει τῶν λόγων. — Ἰοβάτης Βελλεροφόντη ἐπέταξε τὴν Χίμαιραν κτεῖναι, νομίζων αὐτὸν διὰ τοῦ θηρίου διαφθαρῆσθαι. — Ἡρακλῆς ὁμολογεῖται⁵ πάντα τὸν γενόμενον⁶ αὐτῷ κατ' ἀνθρώπους χρόνον ὑπομεῖναι μεγάλους καὶ συνεχεῖς πόνους καὶ κινδύνους ἐκουσίως, ἵνα τὸ τῶν ἀνθρώπων γένος εὐεργετήσκειν⁷. — Τὸν βίον οἱ πρῶτοι φανέντες ἐπὶ γῆς οὐκ εὐθὺς οὕτως ὥσπερ νῦν ἔχοντα⁸ κατέλαβον⁹. — Πολλάκις ἀπειρία τοὺς ἀνθρώπους ἔσφηλεν. — Ὡς ἐν μιᾷ πληγῇ κατέφθαρται¹⁰ πολὺς ὄλβος, τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν¹¹. — Διὰ παντὸς τοῦ οὐρανοῦ καὶ γῆς τεταμένον¹² ἐστὶ φῶς. — Λέγων τάληθές¹³ οὐ σφαλεῖ ποτε. — Τίλας Λάκων ἀηδόνα, καὶ βραχεῖαν πάνυ σάρκα εὐρών¹⁴, εἶπε¹⁵, “Φωνή σύ τις εἶ καὶ οὐδὲν ἄλλο¹⁶.”

§ 92. Μὴ ἐπιχαρῆς ταῖς ἀτυχίαις τῶν πέλας¹. — Τοὺς λόγους οὐ μηχανοῦμεν, ἡγούμενοι βραχεῖς² ἀρκέσειν. — Ἰκανή ἐστίν ἡ φιλαυτία τὰ μὲν ἴδια μεγαλοποιῆσαι καὶ ἀποκυδῆναι, τὰ δὲ τῶν ἄλλων³ κατασμικρῦναι καὶ διαφανλῖσαι. — Οὐ χρή ποτε τὴν τύχην ἀνδρὸς εὖ πράσσοντος εὐδαιμονίσαι, πρὶν ἂν αὐτῷ ὁ βίος παντελῶς ἐκπερανθῇ. — Ὁ τὴν ψυχὴν⁴ κεκαθαρμένος⁵ μᾶλλον ἐστὶ κεκοσμημένος ἢ ὁ καλὰς ἐσθῆτας ἐνδύόμενος. — Ἡ μεγάλη στρουθὸς πτεροῖς μὲν λασίοις ἐπτέρωται, ἀρθῆναι⁶ δὲ καὶ

εἰς βαθὺν ἀέρα μετεωρισθῆναι φύσιν οὐκ ἔχει. — Λάκων ἰδὼν⁸ ἀγείροντά τινα θεοῖς, οὐδὲν εἶπε φροντίζειν⁹ θεῶν πτωχοτέρων ἑαυτοῦ. "Ἐτερος ἀλγῶν τοὺς ὀφθαλμοὺς¹⁰ ἐξήγειν¹¹ ἐπὶ πόλεμον λέγοντων δὲ αὐτῷ τινων, "Ποῦ ἄπει¹² οὕτως ἔχων¹³, ἡ τί ποιήσων¹⁴;" "Κἂν¹⁵ μηδὲν ἕτερον πράξω¹⁶," ἔφη, "πολεμίου γε μάχαιραν ἀμβλυνῶ." — Λάκων, ἐπεὶ τῇ μὲν προτέρᾳ ἡμέρᾳ ὁ ξένος αὐτὸν ἐξέκλινε¹⁷, τῇ δ' ἐξῆς στρώματα χρησάμενος¹⁸ δαψιλῶς ὑπεδέχετο, ἐπιβὰς¹⁹ τοῖς στρώμασι κατεπάτει, ἐπιλέγων διὰ ταῦτα ἐχθρὸς οὐδ' ἐπὶ ψιᾶθου καταδαρθεῖν²⁰. — Ἐπιστήμη δεῖ κρίνεσθαι ἀλλ' οὐ πλήθει τὸ μέλλον καλῶς κριθήσεσθαι.

§ 93. Ἀρταξέρξης, καταπεπολεμηκὼς Κῦρον τὸν ἀδελφόν, ἀπέστειλε Φαρνάβαζον παραληψόμενον¹ πάσας τὰς ἐπὶ θαλάσση πόλεις. — Σινδοὶ τοσούτους ἰχθῦς ἐπὶ τοὺς τάφους τῶν τελευτησάντων ἐπέβαλλον, ὅσους πολεμίους ὁ θαπτόμενος ἀπεκτονῶς² εἶη. — Διόνυσος Λυκούργῳ τῷ Ἡδωνῶν βασιλεῖ μανίαν ἐνέβαλεν. Ὁ δὲ³ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει παίσας ἀπέκτεινεν. — Λέγουσι Κάδμον τὸν⁴ Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης. — Πῶς χρή πρὸς τοὺς εὖ ὠπλισμένους⁵ ῥαδίως πόλεμον ἄρασθαι⁶; — Κάλλος ἢ χρόνος ἀνήλωσεν⁷ ἢ νόσος ἐμάρανε. — Ὁ κακὸς οὐδενὸς⁸ ἀπέχεται, ὅθεν⁹ ἂν δυνατὸν ἦ τι κερδαίνειν. — Τὸ σιδηροφορεῖσθαι τοῖς Λοκροῖς¹⁰ καὶ τοῖς Αἰτωλοῖς ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμέ-

νηκεν¹¹. — Οὐ χρή ποτ' εἶ πράσσοντος ὀλβίαι τύχας ἀνδρός, πρὶν αὐτῷ παντελῶς ἤδη βίος διεκπερανθῇ¹² καὶ τελευτήσῃ¹³ βίον. — Ἑρμῆς χελώνην ἐκκαθήρας καὶ εἰς τὸ κύτος χορδὰς ἐντείνας εἰργάσατο λύραν. — Θνητῶν δὲ μηδεὶς μηδέν' ὀλβιὸν ποτε κρίνῃ, πρὶν αὐτὸν εἶ τελευτήσακτ' ἴδῃ¹⁴.

§ 94. Τίς ἂν πιστεύσειεν¹, ὅτι ἐκ τῶν ὑπὸ Κάδμου σπαρέντων ὀδόντων τοῦ δράκοντος ἔφυσαν² ἔνοπλοι ἄνδρες; — Αἰσχυνθείην³ ἂν, εἰ φανείην μᾶλλον φροντίζων τῆς ἐμαυτοῦ⁴ δόξης ἢ τῆς κοινῆς σωτηρίας. — Αἱ τύχαι αἱ τῶν βροτῶν ῥαδίως μεταλλάττουσιν· ὅς γάρ ἂν σφαλῇ, πάλιν ὀρθοῦται, καὶ ὁ πρὶν εὐτυχήσας πίπτει. — Μίλων ὁ Κροτωνιάτης ταῦρον ἀράμενος⁵ ἐν Ὀλυμπίᾳ ἔφερε διὰ μέσου τοῦ σταδίου. — Πυθαγόρας καὶ τινες τῶν παλαιῶν φυσικῶν ἀπεφήναντο τὴν ἀνθρωπίνην ψυχὴν εἶναι ἀθάνατον. — Λέγουσι παρὰ Μοσυνοίοις, ἔθνει βαρβαρικῷ, ἅπαντας ἐκ παιδὸς⁶ στίγμασι τόν τε νῶτον καὶ τὰ στήθη καταπεποικίλθαι⁷. — Ἄλλ' εἶπερ εἰ γενναῖος, ὥς αὐτὸς λέγεις, σήμαιν' ⁸ ὅτου⁹ τ' εἰ χῶπόθεν¹⁰. τὸ γὰρ καλῶς πεφυκὸς¹¹ οὐδέν¹² ἂν μιάνειεν¹³ λόγος. — Ἀποπτύσαι δεῖ καὶ καθήρασθαι¹⁴ στόμα. — Γοργίας πρὸς ἅπαντα ἔφη ἀποκρινεῖσθαι¹⁵. — Οὐκ ἂν δύναιο¹⁶ μὴ καμῶν¹⁷ εὐδαιμονεῖν. — Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλά, οὐ παρέβαλεν¹⁸ αὐτῷ τροφάς· λιμῷ δ' ἀποθανόντος¹⁹ τοῦ ἵππου ἔλεγε· “Μέγα ἐζημιώθην· ὅτε γὰρ ἔμαθε²⁰ μὴ τρώγειν,

τότε ἀπέθανεν¹.” — Ἰσθίων αἱ γυναῖκες κατ’ ἔτος², ὅ,τι³ ἂν ἐξυφήνωσιν⁴, ἐν κοινῷ δεικνύουσιν· ἄνδρες δὲ χειροτονητοὶ κρίναντες τὴν πλεῖστα ἐργασαμένην προσιμῶσιν. — Τί μοι μέλλεις, ὦ λῶστε⁵, ἀπαγγελεῖν; — Οὐκ αἰσχυνεῖται ὁ σῶφρων παρ’ ἄλλου τὰ συμφέροντα μαυθάνων. — Περικλῆς ἀποθνήσκων, “Οὐδεῖς,” ἔφη, “δι’ ἐμέ μέλαν ἱμάτιον περιεβάλετο⁶.”

§ 95. Παιδάριτος ὁ Λακεδαιμονίων στρατηγός, λέγοντός¹ τινος, ὅτι πολλοὶ εἰσιν οἱ πολέμοιοι. “Οὐκοῦν,” ἔφη, “ἡμεῖς εὐκλεέστεροι ἐσόμεθα², πλείους γὰρ ἀποκτενοῦμεν.” — Μήδεια ἐπηγγείλατο τῷ Ἰάσονι συνεργήσειν³ πρὸς τὴν κατὰ ζευξιν τῶν χαλκοπόδων ταύρων, καὶ τὸ χρυσόμαλλον δέρας ἐγχειρεῖν⁴, ἐὰν αὐτὴν λάβῃ⁵ γυναῖκα, καὶ εἰς τὴν Ἑλλάδα σύμπλουν ἀγάγῃται⁶. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς⁷ ἐκρίθη, ὅτι πρῶτον τὴν ἐλάαν ἐν αὐτῇ ἐφύτευσεν. — Ἐπὶ Δευκαλίωνος ὑποβρυχίων ἀπάντων καταδεδυκότων¹, ἐν μόνον κιβώτιον περιεσώθη⁸, προσοκεῖλαν τῷ Λυκωρεῖ. — Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὡς μὴ βασκανθῶσιν⁹. — Ἡ μέλιττα τὸ κέντρον ἀποβαλοῦσα¹⁰ ἀποθνήσκει. — Δεινὴ τις ὀργὴ καὶ δυσίατος πέλει, ὅταν φίλοι φίλοισι συμβάλωσ’¹¹ ἔριν. — Εὐφρανεῖ σε πλοῦτος πολλοὺς εὐεργετοῦντα. — Οὐκ ἐγὼ σε ἀποκτενῶ, ἀλλ’ ὁ τῆς πόλεως νόμος. — Φάνηθι¹² ταῦρος ἢ πολὺκranος ἰδεῖν¹³ δράκων ἢ πυριφλέγων ὀράσθαι λέων. — Γραῖν τινά φασι¹⁴ μοσχὸν μικρὸν ἀραμένην¹⁵, καὶ τοῦτο καθ’ ἡμέραν ποιοῦσαν λαθεῖν¹⁶

βοῦν φέρουσιν. — Ἦλθον¹⁷, τεθνᾶσιν¹⁸. εὐπρεπέστερον Πάρις ξενίαν κατήσχυν¹⁹ ἢ σὺ συμμάχους κτανών²⁰.

§ 96. Κίμβροι πάνυ πολλοὺς τῶν Ῥωμαίων κατακόνψαντες, καὶ μυριάσι¹ τεσσαράκοντα τὴν ἐπὶ τὴν Ἰταλίαν στρατείαν στειλάμενοι, ἄρδην κατεκόπησαν. — Ἡσιόδος λέγει ὅτι αἱ Προίτου θυγατέρες, ὡς ἐτελειώθησαν, ἐμάνησαν, ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο. — "Ὅτε οἱ θεοὶ τὰς πόλεις διεκληροῦντο, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος, Ποσειδῶν ἦκεν ἐπὶ τὴν Ἀττικὴν, καὶ παίσας τῇ τριαίνῃ, κατὰ μέσσην τὴν ἀκρόπολιν ἀνέφηνε θάλατταν. — Τόξαρς ὁ Σκύθης ἐν Ἀθήναις τεθαμμένος ἦν· καὶ ἐπὶ τῇ στήλῃ αὐτοῦ Σκύθης ἀνὴρ ἐνεκεκόλαπτο², τῇ λαιᾷ μὲν τόξον ἔχων ἐντεταμένον³, τῇ δεξιᾷ δὲ⁴ βιβλίον. —

ᾠ ξεῖν⁵, ἀγγειλον⁶ Λακεδαιμονίοις, ὅτι τῇδε⁷

κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι⁸. —

Ἀπεσημηνάμην τὰς τῶν κακούργων οἰκίας. — Τὸν ἄνδρα τόνδ' ἢ βιβλίον διέφθορεν⁹, ἢ Πρόδικος, ἢ τῶν ἀδολεσχῶν εἰς γέ τις. — Ἄλις¹⁰ ἀφύης μοι· παρατέταμαι¹¹ γὰρ τὰ λιπαρὰ κάπτων. — Ἐς Οἰδίπου δὲ παῖδε, διπτύχῳ κόρω, Ἄρης κατέσκηψ' ἔς τε μονομάχου πάλης ἀγῶνα νῦν ἐστᾶσιν¹². — Ἐγὼ γ' ἠυαῖνόμην¹³ θεώμενος. — Τὸν Δία λέγουσι μὴ μόνον ἄρδην ἐξ ἀνθρώπων ἀφανίσαι τοὺς ἀσεβεῖς καὶ πονηροὺς, ἀλλὰ καὶ τοῖς ἀρίστοις τῶν τε θεῶν καὶ ἡρώων ἔτι δὲ ἀνδρῶν τὰς ἀξίας ἀπονεῖμαι τιμὰς.

XVIII.

MIXED EXAMPLES

OF THE REGULAR VERB IN *ω*.

§ 97. Αἱ τοῦ ἔτους ὥραι κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσιν. — Τοῦ μὲν δοκεῖν¹ σοι μὴ μελέτω, τῆς δὲ ἀληθείας. — Οἱ ἐν πολυτελέσι βρώμασι καὶ ποτοῖς ἀνατρεφόμενοι νέοι ἐν τῷ θέρει τὴν χλαῖναν² κατατρίβουσιν. — Θεόγνις ὁ ποιητῆς ὑποθήκας, ὡς χρή ζῆν, ἐν μέτροις συνήγαγεν. — Τὰ σπουδαῖα μελέτα καὶ μὴ αἰσχύνου, εἴαν τι παρηκμακῶς³ μαυθάνης· βέλτιον γὰρ ὀφθημαθῆ καλεῖσθαι ἢ ἀμαθῆ. — Ζάμολξις λέγει, ὅτι, ὥσπερ ὀφθαλμοὺς ἄνευ κεφαλῆς οὐδεὶς ἐπιχειρεῖ ἰᾶσθαι οὐδὲ κεφαλὴν ἄνευ σώματος, οὕτως οὐδὲ δεῖ⁴ σῶμα ἄνευ ψυχῆς. — Γοργίας τὴν τραγωδίαν εἶπεν⁵ ἀπάτην, ἦν⁶ ὃ τε ἀπατήσας δικαιότερος⁷ τοῦ μὴ ἀπατήσαντος⁸, καὶ ὁ ἀπατηθεὶς σοφώτερος⁹ τοῦ μὴ ἀπατηθέντος. — Οἱ Πέρσαι συνάψαντες τὰς χεῖρας διήλθον¹⁰ ἅπασαν τὴν Ἑρετρίων χώραν, ἵν' ἔχοιεν¹¹ τῷ βασιλεῖ εἰπεῖν¹², ὅτι οὐδεὶς σφᾶς ἀποπεφευγὼς¹³ εἴη. — Ἀγαθοκλῆς ὁ Σικελίας τύραννος ψιλουμένης τῆς κεφαλῆς, κατὰ μικρὸν ὑπορρεουσῶν τῶν τριχῶν¹⁴, αἰδοῦμενός προκάλυμμα¹⁵ κόμης ἐποίησατο μυρρίνης στέφανον. — Ὡ πάτερ, ἰκοῦ¹⁶ δῆτ', εἰ κλύεις ἔσω χθονὸς τέκνων καλούντων, οὐ σέθεν¹⁷ θνήσκουσ' ὑπερ¹⁸. — Πλάτων Ἀντισθενοῦς ἐν τῇ διατριβῇ ποτε μακρολογήσαντος¹⁹, "Ἀγνοεῖς," εἶπεν²⁰, ὅτι τοῦ λόγου μέτρον ἐστὶν οὐχ ὁ λέγων, ἀλλ' ὁ ἀκούων." — Δημοσθένης

λοιδορουμένου²¹ τινὸς αὐτῷ, “Οὐ συγκαταβαίνω,” εἶπεν, “εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός²² ἐστι κρείττων.” — Θεοῦ²³ τὸ δῶρον τοῦτο· χρῆ²⁴ δ’ ὅς’ ἂν θεοὶ διδῶσι²⁵, φεύγειν μηδέν, ὧ τέκνον; ποτέ.

§ 98. Ἐὰν ἔχωμεν χρήμαθ’¹, ἔχομεν φίλους.— Μὴ μόνον τοὺς ἀμαρτάνοντας κόλαζε, ἀλλὰ καὶ τοὺς μέλλοντάς² κώλυε. — Μίσει τοὺς κολακεύοντας ὥσπερ τοὺς ἐξαπατῶντας. — Οὐδεὶς ἐπλούτησεν³ ταχέως δίκαιος ὢν. — Τιμᾶται τὸ γῆρας διὰ τὴν σὺν φροσύνην, ἀλλὰ θαυμάζω μᾶλλον σωφρονούσαν νεότητα. — Οὐκ ἔστι παισὶ κάλλιον γέρας, ἢ πατρὸς ἀγαθοῦ⁴ πεφυκέναι. — Ἡρακλῆς Εὐρυσθεὶ τῷ Μυκηνῶν βασιλεῖ δώδεκα ἔτη ἐλάτρευσεν, καὶ τοὺς ἐπιτεταγμένους δώδεκα ἄθλους ἐπετέλεσεν. — “Ἑλλην ἀφ’ ἑαυτοῦ τοὺς καλουμένους⁵ Γραικοὺς προσεῖπεν Ἑλληνας. — Οἷς⁶ δὲ πολλὰ καὶ δεινὰ πέπρακται διὰ τὴν μοχθηρίαν, μισοῦσί⁷ τε καὶ φεύγουσι τὸ ζῆν καὶ ἀναιροῦσιν ἑαυτούς. — Ὅρων ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονούντα ἐπὶ τῇ περιουσίᾳ καὶ ἔτι πλέον ἐπὶ τοῖς ἀγροῖς, ἤγαγεν⁸ αὐτὸν εἰς τινα τῆς πόλεως τόπον, ἐνθα ἀνέκειτο⁹ πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε τῷ Ἀλκιβιάδῃ τὴν Ἀττικὴν ἐνταῦθ’ ἀναζητεῖν. ὥς δ’ εὗρε¹⁰, προσέταξεν αὐτῷ τοὺς ἀγροὺς τοὺς ἰδίους διαθρῆσαι. τοῦ δ’ εἰπόντος¹¹, “Ἄλλ’ οὐδαμοῦ γεγραμμένοι¹² εἰσιν,” “Ἐπὶ τούτοις¹³ οὖν,” ἔφη¹⁴, “μεγα φρονεῖς, οἷπερ οὐδὲν μέρος τῆς γῆς εἰσιν;” — Α. Δοκεῖτε¹⁵ πηδᾶν τὰδικήματ’¹⁶ εἰς θεοὺς

πτεροῖσι¹⁷ κᾶπειτ¹⁸ ἐν Διὸς δέλτου πτυχαῖς γρά-
φειν τιν¹⁹ αὐτά, Ζῆνα δ' εἰσορώντά νιν²⁰ θνητοῖς
δικάζειν; οὐδ' ὁ πᾶς ἂν²¹ οὐρανὸς Διὸς γράφοντος²²
τὰς βροτῶν ἁμαρτίας ἐξαρκέσειεν²¹, οὐδ' ἐκείνος
ἂν²³ σκοπῶν πέμπειν ἐκάστω ζημίαν. ἀλλ' ἡ Δίκη
ἐνταῦθά πού 'στιν²⁴ ἐγγύς, εἰ βούλεσθ²⁵ ὀράν. B.
Ταύτας μὲν ἀνθρώποισιν, ὧ γύναι, θεοὶ τίσεις δι-
δόασιν²⁶, οὓς ἂν ἐχθαίρωσ', ἐπεὶ οὐ σφιν²⁷ πονηρόν²⁸
ἐστίν.

§ 99. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥάδιον.
— Καλῶς ἀκούειν¹ μᾶλλον ἢ πλουτεῖν θέλε. —
'Αρκοῦ τοῖς σεαυτοῦ², καὶ μὴ διάρπαζε τὰ τῶν πλη-
σίον. — Ὁ ἥλιος πανταχῇ ἐπιβάλλων τὰς ἀκτῖνας,
ὥσπερ ὀφθαλμοῖς πολλοῖς βλέπει ἅπασαν γῆν καὶ
θάλατταν. — Μεμνησθαι³ δεῖ μὴ μόνον τοῦ θανά-
του τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρετῆς, ἥς⁴
καταλελοίπασιν. — Ὀρφεὺς τέθαπται περὶ τὴν
Πιερίαν, διασπασθεὶς ὑπὸ τῶν Μαινάδων. — Οὐ-
ρανὸς τοὺς Γίγαντας, οὓς ἐκ Γῆς ἐτέκνωσε, δῆσας
ἐς Τάρταρον ἔρριψεν. — Ἀρταξέρξης καλῶς τῆς
πατρίδος βεβασίλευκε. — Τειρεσίαν τὸν μάντιν οἱ
θεοὶ ἐτύφλωσαν, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν
ἤθελον, ἐμήνυνεν. — Ἡδίων οὐδὲν οὐδὲ μουσικώτερόν
ἐστ' ἢ δύνασθαι λαιδορούμενον φέρειν· ὁ λαιδορῶν
γάρ, ἂν⁵ ὁ λαιδορούμενος μὴ προσποιῇται⁶, λαιδο-
ρεῖται λαιδορῶν. — Ἀντωνῖνος ἔλεγε· κήδεσθαι
πάντων ἀνθρώπων⁷ κατὰ τὴν τοῦ ἀνθρώπου φύσιν
ἐστίν. — Τῆς ἄνω οδοῦ αἰεὶ ἐξόμεθα⁸ καὶ δικαιοσύνην
μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα

καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν⁹ καὶ τοῖς θεοῖς. — Ἦκιστα πταίσεις ἐν ταῖς κρίσεσιν, ἐὰν αὐτὸς ἐν τῷ βίῳ ἄπταιστος διατελῇ¹⁰. — Ἄδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν¹¹. — Ὁ ἁμαρτάνων, ἑαυτῷ ἁμαρτάνει, ὁ ἀδικῶν, ἑαυτὸν ἀδικεῖ, κακὸν ἑαυτὸν ποιῶν.

§ 100. Ζεὺς ταύρῳ εἰκάσας ἑαυτὸν Εὐρώπην τὴν Ἀγήνορος λέγεται ἀρπάσαι. — Ὁ πεπαιδευμένος ἅπασι ζηλωτὸς καὶ ἐπίφθονός ἐστι, τιμώμενος καὶ ἐπαινούμενος καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προϋχόντων¹ ἀποβλεπόμενος. — Ἠγητέον² εἶναι τὴν ἱστορίαν φύλακα μὲν τῆς τῶν ἀξιολόγων ἀρετῆς, μάρτυρα δὲ τῆς τῶν φαύλων κακίας, εὐεργέτην δὲ πάντων τῶν ἀνθρώπων. — Οἱ τετελευτηκότες ἀπηλλαγμένοι³ εἰσὶ νόσων καὶ λύπης καὶ τῶν ἄλλων τῶν προσπιπτόντων εἰς τὸν ἀνθρώπινον βίον. — Νῖνος, χειρωσάμενος τοὺς ἐγχωρίους τῆς Βαβυλωνίας, τούτους⁴ ἔταξε τελεῖν κατ' ἐνιαυτὸν ὠρισμένους φόρους. — Ὅταν εὐπορῶν τις αἰσχυρὰ πράττη πράγματα, τί⁵ τοῦτον ἀπορήσαντα πράξειν προσδοκᾷ; — Μέμνησο⁶ πλουτῶν τοὺς πένητας ὠφελεῖν. — Ἄμας ἀπήτουν, οἱ δ' ἀπηρνοῦντο σκάφας⁷. — Κάρα τε γάρ σου⁸ συγγεῶ⁹ κόμαις ὁμοῦ· ῥανῶ τε πεδόσ' ἐγκέφαλον, ὁμμάτων δ' ἄπο¹⁰ αἰμοσταγεῖ¹¹ πρηστῆρε ρεύσονται¹² κάτω. — Τίσασθε¹³ τήνδε· καὶ γὰρ ἐντεῦθεν νοσεῖ τὰ τῶν γυναικῶν¹⁴. οἱ μὲν ἢ παίδων πέρι¹⁵ ἢ συγγενείας οὐνεκ' οὐκ ἀπώλεσαν¹⁶ κακὴν λαβόντες¹⁶. εἰτα δ' οὕτω τᾶδικον¹⁷ πολλαῖς ὑπερρήκε¹⁸ καὶ χωρεῖ πρόσω, ὥστ'

ἐξίτηλος ἀρετῇ¹⁹ καθίσταται. — Πλούτου δ' ἀπορ-
ρυέντος²⁰ ἀσθενεῖς γάμοι²¹.

§ 101. Πονηρὰ φύσις, μεγάλην ἐξουσίαν ἔχου-
σα, μεγάλας ἀπεργάζεται πονηρίας. — Τῷ δυστυ-
χοῦντι μὴ ἐπιγέλα· κοινὴ γὰρ ἡ τύχη. — Γάιος
Ίούλιος Καῖσαρ κατεπολέμησε τὰ πλεῖστα καὶ
μαχιμώτατα τῶν Κελτῶν ἔθνη, καὶ προεβίβασε
τὴν ἡγεμονίαν τῆς Ῥώμης μέχρι τῶν Βρεττανικῶν
νήσων. — "Οστις δὲ πρὸς τύραννον ἐμπορεύεται,
κείνου ὅτι¹ δοῦλος, καὶ² ἐλεύθερος μόλη³. — Ἀλλ'
οὐμός⁴ αἰὲ πότμος ἐν πυκνῷ θεοῦ τροχῷ κυκλεῖται
καὶ μεταλλάττει φύσιν. ὥσπερ σελήνης δ' ὄψις
εὐφρόνας δύο στήναι⁵ δύναιτ' ἂν⁶ οὐποτ' ἐν μορφῇ
μιά, ἀλλ' ἐξ ἀδήλου⁷ πρῶτον ἔρχεται νέα⁸ πρόσωπα
καλλύνουσα καὶ πληρουμένη, χῶτανπερ⁹ αὐτῆς¹⁰
εὐγενεστάτη φανῇ¹¹, πάλιν διαρρεῖ καπλὶ¹² μηδὲν
ἔρχεται. — Ὡ τρισόλβιοι κείνοι βροτῶν, οἳ ταῦτα
δερχθέντες¹³ τέλη¹⁴ μόλωσ'¹⁵ ἐς Αἰδου¹⁶. τοῖσδε
γὰρ μόνοις ἐκεῖ ζῆν¹⁷ ἔστι, τοῖς δ' ἄλλοισι πάντ'
ἐκεῖ κακά¹⁸. — Τὰ μὲν διδακτὰ μαθάνω, τὰ δ' εὐ-
ρετὰ ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ἡτήσάμην¹⁹. —
Τὸ πίνειν πρὸς βίαν ἴσον κακὸν πέφυκε²⁰ τῷ²¹
διψῆν βία. — Διψῶντι γὰρ τοι πάντα προσφέρων
σοφὰ οὐκ ἂν πλέον τέρψειας²² ἢ πιεῖν²³ διδούς²⁴. —
Οὐκ ἔστ' ἀπ'²⁵ ἔργων μὴ καλῶν ἔπη καλά. — Τί
ταῦτ' ἐπαινεῖς; πᾶς γὰρ οἰνωθεὶς ἀνὴρ ἡττων μὲν
ὀργῆς²⁶ ἔστι, τοῦ δὲ νοῦ²⁷ κενός· φιλεῖ²⁸ δὲ πολλὴν
γλώτταν ἐκχέας²⁹ μάτην, ἄκων ἀκούειν³⁰ οὓς ἐκὼν
εἶπεν³¹ λόγους. — Ἀλλ' οὐ γὰρ³² ἂν³³ τὰ θεῖα

κρυπτόντων³⁴ θεῶν μάθοις³⁵ ἄν, οὐδ' εἰ πάντ'³⁶ ἐπεξέλθοις³⁷ σκοπῶν. — Βλέφαρον κέκληται³⁸ γ', ὡς καπηλείου θύραι. — Νῦν δ' εἰς ἀναιδὲς³⁹ ἡμέρας μέρος⁴⁰ βραχὺ δός⁴¹ μοι σεαυτόν, κᾶτα⁴² τὸν λοιπὸν χρόνον κέκλησο⁴³ πάντων εὐσεβέστατος βροτῶν. — "Οπου γὰρ οἱ φύσαντες⁴⁴ ἡσῶνται τέκνων⁴⁵, οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις.

§ 102. Λακράτης ἀνὴρ Θηβαῖος, τῇ τοῦ σώματος ῥώμῃ διαφέρων, ἐμιμεῖτο τὸν Ἡρακλέα κατὰ τὰς στρατείας, καὶ λεοντήν ἐφόρει καὶ ῥόπαλον ἐν ταῖς μάχαις. — Ἀλέξανδρος Κλεῖτον τῷ δορατίῳ μεταξὺ δειπνοῦντα¹ ἐφόνευσε, διότι τὰς Φιλίππου πράξεις πρὸς τὰς αὐτοῦ² ἐπαινέσαι ἐτόλμησεν³. — Ἡρακλῆς ἔλαβε⁴ παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρ' Ἡφαίστου θώρακα χρυσοῦν, παρ' Ἀθηνᾶς πέπλον, παρὰ δὲ Ποσειδῶνος ἵππους· ῥόπαλον δ' αὐτὸς ἔτεμεν ἐκ Νεμέας. — Μὴ δόκει⁵ εὖτυχῶν ἀεὶ καλῶς πράξειν. — Λάθρα δὲ μητρὸς⁶ καὶ πατρὸς⁶ πορεύομαι Πυθῳδε, καὶ μ' ὁ Φοῖβος ὦν⁸ μὲν ἰκόμην⁹ ἄτιμον¹⁰ ἐξέπεμψεν, ἄλλα δ' ἄθλια καὶ δεινὰ καὶ δυστηνὰ προὔφάνη¹¹ λέγων, ὡς μητρὶ¹² μὲν χρεῖη¹³ με μιχθῆναι¹⁴, γένος δ' ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν¹⁵, φονεὺς δ' ἐσοίμην¹⁶ τοῦ φυτεύσαντος πατρός. — Καὶ σφῶ δακρύω. προσβλέπειν γὰρ οὐ σθένω· νοοῦμενος τὰ λοιπὰ τοῦ πικροῦ βίου, οἷον βιῶναι¹⁷ σφῶ πρὸς¹⁸ ἀνθρώπων χρεῶν. ποίας γὰρ ἀστῶν ἤξετ' εἰς ὁμιλίας; ποίας δ' ἐορτάς¹⁹, ἔνθεν οὐ κεκλαυμέναι²⁰ πρὸς οἶκον ἵξεσθ'²¹ ἀντὶ τῆς θεωρίας; — Ὡς ταύτ'

ἐπίστω²³ δρώμεν', οὐ μέλλοντ' ἔτι — Πτηνὰς διώ-
 κεις, ὦ τέκνον, τὰς ἐλπίδας²⁴. οὐκ ἠτύχηκε²⁵ τῆς
 τύχης δ' οὐχ εἰς τρόπος²⁶. — Ἐπεὶ πέπρακται πᾶν
 τὸ τοῦ θεοῦ²⁷ καλῶς, χωρῶμεν ἤδη, παῖδες, εἰς τὰ
 τῶν σοφῶν διδασκαλεία, μουσικῆς παιδεύματα.
 προσλαμβάνειν²⁸ δὲ δεῖ καθ' ἡμέραν αἰεὶ, ἕως ἂν
 ἐξῇ²⁹ μανθάνειν βελτίονα. παῖς δ' ὦν³⁰ κακὸν μὲν
 δρᾶν³¹ τι προῖκ' ἐπίσταται, αὐτὸς παρ' αὐτοῦ μαν-
 θάνων ἄνευ πόνου τὰ χρηστὰ δ' οὐδ' ἦν τὸν δι-
 δάσκαλον λάβῃ³², ἐμνημόνευσεν³³, ἀλλὰ κέκτηται
 μόλις. ταῦτ' οὖν φυλαξώμεσθα, καὶ μοχθητέον, ὦ
 παῖδες, ὡς ἂν μήτ'³⁴ ἀπαιδεύτων βροτῶν³⁵ δοκῶμεν
 εἶναι³⁶ κάποδημῶντος³⁷ πατρός. — Ὅς μὴ πέ-
 ποιθε³⁸ τὰμά, μὴ βουλευέτω. — Φίλων τοιούτων³⁹
 οἱ μὲν ἐστερημένοι χαίρουσιν, οἱ δ' ἔχοντες⁴⁰ εὐ-
 χονται φυγεῖν⁴¹. — Οὐδ' ἀμφὶ Πηλέως ἦλθεν⁴², ὡς
 ἦξοι, φάτις;

§ 103. Λόγον παρ' ἐχθροῦ¹ μήποθ' ἡγήσῃ²
 φίλον. — Καλλίων τῆς μὲν τιμωρίας ἢ εὐεργεσία,
 τῆς δὲ ὀμότητος ἢ πρὸς τοὺς ἐπταικότας ἐπιείκεια.
 — Τούτων ἕνεκα καὶ γεωργοῦμεν καὶ πλέομεν καὶ
 πάντα ἀπλῶς κατὰ τὸν βίον πράττομεν, ἵνα ἔχωμεν
 χρήματα, ἐξ ὧν ἐξέσται³ ζῆν⁴. — Ἀλεξίς ὁ τῶν
 κωμωδιῶν ποιητής, ἐπειδὴ τις αὐτὸν ὄντα πρεσβύ-
 την ἐωράκει μόλις βαδίζοντα, καὶ ἤρετο, “Τί
 ποιεῖς;” ἔφη⁵. “Κατὰ σχολὴν ἀποθνήσκω.” — Οἱ
 ἐν ᾧ Αἰδου⁶ δικάσται τοὺς πονηροὺς εἰς τὸν τῶν ἀσε-
 βῶν χώρον ἐξέπεμπον, κατὰ λόγον τῆς ἀδικίας κο-
 λασθησομένους. — Γάϊος Καῖσαρ Φαρνάκην νικῇ-

σας τὸν Ποντικὸν ἐξ ἐφόδου, πρὸς τοὺς φίλους ἔγραψε, “Ἦλθον, εἶδον, ἐνίκησα’.” Μετὰ δὲ τὴν ἐν Λιβύῃ Σκηπίωνος φυγὴν καὶ ἦτταν, Κάτωνος αὐτὸν ἀνελόντος⁸, “Φθονῶ σοι, Κάτων,” εἶπε, “τοῦ θανάτου⁹. καὶ¹⁰ γὰρ σὺ ἐμοὶ τῆς σῆς σωτηρίας ἐφθόνησας.” Ἀντώνιον δὲ καὶ Δολαβέλλαν κελευόντων¹¹ ἐνίων φυλάττεσθαι, οὐ τούτους ἔφη δεδιέναι¹² τοὺς βαναύσους καὶ λιπῶντας, ἀλλὰ τοὺς ἰσχυροὺς καὶ ὠχροὺς ἐκείνους· δείξας¹³ Βρούτου καὶ Κάσσιον¹⁴. — Καῖσαρ ὁ πρῶτος ἐπικληθεὶς Σεβαστὸς Ἀθηνοδώρῳ τῷ φιλοσόφῳ διὰ γῆρας εἰς οἶκον ἀφεθῆναι¹⁵ δεηθέντι συνεχώρησεν¹⁶. Ἐπεὶ δὲ ἀσπασάμενος αὐτὸν ὁ Ἀθηνόδωρος εἶπεν¹⁷, “Ὅταν ὀργισθῇς, Καῖσαρ, μηδὲν εἶπης¹⁸ μηδὲ ποιήσης πρότερον ἢ τὰ εἴκοσι καὶ τέτταρα γράμματα¹⁹ διελθεῖν²⁰ πρὸς ἑαυτὸν²¹,” ἐπιλαβόμενος²² αὐτοῦ τῆς χειρός, “Ἔτι σοῦ παρόντος,” ἔφη, “χρεῖαν ἔχω” καὶ κατέσχευεν²³ αὐτὸν ὅλον ἐνιαυτὸν, εἰπὼν²⁴ ὅτι ἐστὶ καὶ²⁵ συγῆς ἀκίνδυνον γέρας. Θορυβοῦντας δὲ τοὺς ἐν ἀξιώματι²⁶ νέους καταστεῖλαι βουλόμενος, ὡς οὐ προσεῖχον²⁷, ἀλλ’ ἐθορύβουν, “Ἀκούσατε,” εἶπε, “νέοι γέροντος, οὐ νέου γέροντες ἤκουον.”

§ 104. Φίλους μὴ ταχὺ κτῶ¹, οὓς δ’ ἂν κτήσῃ, μὴ ταχὺ ἀποδοκίμαζε. — Διήγησαί μοι ἐταίρῳ ὄντι², ὅντινα τρόπον ὠρμήθῃς τὸ πρῶτον φιλοσοφεῖν, ὡς καὶ αὐτὸς³ συνοδοιποροῖν σοι, τὸ ἀπὸ τοῦδε⁴ ἀρξάμενος. — Πάνυ καλῶς λέγει Εὐριπίδης, ὅτι ῥᾶον παραινέσαι ἐτέρους, ἢ αὐτὸν⁵ ἐν συμφοραῖς καρτερῆσαι. — Τοῖς καλῶς ζῆν προαιρουμέ-

μοις ὁ Ἀθήνησι⁶ βίος μάλιστα ἡρμοσμένος ἦν. — Φασὶν Ἀκταίωνα ὑπὸ τῶν ἰδίων κυνῶν διασπασθῆναι, Ἀρτέμιδος αὐτὸν μεταβαλοῦσης⁷ εἰς ἔλαφον. — Εἰ δ' ἄτερ πόνων δοκεῖς ἕσσεσθαι, μῶρος εἶ, θνητὸς γεγώς. — Τὴν Ἡλείων ὁ Φειδίας Ἀφροδίτην ἐποίησε χελώνην⁸ πατοῦσαν, οἰκουρίας σύμβολον ταῖς γυναιξὶ καὶ σιωπῆς. — Βάρος τι καὶ⁹ τὸδ' ἐστίν, αἰνεῖσθαι¹⁰ λίαν. — Τιμωρεῖσθαι καὶ τιμωρεῖν διαφέρει· τιμωρεῖσθαι μὲν γὰρ ἐστὶ τὸ κολάζειν, τιμωρεῖν δέ, τὸ βοηθεῖν τοῖς ἀδικουμένοις, καὶ συντάττουσι¹¹ “τιμωρῶ τῷ φίλῳ,” ἀντὶ τοῦ βοηθῶ¹². “τιμωροῦμαι τὸν ἐχθρόν,” ἀντὶ τοῦ κολάζω¹³. — Ἡ μὴ ποιεῖ¹⁴ τὸ κρυπτόν, ἡ μόνος ποιεῖ. — Ὡς οὐχ ὑπάρχων¹⁵, ἀλλὰ τιμωρούμενος. — Χρῶμαι γὰρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ¹⁶, τοὺς νοῦς δ' ἀγοραίους ἡττον ἢ κείνος ποιῶ. — Τὸ δ' αἷμα λέλαφας τοῦμόν¹⁷, ὦναξ¹⁸ δέσποτα. — Καὶ πρὸς γε τούτοις ἦκετον πρέσβη¹⁹ δύο.

§ 105. Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; — Ἐν μὲν τοῖς κατόπτροις ὁ τῆς ὕψεως, ἐν δὲ ταῖς ὀμιλίαις ὁ τῆς ψυχῆς χαρακτήρ βλέπεται. — Πυθαγόρας παρήγγελλε τοῖς μαθηταῖς, ἐν ταῖς εὐχαῖς ἀπλῶς εὔχεσθαι τὰγαθὰ, καὶ μὴ κατὰ μέρος ὀνομάζειν αὐτὰ· οἶον¹ ἐξουσίαν, κάλλος, πλοῦτον, τὰλλα τὰ τούτοις ὅμοια. — Κανσιανοὶ τοὺς μὲν γεννωμένους ἐθρύνουν, τοὺς δὲ τελευτῶντας ἐμακάριζον. — Δαίδαλος ὁ τεχνίτης ἐξ Ἀθηνῶν πρὸς Μίνωα ἔφυγε, κακεῖ² ἐτεχνήσατο ξυλίνην βοῦν, καὶ

τὸν Λαβύρινθον κατεσκεύασεν, εἰς ὃν κατ' ἔτος Ἀθηναῖοι κόρους ἑπτὰ καὶ κόρας τὰς ἴσας³ τῷ Μινωταύρῳ βορὰν⁴ ἔπεμπον. — Ἀρίστιππος ἐρωτηθεὶς ὑπὸ τινός τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται⁵ παιδευθεὶς, “Καὶ⁶ εἰ μὴδὲν ἄλλο,” εἶπεν, “ἐν γοῦν τῷ θεάτρῳ οὐ καθεδεῖται⁷ λίθος ἐπὶ λίθῳ.” Συνιστάντος⁸ τινὸς αὐτῷ υἱόν, ἤτησε πεντακοσίας δραχμὰς τοῦ δ' εἰπόντος⁹, “Τοσούτου¹⁰ δύναμαι ἀνδράποδον πρίασθαι¹¹,” “Πρίω¹²,” ἔφη, “καὶ ἔξεις δύο.” Ἀργύριον εἶπε παρὰ τῶν γνωρίμων λαμβάνειν, οὐχ ἔν¹³ αὐτὸς χρῶτο¹⁴, ἀλλ' ἐν' ἐκείνοι εἶδεῖν¹⁵ εἰς τίνα¹⁶ δεῖ χρῆσθαι τοῖς ἀργυρίοις. Ὀνειδιζόμενός ποτε ὅτι δίκην ἔχων ἐμισθώσατο ῥήτορα, “Καὶ¹⁷ γάρ,” ἔφη, “ὅταν δεῖπνον ἔχω, μάγειρον μισθοῦμαι¹⁸.” — Τὸν κάπνον φεύγων εἰς τὸ πῦρ ἐνέπεσεν¹⁹. — Λαβῶν²⁰ ἀπόδος²¹, ἄνθρωπε, καὶ λήψει²² πάλιν. — Πλέων ποτὲ Ἀρίστιππος, ἐπεὶ τὸ σκάφος ἔγνω²³ πειρατικόν, λαβῶν²⁰ τὸ χρυσίον ἠρίθμει ἔπειτα εἰς θάλατταν ὡς μὴ θέλων²⁴ παρακατέβαλε²⁵ καὶ δῆθεν²⁶ ἀνώμωξεν²⁷. οἱ δὲ²⁸ καὶ¹⁷ ἐπειπεῖν²⁹ φασιν αὐτόν, ὡς ἄμεινον³⁰ ταῦτα δι' Ἀρίστιππον ἢ διὰ ταῦτα Ἀρίστιππον ἀπολέσθαι³¹. — Γράμματα μαθεῖν δεῖ καὶ μαθόντα³² νοῦν ἔχειν. — Διπλοῦν³³ ὁρῶσιν οἱ μαθόντες γράμματα. — Δὺς ἑξαμαρτεῖν³⁴ ταῦτόν³⁵ οὐκ ἀνδρὸς σοφοῦ³⁶.

§ 106. Στησίχορος ὁ ποιητὴς ἐν Κατάνῃ ἐτάφη¹ πολυτελῶς πρὸς ταῖς ἐπ' αὐτοῦ² Σιτησιχορείαις πύλαις λεγομέναις. — Μεμφομένου τινὸς Πανσανίαν τὸν Λακεδαιμόνιον, ὅτι ἱατρὸν³ τινα κακῶς

λέγει, πείραν οὐκ ἔχων αὐτοῦ, οὐδὲ ἀδικηθεὶς τι⁴ ὑπ' αὐτοῦ· “Εἰ ἐπειράθην⁵,” ἔφη, “αὐτοῦ, οὐκ ἂν ἔζων⁶.” — Ἀμασις ὁ τῶν Αἰγυπτίων βασιλεὺς φίλῳ ἀποβαλόντι υἱὸν γράφων παραμυθητικὸν εἶπεν· “Εἰ, ὅτε οὐδέπω ἦν⁷, οὐκ ἔλυπόυ, μηδὲ νῦν λυπηθῆς, ὅτε οὐκέτι ἔστιν⁸.” — Σοφοκλῆς ὁ τραγωδοποιὸς μετὰ τὴν ἐν Σαλαμῖνι μάχην, ἔτι παῖς ὢν, περὶ τὸ τρόπαιον γυμνὸς ἀλλημιμμένος⁹ ἐχόρευσεν. — Ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται. — Κύνᾳ δέρεις δεδαρμένην⁹. — Δράσαντι γάρ τοι καὶ¹⁰ παθεῖν¹¹ ὀφείλεται. — Ὡς δ' ἐστὶ μύθων τῶν Λιβυστικῶν λόγος, πληγέντ'¹² ἀτράκτῳ τοξικῷ τὸν αἰτόν, εἰπεῖν¹³ ἰδόντα¹⁴ μηχανὴν πτερώματος, “Τάδ'¹⁵ οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν¹⁶ πτεροῖς, ἀλίσκόμεσθα¹⁷.”

§ 107. Πειρατέον ὡς ῥᾶστα τὰ τοῦ βίου ἀναγκαῖα φέρειν. — Σπευσίππῳ παραλυθέντι τὰ σκέλη¹ Διογένης ἐξαγαγεῖν αὐτὸν παρήνει τοῦ βίου· ὁ δέ² “Οὐ τοῖς σκέλεσιν,” ἔφη, “ζῶμεν, ἀλλὰ τῷ νῷ.” — Οἱ τῶν παλαιῶν Ἑλλήνων νόμοι τῆς τῶν θεῶν θεραπείας προϋνόησαντο³. ἱερὰ γὰρ καὶ βωμοὺς ἐδημιούργησαν⁴, ἀναθήμασιν ἐκόσμησαν, θυσίαις, πανηγύρεσι, προσόδοις ἐτίμησαν. — Ἄλλος ἄλλο⁵ τι τῶν θεῶν ἐπετήδευσεν⁶. “Ἡρα μὲν τῶν γάμων ἐπεστάτει, Ἄρης δὲ μετ' Ἀθηνᾶς πολέμου, Ἡφαίστος δὲ πυρός, Ποσειδῶν δὲ ἡγεῖτο τοῖς πλέουσιν, ἄλλος⁷ ἄλλο τι τῶν θεῶν ἐπησκήσατο, σοφίας δὲ πάντες μετεῖχον. — Κόμης δὲ πένθος λαγχάνω⁸ πῶλου δίκην, ἣτις συναρπασθεῖσα βουκόλων ὑπο⁹

μάνδραις ἐν ἱππέαισιν ἀγρία χερὶ θέρος θερισθῇ¹⁰
 ξανθὸν ἀνχένων ἄπο, σπασθεῖσα¹¹ δ' ἐν λειμῶνι
 ποταμίων ποτῶν¹² ἴδῃ¹³ σκιᾶς εἶδωλον ἀνγασθεῖς¹⁴
 ὑπὸ κουραῖς ἀτίμως διατετιλμένης φόβης¹⁵. φεῦ
 κᾶν¹⁶ ἀνοικτίρμων τις οἰκτείρειέ¹⁷ νιν πτήσσουσαν
 αἰσχύναισιν οἶα¹⁸ μαίνεται πενθοῦσα καὶ κλάουσα
 τὴν πάρος¹⁹ φόβην. — Ἀπολεῖ²⁰ με τὸ γένος· μὴ
 λέγ' ²¹, εἰ φιλεῖς ἐμέ, μήτερ, ἐφ' ²² ἐκάστω τὸ γένος·
 οἷς ἂν τῇ φύσει ἀγαθὸν ὑπάρχῃ²³ μηδὲν οἰκεῖον
 προσόν²⁴, ἐκείσε²⁵ καταφεύγουσιν, εἰς τὰ μνήματα
 καὶ τὸ γένος, ἀριθμοῦσίν τε τοὺς πάππους ὅσοι²⁶,
 οὐδὲν δ' ἔχουσι πλεῖον²⁷, οὐδ' ἐρεῖς²⁸ ὅτῳ²⁹ οὐκ εἰσὶ
 πάπποι· πῶς γὰρ ἐγένοντ' ³⁰ ἄν ποτε; — Μεγαβύ-
 ζου ἐπαινούντός³¹ ποτε γραφὰς εὐτελεῖς καὶ ἀτέ-
 χνους, ἐτέρας δὲ ἄριστα ἐκπεπονημένας διαψέγον-
 τος³², τὰ παιδάρια τὰ τοῦ Ζεύξιδος τὰ τὴν μηλιάδα
 τρίβοντα κατεγέλα³³. Εἶπεν³⁴ οὖν ὁ Ζεῦξις, “Ὅτ-
 αν μὲν σιωπᾶς³⁴, ὦ Μεγάβυζε, θαυμάζει σε τὰ
 παιδάρια ταῦτα· ὁρᾷ γάρ σου τὴν ἐσθῆτα καὶ τὴν
 θεραπείαν³⁵ τὴν περὶ σε· ὅταν γε μὴν τεχνικόν τι
 θέλῃς εἰπεῖν, καταφρονεῖ³⁶ σου³⁷. φύλαττε τοίνυν
 σεαυτὸν, εἰ μέλλεις ἐπαινέισθαι, κρατῶν τῆς γλώτ-
 τῃς καὶ ὑπὲρ μηδενὸς τῶν μηδέν σοι προσηκόντων
 φιλοτεχνῶν³⁸.”

§ 108. Τοῖς ζωγραφεῖν βουλομένοις οὐδὲν ὄφε-
 λος¹ κατανοεῖν Ἀπελλοῦ καὶ Πρωτογένους καὶ Ἀν-
 τιφίλου ἔργα, εἰ μὴ καὶ αὐτοὶ γράφειν ἐπιχειρῶσι.
 — Προμηθεὺς τὸ πῦρ κλέψας παρὰ θεῶν ἐν νάρ-
 θηκι, ἐκόμισε πρὸς ἀνθρώπους. — Κατὰ τὸν ἐπὶ

Μεσσηνίους πόλεμον ἢ Πυθία ἔχρησε τοῖς Σπαρτιάταις παρ' Ἀθηναίων αἰτῆσαι στρατηγόν. — Ἀμάλθεια ἡ Αἰμονίου θυγάτηρ κέρας εἶχε ταύρου· τοῦτο δὲ δύναμιν εἶχε τοιαύτην, ὥστε βρωτὸν ἢ ποτόν, ὅπερ εὔξαιτό τις, παρέχειν ἄφθονον. — Γῆ τε καὶ Οὐρανὸς Κρόνῳ ἐθεσπιώδησαν λέγοντες, ὑπὸ παιδὸς ἰδίου τὴν ἀρχὴν² αὐτὸν ἀφαιρεθήσεται. — Θεόκριτος γραμματοδιδασκάλῳ φαύλως ἀναγιγνώσκοντι προσελθὼν εἶπε³, “Διὰ τί γεωμετρεῖν οὐ διδάσκεις;” τοῦ δ' εἰπόντος⁴, “Ὅτι⁵ οὐκ οἶδα⁶,” “Καὶ τί τοῦτ'⁷,” εἶπεν, “οὐδὲ γὰρ ἀναγιγνώσκεις⁸.” — Ἀριστοτέλης τοὺς τὰ ἐναργῆ πράγματα πειρωμένους δεικνύναι⁹ ὅμοιον¹⁰ ἔφη ποιεῖν τοῖς διὰ λύχνου τὸν ἥλιον φιλοτιμουμένοις δεικνύναι. — Στίλπων ἐρωτηθεὶς τί ψυχρότερον¹¹ ἀνδριάντος; “Ἀνθρωπος,” εἶπεν, “ἀναίσθητος.” — Εἰς συμπόσιον μὲν οὖν παρακληθέντες τῷ παρόντι¹² χρώμεθα, εἰ δέ τις κελεύει τὸν ὑποδεχόμενον ἰχθύς αὐτῷ παρατιθέναι¹³ ἢ πλακοῦντας, ἄτοπος ἂν δόξειεν¹⁴. ἐν δὲ τῷ κόσμῳ αἰτούμεν τοὺς θεοὺς ἃ μὴ διδόασι¹⁵, καὶ ταῦτα¹⁶ πολλῶν ὄντων ἃ γε ἡμῖν διδόασι.

§ 109. Ἔργον¹ συναγαγεῖν σωρὸν² ἐν πολλῷ χρόνῳ· ἐν ἡμέρᾳ³ δὲ διαφορῆσαι ῥάδιον. — Οἱ νομοθέται οὐ προστάττουσι τοῖς δικασταῖς, τοῦ ἐτέρου⁴ μὲν ἀκούειν, τὸν δὲ ἕτερον οὐκ ἔαν λέγειν ὑπὲρ ἑαυτοῦ, ἀλλ' ὁμοίως ἀμφοῖν ἀκροᾶσθαι, ὥς ῥᾶον ἀντεξετάζοντες τοὺς λόγους εὐρίσκειεν τάληθῆ τε καὶ ψευδῆ. — Ἀρταξέρξης ὁ Ὀχλος τοῖς ὑποτεταγμένοις ὁμῶς καὶ βιαίως προσεφέρετο. — Ἐν τῇ

ἐπὶ Σαλαμῖνι ναυμαχία διεφθάρησαν νῆες τῶν μὲν Ἑλλήνων τεσσαράκοντα, τῶν δὲ Περσῶν ὑπὲρ τὰς διακοσίας. — Πausanías, ἐπαρθεῖς⁵ τῇ εὐτυχίᾳ, τὴν τῶν Μήδων τρυφήν ἐμιμήσατο. — Δεῖ ὥσπερ Σειρήνας τὰς ἡδονὰς παρελθεῖν⁶ τὸν σπεύδοντα τὴν ἀρετὴν ἰδεῖν⁷ ὥσπερ πατρίδα⁸. — Εὐριπίδης εὐδοκίμησεν ἐν θεάτρῳ εἰπὼν⁹, “Τί δ’ αἰσχρόν¹⁰, ἦν μὴ τοῖσι¹¹ χρωμένοις δοκῇ¹²;” καὶ Πλάτων ἐντυχὼν¹³ αὐτῷ, “ὦ Εὐριπίδη,” ἔφη, “αἰσχρόν τό γ’ αἰσχρόν¹⁴. καὶ¹⁵ δσκη καὶ μὴ δοκῇ.” — Ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν ἀλλ’¹⁶ ὅστις ἀδικεῖν δυνάμενος¹⁷ μὴ βούλεται, οὐδ’¹⁸ ὅς τὰ μικρὰ λαμβάνειν ἀπέσχετο¹⁹, ἀλλ’²⁰ ὅς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων, ἔχειν δυνάμενος²¹ καὶ κρατεῖν ἀζημίως· οὐδ’²² ὅς γε ταῦτα πάντα διατηρεῖ μόνον, ἀλλ’ ὅστις ἄδολον γνησίαν τ’ ἔχων φύσιν, εἶναι δίκαιος κοῦ²³ δοκεῖν εἶναι θέλει. — Οὐκ ἔστιν²⁴ εἰπεῖν ζῶντα²⁵, “Ταῦτ’²⁶ οὐ πείσομαι²⁷.” — Ἀπώλεσας²⁸ τὸν οἶνον, ἐπιχέας²⁹ ὕδωρ. —

Πολλὰ πιὼν²⁷ καὶ πολλὰ φαγὼν²⁸ καὶ πολλὰ κάκ’ εἰπὼν²⁹

ἀνθρώπους³⁰ κεῖμαι³¹ Τιμοκρέων Ῥόδιος.

§ 110. Νῖνος ὁ τῶν Ἀσσυρίων βασιλεὺς, ὦν φύσει¹ πολεμικὸς καὶ ζηλωτὴς ἀρετῆς, καθώπλισε τῶν νέων τοὺς κρατίστους, γυμνάσας δ’ αὐτοὺς πλείονα χρόνον, συνήθεις ἐποίησε κακοπαθείᾳ καὶ πολεμικοῖς κινδύνοις. — Τὰ μέγιστα τῶν πραγμάτων ἐκ πόνων φιλεῖ² κατορθοῦσθαι· κατορθωθέντα δὲ εἰς τὴν ἡδονὴν φέρει. — Χρηστέον³ ἐν τῇ λέξει τοῖς ἀπλοῖς ὀνόμασι μᾶλλον ἢ τοῖς συνθέτοις, καὶ τοῖς

βραχυτέροις μᾶλλον ἢ τοῖς μακροτέροις, ὅταν τὸ αὐτὸ σημαίνῃ. — Ἡρακλῆς ἐπὶ τοῦ Καυκάσου κατετόξευσε τὸν τὸ τοῦ Προμηθέως ἦπαρ ἐσθίοντα, ἀετόν, καὶ τὸν Προμηθέα διέλυσε. — Ὅσιρις ὁ τῆς Αἰγύπτου βασιλεὺς λέγεται στρατεῦσαι ἐπὶ πᾶσαν χώραν ἕως εἰς τοὺς ἀοικήτους τόπους τῶν Ἰνδῶν, καὶ εἰς τοὺς πρὸς ἄρκτον κεκλιμένους⁴, καὶ μέχρι τῶν τοῦ Ἰστρου ποταμοῦ πηγῶν, καὶ πάλιν ἐπὶ τὰλλα μέρη⁵ ἕως Ὀκεανοῦ. — Γεννῶντές τε καὶ ἐκτρέφοντες παῖδας, καθάπερ λαμπάδα τὸν βίον παραδίδομεν⁶ ἄλλοις ἐξ ἄλλων. — Θαλῆς τῇ μητρὶ γυναῖκα λαβεῖν⁷ δεομένη, “Οὐπω καιρός⁸,” ἔλεγεν· εἶτα προβάς⁹, “Οὐκέτι καιρός⁸.” — Φωνήσας ποτὲ ὁ Διογένης, “Ἰώ, ἄνθρωποι,” συνελθόντων¹⁰ καθίκετο¹¹ τῇ βακτηρίᾳ, εἰπών¹². “Ἀνθρώπους ἐκάλεσα, οὐ καθάρματα.” — Μακρά τινος ἀναγινγνώσκοντος¹³, καὶ πρὸς τῷ τέλει τοῦ βιβλίου ἄγραφόν τι παραδείξαντος¹⁴, “Θαρρεῖτε, ἄνδρες,” ἔφη ὁ Διογένης· “γῆν ὀρώ.” — Πολλάκις ὁ Κράτης ἐκεῖνος¹⁵ ὁ παλαιὸς ἔλεγεν, ὅτι, εἴπερ ἄρα δυνατόν ἦν, ἀναβὰς¹⁶ ἂν ἐπὶ τὸ μετεωρότατον τῆς πόλεως ἀνέκραγεν¹⁷. “ὦ ἄνθρωποι, ποῖ φέρεσθε, οὔτινες χρημάτων μὲν κτήσεως περί¹⁸ πᾶσαν ποιεῖσθε σπουδὴν, τῶν δ' υἱέων¹⁹, οἷς ταῦτα καταλείψετε, μικρὰ φροντίζετε.” — Ἀθηναίων δὲ βουλομένων θεῶν μονομάχων καταστήσασθαι²⁰, προελθὼν εἰς αὐτοὺς ὁ Δημῶναξ, “Μὴ πρότερον,” ἔφη, “ταῦτα, ὦ Ἀθηναῖοι, ψηφίσθησθε, ἂν²¹ μὴ τοῦ Ἑλέου τὸν βωμὸν καθέλητε²².” — Ἐπὶ σαυτῷ τὴν σελήνην καθαιρ-εῖς²³. — Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν²⁴,

οὕτω κατεπλάγη²⁸ τὸν βίον²⁸ καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις αὐτοῦ μνημονεύων²⁹ λέγειν· “Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν²⁸.” — Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιππος· ἐπαρθείς²⁹ δὲ τῇ εὐπραγίᾳ, ὅμως λογισμοῦ ἐκράτησε καὶ οὐχ ὕβρισε, καὶ διὰ τοῦτο ᾔετο δεῖν αὐτὸν ὑπομιμνήσκεσθαι ὑπὸ τινος τῶν παίδων ἔωθεν, ὅτι ἀνθρωπὸς ἐστίν, καὶ προσέταξε τῷ παιδί τοῦτο ἔχειν ἔργον. Καὶ οὐ πρότερον, φασίν³⁰, οὔτε αὐτὸς προήειν³¹, οὔτε τις τῶν δεομένων αὐτοῦ παρ’ αὐτὸν εἰσῆει, πρὶν αὐτῷ τὸν παῖδα ἐκβοῇσαι τρίς· “Φίλιππε, ἀνθρωπος εἷ.”

§ 111. Ἡ Σπαρτιατῶν πόλις μάλιστα τὰ παλαιὰ διέσωζεν. — Οἱ Ἀθηναῖοι Δημοσθένην τὸν ῥήτορα ἀπὸ τοῦ ὀνόματος ἐνεκωμιάζον¹, λέγοντες εἶναι αὐτὸν σθένος τοῦ δήμου. — Κλεινίας ὁ Πυθαγόρειος, εἴ ποτε συνέβαινε χαλεπαίνειν αὐτὸν δι’ ὀργήν, ἀναλαμβάνων τὴν λύραν ἐκιθάριζε· πρὸς δὲ τοὺς ἐρωτήσαντας τὴν αἰτίαν ἔλεγε· “Πραῦνομαι.” — Ἀρσάκης ὁ Μῆδος καὶ ὁ ἵππος αὐτοῦ μιᾷ πληγῇ ἀμφοτέρω διεπάρησαν² ὑπὸ Θρακὸς τινος πελταστοῦ ἐν τῇ ἐπὶ τῷ Ἀράξῃ μάχῃ. — Ζεῦξις ὁ Ἡρακλεώτης ἔγραψε³ τὴν Ἑλένην. Νικόμαχος οὖν ὁ ζώγραφος ἐξεπλάγη⁴ τὴν εἰκόνα, καὶ θαυμάζων⁵ τὸ γράμμα δῆλος ἦν. Ἦρετο⁶ οὖν τις αὐτὸν προσελθὼν⁷, τί δὴ παθὼν⁸ οὕτω θαυμάζοι τὴν τέχνην; ὁ δὲ⁹, “Οὐκ ἂν με ἤρου⁶,” εἶπεν, “εἰ τοὺς ἐμοὺς ὀφθαλμοὺς ἐκέκτησο¹⁰.” Ἐγὼ δ’ ἂν φαίην¹¹ τοῦτο καὶ¹² ἐπὶ¹³ τῶν λόγων, ἀλλ’¹⁴ εἴ τις ἔχοι πε-

τρίδα. — Διογένης θεασάμενός ποτε παιδίον ταῖς
 χερσὶ πῖνον ἐξέρριψε⁵ τῆς πήρας τὴν κοτύλην εἰ-
 πών “Παιδίον με νενίκηκεν εὐτελεία.” — Λοιδορού-
 μενος ὁ Διογένης ὑπὸ τινος φαλακροῦ, ἔφη· “Σὲ
 μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινῶ, ὅτι
 κακὸν ἐξέφυγον⁶ κρανίον.” — Οὐ γὰρ βαδίζω πρό-
 τερον, ἂν μὴ δοκιμάσω⁷, τίς ἐσθ’⁸ ὁ θύων⁹, ἣ πόθεν
 συνίσταται¹⁰ τὸ δεῖπνον, ἣ κέκληκεν¹¹ ἀνθρώπους
 τίνας. ἔστιν δ’ ἀπάντων τῶν γενῶν μοι διαγραφή,
 εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ¹². οἷον τὸ¹³
 κατὰ τοῦμπόριον¹⁴, εἰ βούλει, γένος· ναύκληρος ἀπο-
 θύει τις εὐχήν, ἀποβαλὼν¹⁵ τὸν ἰστόν, ἣ πηδάλια
 συντρίψας νεώς, ἣ φορτὶ¹⁶ ἐξέρριψ’⁵ ὑπέραντλος
 γενόμενος¹⁷, ἀφήκα¹⁸ τὸν τοιοῦτον· οὐδὲν ἡδέως ποιεῖ
 γὰρ οὗτος, ἀλλ’¹⁹ ὅσον νόμου χάριν²⁰. ὁμοῦ δὲ ταῖς
 σπονδαῖσι²¹ διαλογίζεται²², τοῖς συμπλέουσιν ὀπό-
 σον ἐπιβαλεῖ²³ μέρος, τιθεῖς²⁴, τὰ θ’ αὐτοῦ σπλάγ-
 χν’²⁵ ἕκαστος ἐσθίει. ἀλλ’ ἕτερος εἰσπέπλευκεν²⁶
 ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκώς, περι-
 χαρὴς εἰς²⁷ δέκ’ ἐπὶ τῇ μνᾷ γεγονέναι²⁸ καὶ δώδεκα.
 — Διογένης ἤρετο²⁹ Πλάτωνα εἰ νόμους γράφει· ὁ
 δὲ ἔφη³⁰. “Τί δαί; πολιτεῖαν ἔγραψας;” “Πάνυ
 μὲν οὖν.” “Τί οὖν, ἣ πολιτεία νόμους οὐκ εἶχεν;”
 “Εἶχεν.” “Τί οὖν ἔδει σε πάλιν νόμους γράφειν;”
 — Παρῶν³¹ δέ τις Ἀπολλόδωρος, ἐπιθυμητῆς μὲν
 ἰσχυρῶς αὐτοῦ³², ἄλλως δ’ εὐήθης, εἶπεν, “Ἀλλὰ
 τοῦτο ἔγωγε, ὦ Σώκρατες, χαλεπώτατα φέρω ὅτι
 ὁρῶ σε ἀδίκως ἀποθνήσκοντα.” ὁ δὲ καταψήσας
 αὐτοῦ τὴν κεφαλὴν εἶπε, “Σὺ δέ, ὦ φίλτατε Ἀπολ-
 λόδωρε, μᾶλλον ἢ ἐβούλου³³ με ὁρᾶν δικαίως ἢ

·ἀδίκως ἀποθνήσκοντα;” καὶ ἅμα ἐπεγέλασεν. —
Μηδ’ ἢ βία σε μηδαμῶς νικησάτω.

§ 114. Ὡν τὰς δόξας¹ ζηλοῖς, τούτων μιμοῦ
καὶ τὰς πράξεις. — Οἱ ὑπερηφάνως ταῖς εὐτυχίαις
χρώμενοι δικαίως μισοῦνται. — Καλῶς τὴν φιλο-
σοφίαν ἐπηνέσατε καὶ τὴν ἀπὸ ταύτης² ἐλευθερίαν.
— Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δα-
ρεῖον καθηρηκῶς³ ἤρχε Περσῶν. — Θησεὺς τὴν Ἀρι-
ίδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσε, Διόνυσος
δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἔσχατος
Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἅπαντας τοὺς πρὸ
αὐτοῦ⁴ τρυφῇ καὶ ῥαθυμίᾳ. — Α. Νόμιμον τοῦτ’
ἔστι, βέλτιστ’⁴, ἐνθάδε Κορινθίοισιν, ἂν⁵ τιν’ ὀψω-
νοῦντ’ αἰὲλ λαμπρῶς ὀρώμεν, τοῦτον ἀνακρίνειν⁶,
πόθεν ζῆ, καὶ τί ποιῶν· κἂν⁷ μὲν οὐσίαν ἔχη, ἧς
αἱ πρόσθοδοι λύουσιν τὰναλώματα⁸, εἰάν⁸ ἀπολαύειν
τοῦτον ἤδη⁹ τοῦ βίου¹⁰. εἰάν δ’ ὑπὲρ τὴν οὐσίαν
δαπανῶν τύχη¹¹, ἀπείπου¹² αὐτῷ τοῦτο μὴ¹³ παιεῖν
ἔτι, ὅς ἂν δὲ μὴ πίθητ’¹⁴ ἐπέβαλον¹⁵ ζημίαν· εἰάν
δὲ μηδ’ ὅτιοῦν¹⁶ ἔχων ζῆ¹⁷ πολυτελῶς, τῷ δημίῳ
παρέδωκαν¹⁸ αὐτόν. Β. Ἡράκλεις! Α. Οὐκ ἐν-
δέχεται γὰρ ζῆν ἄνευ κακοῦ¹⁹ τιμος τοῦτον· συνίης²⁰;
ἀλλ’ ἀναγκαίως ἔχει²¹ ἢ λωπαδυντεῖν²² τὰς νύκτας²³,
ἢ τοιχωρυχεῖν, ἢ τῶν ποιούντων²⁴ ταῦτα κοινωνεῖν
τισιν, ἢ συκαφαντεῖν κατ’ ἀγοράν, ἢ μαρτυρεῖν
ψευδῆ. τὸ τοιούτον ἐκκαθαίρομεν γένος. Β. Ὁρ-
θῶς γε, νῆ Δί²⁵. ἀλλὰ δὴ τί ταῦτ’ ἐμοί²⁶; Α. Ὁρώ-
μεν ὀψωνοῦνθ’ ἐκάστης ἡμέρας οὐχὶ μετρίως, βέλ-
τιστέ, σ’²⁷ ἀλλ’ ὑπερηφάνως. οὐκ ἔστιν ἰχθυηρόν

παιδευμένα ὦτα, ὥσπερ καὶ οἱ χειρουργοὶ τεχνικὰ ὄμματα¹⁵. — Ἐπίσταμαι δὲ καὶ πεπείραμαι λίαν ὡς τῶν ἐχόντων¹⁶ πάντες ἄνθρωποι φίλοι¹⁷. — Ἐπεὶ δ' ἀκούειν σοῦ¹⁸ κατέστραμμαι¹⁹ τάδε, εἴμ' ²⁰ εἰς δόμων μέλαθρα, πορφύρας πατῶν. — Ἡ μὴν κλέος σοῦ μαντικὸν πεπυσμένοι²¹ ἤσμεν²², προφήτας δ' οὕτινας μαστεύομεν. — Τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα²³. — Ζεὺς γὰρ ἰμέρου βέλει πρὸς²⁴ σοῦ τέθαλπται. — Ἐπίσταμαι δὲ πάνθ', ὅς' ²⁵ εὐγενῇ²⁶ χρεῶν, συγᾶν θ' ²⁷ ὅπου δεῖ καὶ λέγειν ἱν' ²⁸ ἀσφαλές, ὁρᾶν θ' ²⁷ ἂν δεῖ με, κοῦχ' ²⁹ ὁρᾶν ἂν μὴ χρεῶν, γαστρὸς κρατεῖν δέ· καὶ ³⁰ γὰρ ἐν κακοῖσιν³¹ ὧν³² ἐλευθέροισιν ἐμπεπαίδευμαι τρόποις. — Τί δ', ὦ πόνηρ' ³³, ἔστηκας³⁴ ἐν πύλαις ἔτι, ἀλλ' οὐ βαδίξεις; τοῖς δὲ γενναίοις³⁵ πάλαι διεσπάρακται³⁶ θερμὰ χηνίσκων μέλη, διερράχισται³⁷ σεμνὰ³⁸ δελφάκων κρέα, κατηλόηται³⁹ γαστρὸς⁴⁰ ἐν μέσῳ κύκλος⁴¹, κατησίμωται⁴² πάντα τὰκροκώλια⁴³, νενωγάλισται⁴⁴ σεμνὸς ἀλλᾶντος τόμος, παρεντέτρωκται⁴⁵ τευθὶς ἐξωπτημένη⁴⁶, παρεγκέκαπται⁴⁷ τ' ἀρνί' ἐννέ' ἢ δέκα. ὥστ', εἴ τι βούλει τῶν λελειμμένων⁴⁸ φαγεῖν⁴⁹, ἔπειγ', ἔπειγε⁵⁰, μὴ ποθ' ⁵¹, ὡς λύκος χανῶν⁵², καὶ ⁵³ τῶνδ' ⁵⁴ ἀμαρτῶν⁵⁵ ὕστερον συχνὸν δράμης⁵⁶.

§ 112. Ὁ¹ τὴν ἀρίστην τύχην ἔχειν οἰόμενος οὐκ οἶδεν, εἰ τοιαύτη διαμενεῖ μέχρι τῆς ἐσπέρας. — Αἴ τε τοῦ ἔτους ὥραι, κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσαι, καὶ οἱ ὄμβροι καὶ καρποὶ καθ' ὥραν γιγνόμενοι, καὶ τὰ μέρη δὲ² τῶν ὥρῶν ὡς κάλλιστα³ δεδημιούργηται ὑπὸ τῆς φύσεως πρὸς διαμονὴν καὶ

σωτηρίαν τῶν⁴ ἐν τῷ κόσμῳ. — Οὐδ' ⁵ οἱ κεκτημένοι⁶ τοὺς μεγίστους πλούτους μένειν ἐπὶ τούτων ἐθέλουσιν, ἀλλ' αἰ τοῦ πλέονος ὀρεγόμενοι περὶ τῶν ὑπαρχόντων κινδυνεύουσιν. — Ὃς ἂν ἀποτελεσθῇ πρὸς ἀρετὴν, οὗτος οὔτε ὀργῇ οὔτε φόβῳ οὔτ' ἐπιθυμίαις ἂν δουλεύσειεν⁷. — Ὡ μακάρι' ⁸, ἀτυχεῖν θνητὸς ὧν ἐπίστασο⁹, ἢ¹⁰ αὐτὰ¹¹ τὰναγκαῖα¹² δυστυχῆς μόνον, πλείω δὲ διὰ τὴν ἀμαθίαν μὴ προσλάβης¹³. — Α. Πόσοι τὸ πλήθός¹⁴ εἰσιν οἱ κεκλημένοι¹⁵ εἰς τοὺς γάμους¹⁶, βέλτιστε, καὶ πότερ' ¹⁷ Ἀττικοὶ ἅπαντες ἢ καὶ τούμπορίου¹⁸ τινές; Β. Τί δαὶ τοῦτ' ¹⁹ ἔστι πρὸς ²⁰ σὲ τὸν μάγειρον; Α. Τῆς τέχνης ἡγεμονία²¹ τίς ἐστι ταύτης, ὦ πάτερ, τὸ τῶν ἐδομένων²² τὰ στόματα προειδέναι²³. — Οὐπώποτ' ἰχθύς οἶδα τιμιωτέρους ἰδών²⁴. Πόσειδον, εἰ δεκάτην ἐλάμβανες αὐτῶν²⁵ ἀπὸ τῆς τιμῆς ἐκάστης ἡμέρας²⁶, πολὺ τῶν θεῶν ἂν ἦσθα²⁷ πλουσιώτατος. ὅμως δὲ τούτων²⁸ εἴ με προσγελάσειέ τις, ἐδίδουν²⁹ στενάξας ὅπόσον αἰτήσειέ με γόγγρον μὲν, ὥσπερ ὁ Πρίαμος τὸν Ἑκτορα³⁰, ὅσον εἴλκυσε, τοσοῦτο καταθεῖς³¹ ἐπριάμην³². — Αὐτοὺς ἀνερῆκασι³³ διὰ λύπην τινές.

§ 113. Τῶν Ἑλλήνων πάντων διαπρεσβευσμένων¹ πρὸς Γέλωνα περὶ συμμαχίας, ὅτε Ξέρξης διέβαινε πρὸς τὴν Εὐρώπην, οὗτος² ἐπηγγείλατο³ συμμαχήσαι καὶ σιταρκῆσαι, εἴ γε τὴν ἡγεμονίαν εἴτε τὴν κατὰ γῆν εἴτε τὴν κατὰ θάλατταν αὐτῷ παρέξοιεν. — Μετὰ τὴν Αἰγέως τελευτὴν Θησεὺς διαδεξάμενος⁴ τὴν Ἀθηναίων βασιλείαν, ἦρχε τοῦ πλήθους νομίμως, καὶ πολλὰ εὐηργέτησε τὴν πα-

τρίδα. — Διογένης θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον ἐξέρριψε⁵ τῆς πήρας τὴν κοτύλην εἰπὼν “Παιδίον με νενίκηκεν εὐτελεία.” — Λοιδορούμενος ὁ Διογένης ὑπὸ τινος φαλακροῦ, ἔφη· “Σὲ μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινῶ, ὅτι κακὸν ἐξέφυγον⁶ κρανίον.” — Οὐ γὰρ βαδίζω πρότερον, ἂν μὴ δοκιμάσω⁷, τίς ἐσθ’⁸ ὁ θύων⁹, ἣ πόθεν συνίσταται¹⁰ τὸ δεῖπνον, ἣ κέκληκεν¹¹ ἀνθρώπους τίνας. ἔστιν δ’ ἀπάντων τῶν γενῶν μοι διαγραφὴ, εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ¹². οἷον τὸ¹³ κατὰ τοῦμπόριον¹⁴, εἰ βούλει, γένος· ναύκληρος ἀποθύει τις εὐχὴν, ἀποβαλὼν¹⁵ τὸν ἰστόν, ἣ πηδάλια συντρίψας νεὼς, ἣ φορτί¹⁶ ἐξέρριψ’⁵ ὑπέραντλος γενόμενος¹⁷, ἀφῆκα¹⁸ τὸν τοιοῦτον· οὐδὲν ἡδέως ποιεῖ γὰρ οὗτος, ἀλλ’¹⁹ ὅσον νόμου χάριν²⁰. ὁμοῦ δὲ ταῖς σπονδαῖσι²¹ διαλογίζεται²², τοῖς συμπλέουσιν ὅπου ἐπιβαλεῖ²³ μέρος, τιθεῖς²⁴, τὰ θ’ αὐτοῦ σπλάγγχυν’²⁵ ἕκαστος ἐσθίει. ἀλλ’ ἕτερος εἰσπέπλευκεν²⁶ ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκώς, περιχαρής εἰς²⁷ δέκ’ ἐπὶ τῇ μνᾷ γεγονέναι²⁸ καὶ δώδεκα. — Διογένης ἤρετο²⁹ Πλάτωνα εἰ νόμους γράφει· ὁ δὲ ἔφη³⁰. “Τί δαί; πολιτεῖαν ἔγραψας;” “Πάνν μὲν οὖν.” “Τί οὖν, ἣ πολιτεία νόμους οὐκ εἶχεν;” “Εἶχεν.” “Τί οὖν ἔδει σε πάλιν νόμους γράφειν;” — Παρὼν³¹ δέ τις Ἀπολλόδωρος, ἐπιθυμητὴς μὲν ἰσχυρῶς αὐτοῦ³², ἄλλως δ’ εὐήθης, εἶπεν, “Ἀλλὰ τοῦτο ἔγωγε, ὦ Σώκρατες, χαλεπώτατα φέρω ὅτι ὀρῶ σε ἀδίκως ἀποθνήσκοντα.” ὁ δὲ καταψήσας αὐτοῦ τὴν κεφαλὴν εἶπε, “Σὺ δέ, ὦ φίλτατε Ἀπολλόδωρε, μᾶλλον ἢ ἐβούλου³³ με ὀρᾶν δικαίως ἢ

·ἀδίκως ἀποθνήσκοντα;” καὶ ἅμα ἐπεγέλασεν. —
Μηδ’ ἢ βία σε μηδαμῶς νικησάτω.

§ 114. Ὡν τὰς δόξας¹ ζηλοῖς, τούτων μιμοῖ
καὶ τὰς πράξεις. — Οἱ ὑπερηφάνως ταῖς εὐτυχίαις
χρώμενοι δικαίως μισοῦνται. — Καλῶς τὴν φιλο-
σοφίαν ἐπηνέσαστε καὶ τὴν ἀπὸ ταύτης² ἐλευθερίαν.
— Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δα-
ρείου καθηρηκῶς³ ἤρχε Περσῶν. — Θησεὺς τὴν Ἀρι-
άδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσε, Διόνυσος
δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἔσχατος
Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἅπαντας τοὺς πρὸ
αὐτοῦ⁴ τρυφῇ καὶ ῥαθυμίᾳ. — Α. Νόμιμον τοῦτ’
ἔστι, βέλτιστ’⁴, ἐνθάδε Κορινθίοισιν, ἂν⁵ τιν’ ὄψω-
νούντ’ αἰεὶ λαμπρῶς ὁρῶμεν, τοῦτον ἀνακρίνειν⁶,
πόθεν ζῇ, καὶ τί ποιῶν· κἂν⁷ μὲν οὐσίαν ἔχῃ, ἥς
αἱ πρόσοδοι λύουσι τὰναλώματα⁸, ἐὰν⁸ ἀπολαύειν
τοῦτον ἤδη⁹ τοῦ βίου¹⁰. ἐὰν δ’ ὑπὲρ τὴν οὐσίαν
δαπανῶν τύχῃ¹¹, ἀπείπου¹² αὐτῷ τοῦτο μὴ¹³ ποιεῖν
ἔτι, ὅς ἂν δὲ μὴ πίθῃτ’¹⁴ ἐπέβαλον¹⁵ ζημίαν· ἐὰν
δὲ μὴδ’ ὀτιοῦν¹⁶ ἔχων ζῇ¹⁷ πολυτελῶς, τῷ δημῷ
παρέδωκαν¹⁸ αὐτόν. Β. Ἡράκλεις! Α. Οὐκ ἐν-
δέχεται γὰρ ζῆν ἄνευ κακοῦ¹⁹ τιμος τοῦτον· σὺν ἡσ²⁰;
ἀλλ’ ἀναγκαίως ἔχει²¹ ἢ λωπαδατεῖν²² τὰς νύκτας²³,
ἢ τοιχωρυχεῖν, ἢ τῶν ποιούντων²⁴ ταῦτα κοινωνεῖν
τισιν, ἢ συκαφαντεῖν κατ’ ἀγοράν, ἢ μαρτυρεῖν
ψευδοῇ. τὸ τριωῦτον ἐκκαθαίρομεν γένος. Β. Ὁρ-
θῶς γε, νῆ Δί²⁵. ἀλλὰ δὴ τί ταῦτ’ ἐμαί²⁶; Α. Ὁρῶ-
μεν ὄψωνοῦνθ’ ἐκάστης ἡμέρας οὐχὶ μετρίως, βέλ-
τιστέ, σ’²⁷ ἀλλ’ ὑπερηφάνως. οὐκ ἔστιν ἰχθυρὸν

ὑπὸ σοῦ μεταλαβεῖν²⁸. συνῆχας²⁹ ἡμῶν³⁰ εἰς τὰ
λάχανα³¹ τὴν πόλιν· περὶ τῶν σελίνων μαχόμεθ',
ὥσπερ Ἴσθμίοις³². λαγῶς τις εἰσελήλυθ' ³³. εὐθὺς
ἦρπακας³⁴. πέρδικα δ' ἡ κίχλην γε νὴ Δι' ³⁵ οὐκ
ἔτι ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἰδεῖν³⁵. τὸν ξενι-
κὸν οἶνόν τ' ἐπιτετίμηκας πολὺ. — Λάκαινά τις
πρὸς τὸν υἱὸν λέγοντα, μικρὸν ἔχειν³⁶ τὸ ξίφος,
εἶπε³⁷, “ Καὶ βῆμα πρόσθε.”

§ 115. Κρεῖττον ἔστιν, εὖ τεθραμμένην¹ γυ-
ναῖκα λαμβάνειν ἄπροικον ἢ κακὴν μετὰ χρημά-
των. — Ψυχὴν σώματος ἀναγκαιότερον ἰᾶσθαι². —
Τὰ πονηρὰ τῶν ἐθῶν ἄρχεται μὲν ἀπὸ μικρῶν, ἀμε-
ληθέντα δὲ ἰσχὺν μεῖζω λαμβάνει. — Ὁ ἐν τῇ
Κρήτῃ λαβύριωθος, τέχνημα Δαιδάλου, ἦν οἶκημα
καμπαῖς πολυπλόκοις πλανῶν τὴν ἔξοδον. — Ἐρ-
μῆς ῥάβδῳ θαυμασίᾳ τὴν δύναμιν³ ἐψυχαγῶγει καὶ
κατῆγε τοὺς νεκρούς. — Κροίσῳ τῷ Ἀνδῶν βασιλεῖ
ὁ ἐν Δελφοῖς θεὸς ἔχρησε, δυνατωτάτους εἶναι τῶν
Ἑλλήνων τοὺς Λακεδαιμονίους. — Ὀρέστης μετὰ
τὴν ἀναίρεσιν Αἰγίσθου καὶ Κλυταιμνήστρας διω-
κόμενος ὑπὸ τῶν Ἐρινύων, ἔφυγε πρὸς Ἀθήνας,
καὶ ἐκρίθη ἐν Ἀρείῳ πάγῳ· ἴσων δὲ γενομένων
τῶν ψήφων⁴ ἀπελύθη. — Γοργῷ, βασιλέως Κλεο-
μένους θυγάτηρ, Ἀρισταγόρου τοῦ Μιλησίου πα-
ρακαλοῦντος⁵ αὐτὸν ἐπὶ τὸν πρὸς βασιλέα⁶ πόλε-
μον ὑπὲρ Ἰώνων, καὶ ὑπισχνουμένου χρημάτων
πλήθος, καὶ ὅσῳ⁷ ἀντέλεγε, πλείονα προστιθέντος⁸.
“ Καταφθερεῖ σε,” ἔφη, “ ὦ πάτερ, τὸ ξενύλλιον,
εἰ μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλης⁹.” Προσ-

τάξαντος⁵ δὲ αὐτῇ τοῦ πατρὸς δοῦναί¹⁰ τιμὴν σῆτον εἰς μισθοῦ λόγον¹¹, καὶ προστιθέντος⁸. “Ἐδίδαξε γάρ με τὸν οἶνον χρηστὸν ποιεῖν.” “Οὐκοῦν, ὦ πάτερ,” ἔφη, “ὁ τ’ οἶνος πλείων ἐκποθήσεται¹², καὶ οἱ πίνοντες θρυπτικώτεροι καὶ χείρονες ἔσονται¹³.” Τὸν δ’ Ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν ὑποδούμενον¹⁴ θεασαμένη. “Πάτερ,” ἔφη, “ὁ ξένος χεῖρας οὐκ ἔχει.” — Ἀπροσδόκητον οὐδὲν ἀνθρώποις κακὸν ἐφημέρους γὰρ τὰς τύχας κεκτήμεθα¹⁵. — Ψῦξον τὸν οἶνον, Δῶρι.

§ 116. Τῶν ἐστρατευμένων¹ μετὰ Κύρου καὶ διασωθέντων εἰς τὴν Ἑλλάδα Ἑλλήνων τινὲς μὲν εἰς τὰς ἰδίας πατρίδας ἀπηλλάγησαν², οἱ δὲ πλείστοι, στρατιωτικὸν εἰθισμένοι³ ζῆν βίον καὶ σχεδὸν ὄντες πεντακισχίλιοι, στρατηγὸν αὐτῶν εἶλοντο⁴ Ξενοφῶντα, καὶ ἐπολέμουν Θραξὶ τοῖς περὶ τὸν Σαλμυδησσὸν οἰκοῦσιν. — Ἡμεῖς⁵ δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ’ αὐτῶν⁶ ἕτερα προσπορίζομεν· λυπούμεθ’, ἂν⁷ πτάρη⁸ τις· ἂν εἴπη κακῶς, ὀργιζόμεθ’· ἂν ἴδῃ⁹ τις ἐνύπνιον, σφόδρα φοβούμεθ’· ἂν γλαυξ ἀνακράγῃ, δεδοίκαμεν¹⁰. — Ἀλέξανδρος διαδήματι τὴν κεφαλὴν διεδέδετο, καὶ προσκυνεῖσθαι ἤξιον. — Ἐγχεον¹¹ σὺ δὴ πιεῖν¹². εὐζωρότερόν γε νῆ Δί¹³, ὦ παῖ, δός· τὸ γὰρ ὕδαρες ἅπαν τοῦτ’ ἐστὶ τῇ ψυχῇ κακόν. — Ὡλιμην¹⁴ ἐγὼ τοὺς ἰχθυοπώλας τὸ πρότερον εἶναι πονηροὺς τοὺς Ἀθήνησιν¹⁵ μόνους· τότε δ’, ὥς ἔοικε¹⁶, τὸ γένος ὥσπερ θηρίον ἐπίβουλόν ἐστι τῇ φύσει καὶ πανταχοῦ. ἐνταῦθα γοῦν¹⁷ ἐστὶν τις ὑπερηκοντι-

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καὶς¹⁸, κόμην τρέφων μὲν πρῶτον¹⁹ ἱερὰν²⁰ τοῦ θεοῦ, ὡς φησὶν²¹. οὐ διὰ τοῦτο δ'²², ἀλλ' ἐστιγμένος²³ πρὸ τοῦ μετώπου παραπέτασμά²⁴ αὐτὴν ἔχει. οὗτος ἀποκρίνεται²⁵, ἂν²⁶ ἐρωτήσης πόσου²⁷ ὁ λάβραξ²⁸, “Δέκ' ὀβολῶν²⁷,” οὐχὶ προσθεῖς²⁹ ὀποδαπῶν³⁰. ἔπειτ' ἐὰν τὰργύριον³¹ αὐτῷ καταβάλης³², ἐπράξατ'³³ Ἀθῆναιον· ἂν³⁴ δ' αὐτὸν δέη κέρματ' ἀποδοῦναι³⁴, προσπαπέδωκεν³⁵ Ἀττικά· κατ' ἀμφοτέρα³⁶ δὲ τὴν ἀπαλλαγὴν³⁷ ἔχει. — “Ἦν οὐδ' ὁ πατὴρ ἐφίλησεν οὐδεπώποτε, παρ' ἧς τὸν ἄρτον ἢ κύων οὐ λαμβάνει, μέλαινα δ' οὕτως ὥστε καὶ ποιεῖν σκότος³⁸. — Εἰ μὴ τὸ λαβεῖν³⁹ ἦν, οὐδ' ἂν εἰς πονηρὸς ἦν⁴⁰. φιλαργυρία τοῦτ' ἐστίν, ὅταν ἀφείς⁴¹ σκοπεῖν τὰ δίκαια τοῦ κέρδους διὰ παντὸς δοῦλος ᾖς. — Τὸ μὲν σφαγῆναι⁴² δεινόν, εὐκλειαν δ' ἔχει· τὸ μὴ θανεῖν⁴³ δὲ δειλόν, ἡδονὴ δ' ἐνι⁴⁴. — Πένητος ἀνδρὸς οὐδέν εὐτυχέστερον τὴν ἐπὶ τὸ χεῖρον μεταβολὴν οὐ προσδοκᾷ.

§ 117. Οἱ ἐν φιλοσοφίᾳ προκόνψαντες ἀντὶ μὲν δούλων ἐλεύθεροι, ἀντὶ δὲ πενήτων ὡς ἀληθῶς¹ πλούσιοι, ἀντὶ δὲ ἀνοήτων τε καὶ τετυφωμένων γίγνονται μετριώτεροι. — Φιλόσοφος τις Ἀθηναῖος λέγει· οἱ πολλοὶ² τῶν ἀνθρώπων κατὰ τὰς ἀτυχίας μᾶλλον εἰώθασι³ τοῦ δαιμονίου μνημονεύειν· καὶ πολλάκις ἐν ταῖς εὐπραξίαις ὡς μύθων πεπλασμένων⁴ τῶν θεῶν καταφρονοῦντες, κακῶς αὖ πράξαντες ἀνατρέχουσιν ἐπὶ τὴν φυσικὴν εὐλάβειαν. — Ἐπεὶ Ἀλέξανδρος Δαρεῖον ἐπ' Ἰσσω⁵ τε καὶ Ἀρβήλοισι ἐκράτησεν, εἰς δίαιταν τὴν Μηδικὴν μετεδί-

ἤγησεν⁵ ἑαυτόν. — Πάλαι μὲν καὶ ἄνθρωποι συν-
 ειστιῶντο καὶ συνέπινον τοῖς θεοῖς ἐν τῷ οὐρανῷ,
 οἶον⁶ Ἰξίων καὶ Τάνταλος· ἐπεὶ δὲ ἦσαν οὗτοι
 ὑβρισταί, τὸ ἀπὸ τούτου⁷ ἄβατος ἦν τῷ θνητῷ γέ-
 νει καὶ ἀπόρρητος ὁ οὐρανός. — Πενία δὲ συγκρα-
 θεῖσα⁸ δυσσεβεῖ τρόπῳ ἄρδην ἀνείλε⁹ καὶ κατέ-
 στρεψεν βίον. — Ὡςπερ κυαθίζουσ¹⁰ ἐνίοθ¹¹ ἡμῖν
 ἡ τύχη ἐν ἀγαθὸν ἐπιχέασα¹² τρί¹³ ἐπαντλεῖ κακά.
 — Ἄν¹⁴ γνῶς¹⁵ τί ἐστ¹⁶ ἄνθρωπος, εὐδαίμων ἔσει¹⁶.
 — Πολύ γ¹⁷ ἐστὶ πάντων κτῆμα τιμιώτατον ἅπασιν
 ἀνθρώποισιν εἰς τὸ ζῆν τέχνη· τὰ μὲν γὰρ ἄλλα καὶ
 πόλεμος καὶ μεταβολαὶ τύχης ἀνήλωσ¹⁷, ἡ τέχνη
 δὲ σώζεται. — Πολλοῖς καὶ πολλάκις χρήται τοῖς
 ἀντιθέτοις ὁ Ἀγάθων· ἐπεὶ δέ τις, ὡς ἐπανορθού-
 μενος αὐτόν, ἐβούλετο περιαιρεῖν¹⁸ αὐτὰ τῶν¹⁹ ἐκεί-
 νου δραμάτων, εἶπεν, “Ἀλλὰ σύ γε, γενναῖε, λέ-
 ληθας²⁰ σεαυτὸν τὸν Ἀγάθωνα ἐκ τοῦ Ἀγάθωνος
 ἀφανίζων.” οὕτως ἐκόμα ἐπὶ τούτοις ἐκεῖνος, καὶ
 ᾤετο²¹ τὴν ἑαυτοῦ τραγῳδίαν ταῦτα²² εἶναι. — Πυ-
 θαγόρας ἔλεγε δύο ταῦτα ἐκ τῶν θεῶν ἀνθρώποις
 δεδόσθαι²³ κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐερ-
 γετεῖν· καὶ προσετίθει²⁴ ὅτι καὶ ἔοικε²⁵ τοῖς θεῶν
 ἔργοις ἐκάτερον.

§ 118. Ἐπειδὴ ποτε Ἥρα καὶ Ποσειδῶν καὶ
 Ἀθηναίαν τὸν Δία συνδῆσαι ἤθελον, Θέτις ἤκουσα
 ὑπέλυσεν αὐτόν τοῦ δεσμοῦ, καλέσασα τὸν ἐκα-
 τόγχειρον Βριάρεων εἰς Ὀλυμπον. — Ἡρακλῆς
 πολλὰ πεπόνηκεν, ἐκκαθαίρων τὸν βίον, θηρία κα-
 ταγωνιζόμενος καὶ ἀνθρώπους ὑβριστὰς τιμωρού-

μενος. — Ἐὰν ἐθέλῃς σεαυτοῦ¹ γίγνεσθαι, κατα-
γέλασον τῶν δημοσίᾳ νομιζομένων² ἀγαθῶν, πλού-
του καὶ δόξης καὶ βασιλείας καὶ τῶν τοῖς πολλοῖς³
περιβλέπτων. — Αἱ Ἀμαζόνες κατῴκουσιν περὶ τὸν
Θερμῳδόντα ποταμόν, ἔθνος μέγα τὰ⁴ κατὰ πόλε-
μον ἥσκουν γὰρ ἀνδρίαν· καὶ εἴ ποτε γεννήσειαν⁵,
μόνον τὰ θήλεα⁶ ἔτρεφον. — Ἀλέξανδρος θεασά-
μενος τὴν ἐν Ἐφέσῳ εἰκόνα ἑαυτοῦ τὴν ὑπὸ Ἀ-
πελλοῦ γραφεῖσαν, οὐκ ἐπήνεσε κατὰ τὴν ἀξίαν
τοῦ γράμματος. εἰσαχθέντος⁷ δὲ τοῦ ἵππου καὶ
χρεματίσαντος πρὸς τὸν ἵππον τὸν ἐν τῇ εἰκόνι
ὡς πρὸς ἀληθινὸν καὶ⁸ ἐκεῖνον, “ὦ βασιλεῦ,” εἶ-
πεν ὁ Ἀπελλῆς, “ἀλλ’ ὅ γε ἵππος ἔοικε⁹ σου
γραφικώτερος εἶναι κατὰ πολὺ.” — Δραχμῶν τρι-
ῶν¹⁰ γλαυκίσκον¹¹, ὧ μεγάλοι θεοί, γόγγυρου κεφά-
λαιον¹¹ καὶ τὰ πρῶτα τεμάχια¹¹ δραχμῶν¹⁰ πάλιν
πέντ’. ὧ ταλαίπωρου βίου¹². δραχμῆς¹⁰ τραχήλους¹¹.
ἀλλὰ νῆ τὸν ἥλιον, κάμοι¹³ τράχηλον ἕτερον εἴ πο-
θεν λαβεῖν¹⁴ ἦν καὶ πρίασθαι¹⁵ δυνατόν, ὃν ἔχω
τοῦτον ἄν¹⁶, πρὶν εἰσενεγκεῖν¹⁷ ταῦτα δεῦρ’¹⁸, ἀπηγ-
ξάμην¹⁶. οὐδεὶς δεδιηκόνηκεν¹⁹ ἐπιπονώτερον. ἅμα
μὲν ἐπριάμην¹⁵ πολλὰ καὶ πολλοῦ¹⁰ σφόδρα, ἅμα
δ’ εἴ τι χρηστὸν ἀγοράσαιμ’ ἀπωλλύμην²⁰, “Κατ-
έδοντ’²¹ ἐκεῖνοι τοῦτο,” πρὸς ἑμαυτὸν λέγων, “δια-
πυτιοῦς²² οἶνον δὲ τοιοῦτον χαμαί.” οἶμοι. — Α.
Ἥ μὴν ἴσως σὺ καταπλιγῇσαι²³ τῷ χορῷ. Β. Τὸ
καταπλιγῇσαι τοῦτο παρὰ τῶν ῥητόρων. Α. Ἀπο-
βήσεται²⁴ σοι ταῦτά ποι τὰ ῥήματα. Β. Παρ’
Ἀλκιβιάδου τοῦτο ἀποβήσεται²⁵.

§ 119. Πᾶσι τοῖς μέλλουσι τελευτᾶν ἐμπίπτει μεταμέλεια, μεμνημένοις ὥς ἐν τῷ βίῳ ἡδίκηκασι, καὶ ὁρμῇ¹ τοῦ βούλεσθαι πάντα πεπραῆχθαι δικαίως αὐτοῖς². — Ὁ Ἀθηναίων δῆμος τοῖς μὲν ἐπαινοῦσιν αὐτὸν μάλιστα ἔχαιρε, τοῖς δὲ σκώπτουσιν ἥκιστα ἐδυσχέραινεν. — Ἐν τῇ Κύπρῳ πόλεις ἦσαν ἀξιόλογοι μὲν ἐννέα, ὑπὸ δὲ ταύτας ὑπῆρχε³ τεταγμένα μικρὰ πολίσματα. — Τὸν Πύλιον Νέστορα διὰ γνώμην καὶ γῆρας πάντων τῶν ἡρώων⁴ προὔτιμα Ἀγαμέμνων. — Λέγουσί τινες, ὅτι κοσμήσας ἑαυτὸν Κροῖσος ὁ Λυδὸς παντοδαπῶς, καὶ καθίσας ἐπὶ τὸν θρόνον, ἤρετο τὸν Σόλωνα, εἴ⁵ τι θέαμα κάλλιον τεθέαται⁶. ὁ δέ⁷. “Ἀλεκτρυόνας,” εἶπε, “καὶ φασιανούς καὶ ταῶς· φυσικῶ γὰρ ἄνθει κεκόσμηνται καὶ μυρίῳ⁸ καλλίονι.” — Α. Ὡ Κλέων, παῦσαι⁹ φλυαρῶν· ἂν¹⁰ ὀκνῆς τὸ μανθάνειν, ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσει¹¹ ποιῶν. οὔτε γὰρ ναυαγός, ἂν¹⁰ μὴ γῆς λάβηται¹² φερόμενος, οὔποτ’ ἂν σώσειεν¹³ αὐτόν· οὔτ’ ἀνὴρ πένης γεγώς¹⁴, μὴ οὐ¹⁵ τέχνην μαθὼν, δύναιτ’¹⁶ ἂν ἀσφαλῶς ζῆν τὸν βίον. κἂν¹⁷ μὲν ὁρμισθῇ τις ἡμῶν εἰς λιμένα τὸν τῆς τέχνης, ἐβάλαιτ’¹⁸ ἄγκυραν καθάψας¹⁹ ἀσφαλείας εἵνεκα· ἂν¹⁰ δ’ ἀπαίδευτος μετασχῇ²⁰ πνεύματος φορούμενος, τῆς ἀπορίας²¹ εἰς τὸ γῆρας οὐκ ἔχει σωτηρίαν. ΚΛ. “Ἀλλὰ χρήματ’ ἔστιν ἡμῖν.” Α. Ἄ γε²² τάχιστ’ ἀπόλλυται²³. ΚΛ. “Κτήματ’, οἰκίαι.” Α. Τύχης δὲ μεταβολὰς οὐκ ἀγνοεῖς, ὅτι τὸν εὐπορον τίθησι²⁴ πτωχὸν εἰς τὴν αὔριον. ΚΛ. “Ἀλλ’ ἐταῖροι καὶ φίλοι σοι καὶ συνήθεις, νῆ Δία, ἔρανον εἰσολίσουσιν²⁵.” Α.

Εὐχου μὴ λαβεῖν²⁸ πείραν φίλων· εἰ δὲ μὴ, γνώσει²⁷ σεαυτὸν ἄλλο μηδὲν πλὴν σκιάν. — Ἐδοξας²⁸ γάρ μοι εἰδότε²⁹ εἰκέναι³⁰ ὅτι ἔζη. — Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν³¹. καὶ γὰρ ἂν τοὺς ἄλλους λάθης³², σεαυτῷ συνείσει³³. — Ἀπαντα δόκει³⁴ ποιεῖν ὡς μηδένα λήσων³¹. καὶ³⁵ γὰρ ἂν³⁶ παραντίκα κρύψης, ὕστερον ὀφθήσει³⁷. μάλιστα δ' ἂν εὐδοκιμοίης³⁸, εἰ φαίνοιο ταῦτα μὴ πράττων ἂ τοῖς ἄλλοις ἂν³⁹ πράττουσιν ἐπιτιμώης³⁸. — Ἄ μὲν ἐπίστασαι⁴⁰, ταῦτα διαφύλαττε ταῖς μελέταις, ἃ δὲ μὴ μεμάθηκας⁴¹, προσλάμβανε ταῖς ἐπιστήμαις· ὁμοίως γὰρ αἰσχρὸν⁴² ἀκούσαντα⁴³ χρήσιμον λόγον μὴ μαθεῖν⁴⁴ καὶ διδόμενόν⁴⁵ τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαβεῖν⁴⁶. κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιληκοίαν· οὕτω γὰρ τὰ τοῖς ἄλλοις χαλεπῶς εὐρημένα⁴⁷ συμβήσεται⁴⁸ σοι ῥαδίως μανθάνειν.

§ 120. Σύλλας, ὁ εὐτυχὴς¹ ἀναρρηθείς, τῶν μεγίστων εὐτυχιῶν² ἐποιεῖτο δύο, τὴν Μετέλλου τοῦ Πίου φιλίαν καὶ τὸ μὴ κατασκάψαι Ἀθήνας, ἀλλὰ φείσασθαι³ τῆς πόλεως. — Φίλιππος ὁ Μακεδόνων βασιλεὺς, πολλῶν εὐτυχημάτων καὶ καλῶν ἐν μιᾷ ἡμέρᾳ προσαγγελθέντων⁴ αὐτῷ, “ὦ Τύχῃ,” εἶπε, “μικρὸν τί μοι κακὸν ἀντὶ τοσούτων καὶ τηλικούτων ἀγαθῶν ποιήσον.” — Ξενοκράτει χρημάτων κομισθέντων⁴ ἀπὸ Ἀλεξάνδρου, ἐστιάσας τοὺς κομίσαντας κατὰ τὸν αὐτοῦ τρόπον, “Ἀπαγγεῖλατε,” ἔφη⁵, “Ἀλεξάνδρῳ, ὅτι, ἔστ' ἂν οὕτω ζῶ, οὐ δέομαι τῶν πεντήκοντα ταλάντων.” τοσαύ-

τα γὰρ ἦν τὰ πεμφθέντα. — Κράτης καὶ Πολέμων οὕτως ἀλλήλῳ ἐφιλείτην, ὥστε καὶ ζῶντε οὐ μόνον τῶν αὐτῶν ἦσθην ἐπιτηδευμάτων, ἀλλὰ καὶ ἐξωμοιούσθην ἀλλήλοις, καὶ θανόντες⁵ τῆς αὐτῆς ταφῆς⁶ ἐκοινωνεῖτην. — Βίων ἔλεγε καταγελάστους εἶναι τοὺς σπουδάζοντας περὶ πλοῦτον, ὃν τύχῃ μὲν παρέχει, ἀνελευθερία δὲ φυλάττει, χρηστότης δὲ ἀφαιρεῖται. — Ἀνθρώπων ἕκαστος δύο πήρας φέρει, τὴν μὲν ἔμπροσθεν, τὴν δὲ ὀπίσθεν, γέμει δὲ κακῶν ἑκατέρα· ἀλλ'⁷ ἡ μὲν ἔμπροσθεν ἀλλοτρίων⁸, ἡ δὲ ὀπίσθεν τῶν⁸ αὐτοῦ τοῦ φέροντος. Καὶ διὰ τοῦτο οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν κακὰ οὐχ ὀρώσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται⁹. → Βασιλεὺς αἰρεῖται¹⁰, ἵνα οἱ ἐλόμενοι¹¹ διὰ τοῦτον εὖ πράττωσιν. — Ἦδη δὲ πολλῶν ἡρέθη¹² λόγων κριτής, καὶ πόλλ'¹³ ἀμίλληθέντα¹⁴ μαρτύρων ὑπο¹⁵ τ' ἀναντί¹⁶ ἔγνω¹⁷ συμφορᾶς μιᾶς πέρι¹⁵. — Αἰρεῖσθων¹⁸ ἐκ τῶν προβεβλημένων¹⁹ πάντες οἱ τοῦ πολέμου κοινωνοί. — Ἀνδροκλείδας ὁ Λάκων πηρωθεὶς τὸ σκέλος, κατέταξεν αὐτὸν εἰς τοὺς πολεμιστάς· ὥς δ' ἐνίσταντό²⁰ τινες διακωλύοντες, ὅτι ἐπεπήρωτο, “ Ἀλλ' οὐ φεύγοντα,” εἶπε, “ μένοντα δὲ δεῖ τοῖς ἀντιτεταγμένοις²¹ μάχεσθαι.”

§ 121. Ἄρτεμις λέγεται εὐρεῖν¹ τῶν νηπίων παίδων θεραπείαν καὶ τροφάς τινας ἀρμοττούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας κουροτρόφος ὠνομάζετο. — Σωκράτης παρῆναι φυλάττεσθαι ἐκεῖνα² τῶν βρωμάτων, ὅσα μὴ πεινῶντας ἐσθίειν ἀνασπείθει, καὶ τῶν πωμάτων³, ὅσα πίνειν⁴ μὴ δι-

ψῶντας. — Σίδην τὴν Ὀρίωνος γυναῖκα ἡ Ἥρα ἔρριψεν εἰς Ἄιδου, περὶ μορφῆς ἐρίσασαν⁵. — Ἑρμῆς, ἔτι βρέφος ὢν, Ἄρεως ἐξείλκυσε λαθὼν⁶ ἐκ τοῦ κολεοῦ τὸ ξίφος. — Νῦνος ὁ βασιλεὺς τῶν Ἀσσυρίων, ἐπιφανεστάτας πράξεις τῶν πρὸ αὐτοῦ⁷ κατειργασμένος⁸, ἔκτισε πόλιν μεγάλην καὶ εὖ τετειχισμένην, ἣν ἐφ'⁹ αὐτοῦ Νῖνον ἐκάλεσεν. — Ἐγενέσθην¹⁰ μὲν Κριτίας τε καὶ Ἀλκιβιάδης φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε πάντα δι' αὐτῶν πράττεσθαι καὶ πάντων ὀνομαστοτάτῳ γενέσθαι¹⁰. ἤδεσαν¹¹ δὲ Σωκράτην ἀπ'¹² ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα¹³, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα¹³, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον¹³ ἐν τοῖς λόγοις ὅπως βούλοιο. ταῦτα δὲ ὁρῶντε καὶ ὄντε οἷω προεῖρησθον¹⁴, πότερόν τις αὐτῷ φῆ¹⁵ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν¹⁶, ὀρέξασθαι¹⁷ τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι¹⁰ ἂν ἱκανωτάτῳ λέγειν τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος¹⁸ αὐτοῖν ἢ ζῆν ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτην ἐώρων¹⁹ ἢ τεθνάναι²⁰, ἐλέσθαι²¹ ἂν αὐτῷ μᾶλλον τεθνάναι· δῆλῳ δ' ἐγενέσθην¹⁰ ἐξ ὧν²² ἐπραξάτην· ὥς γὰρ τάχιστα²³ κρείττονε τῶν συγγυνομένων ἡγησάσθην εἶναι, εὐθύς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὥνπερ ἔνεκα Σωκράτους ὠρεχθήτην²⁴.

§ 122. Κρέων μετὰ τὸν θάνατον τῶν Οἰδίποδος παίδων, Ἐτεοκλέους καὶ Πολυνείκους, τὴν Θη-

βαίων βασιλείαν παραλαβών¹, τῶν Ἀργείων² τῶν μετὰ Πολυνείκους ἐπὶ Θήβας στρατευσαμένων τοὺς νεκροὺς ἔρριψεν ἀτάφους, καὶ ἐκήρυξε μηδένα θάψαι. Ἀντιγόνη δέ, μία τῶν Οἰδίποδος θυγατέρων, κρύφα τὸ Πολυνείκους σῶμα κλέψασα ἔθαψε· καὶ φωραθεῖσα ὑπὸ Κρεοντος αὐτῇ τῷ τάφῳ ζῶσα ἐνεκρύφθη³. — Ἐλθὼν⁴ δὲ οἴκαδε ἐκέλευον ἀκολουθεῖν μοι τὴν θεράπαιναν εἰς τὴν ἀγοράν, ἀγαγὼν⁵ δ' αὐτὴν ὡς⁶ τῶν ἐπιτηδείων τινὰ ἔλεγον ὅτι ἐγὼ πάντα εἶην πεπυσμένος⁷ τὰ γυγνόμενα ἐν τῇ οἰκίᾳ· “Σοὶ οὖν,” ἔφη⁸, “ἔξεστι⁹ δυοῖν ὁπότερον βούλει ἐλέσθαι¹⁰, ἢ μαστιγωθεῖσαν εἰς μυλῶνα ἐμπεσεῖν¹¹ καὶ μηδέποτε παύσασθαι¹² κακοῖς τοιούτοις συνεχομένην, ἢ κατειπούσαν¹³ ἅπαντα τάληθῇ¹⁴ μηδὲν παθεῖν¹⁵ κακὸν ἀλλὰ συγγνώμης παρ’¹⁶ ἐμοῦ τυχεῖν¹⁷ τῶν ἡμαρτημένων¹⁸. ψεύσῃ¹⁹ δὲ μηδέν, ἀλλὰ πάντα τάληθῇ¹⁴ λέγε.” — Δεινὸν γὰρ ἂν εἴη, ὦ Ἀθηναῖοι, εἰ, ὅτε μὲν ἐφεύγομεν²⁰, ἐμαχόμεθα Λακεδαιμονίοις, ἵνα κατέλθωμεν²¹, κατελθόντες²¹ δὲ φευξόμεθα²², ἵνα μὴ μαχόμεθα.

§ 123. Ἄιδης κατηγορίαν Ἀσκληπιοῦ ἐποίησατο πρὸς Δία, ὡς ἀδικηθεὶς καὶ τῆς ἀρχῆς μέρος τι ἀφαιρεθεὶς¹. ἐλάττους γὰρ αἰεὶ γίγνεσθαι² τοὺς τετελευτηκότας, θεραπευομένους ὑπὸ τοῦ Ἀσκληπιοῦ ὁ δὲ Ζεὺς παροξυνθεὶς κεραυνώσας τὸν Ἀσκληπιὸν ἀπέκτεινεν. — Εὐθύδημός τις γράμματα πολλὰ συνειλεγμένος³ ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, ἐκ τούτων ἤδη ἐνόμιζε διαφέ-

ρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ. — Τυφῶν μετὰ συριγμῶν καὶ βοῆς πέτρας ἡμμένας⁴ ἐπὶ τὸν οὐρανὸν ἔβαλλε· πολλή δὲ ἐκ τοῦ στόματος πυρὸς ἐξέβρασε ζάλη. — Ὡς Ξέρξης⁵ πάντα ἡτοίμαστο πρὸς τὴν ἐπὶ τοὺς Ἕλληνας στρατείαν, κήρυκας ἐξέπεμψεν εἰς πάσας τὰς τῆς Ἑλλάδος πόλεις, προστάξας παρὰ τῶν Ἑλλήνων αἰτεῖν ὕδωρ καὶ γῆν⁶. — Σχολαστικὸς πρὸς νοσοῦντα ἐλθὼν⁷ ἡρώτα περὶ τῆς ὑγείας· ὁ δὲ οὐκ ἠδύνατο⁸ ἀποκρίνασθαι· ὀργισθεὶς οὖν εἶπεν, “Ἐλπίζω καὶ νοσήσειν καὶ ἐλθόντι⁹ σοι μὴ ἀποκρινεῖσθαι.” — Εὐρυβιάδου εἰπόντος⁹, “ὦ Θεμιστοκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους¹⁰ ῥαπίζουσι¹¹,” “Ναί,” εἶπεν ὁ Θεμιστοκλῆς, “ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν.” — Τῶν ἀγαθῶν τὸν πλοῦτον ὕστατον τίθει¹², ἀβεβαιοτάτον γάρ ἐστιν ὧν¹³ κεκτῆμεθα¹⁴. — Φρύγες οὐ κατώρυττον τοὺς ἱερέας τελευτήσαντας, ἀλλ’ ἐπὶ λίθους δεκαπῆχεις ἐτίθεσαν¹⁵ ὀρθούς. — Ὁ οἶνος μέτριος μὲν ληφθεὶς¹⁶ ῥώννυσσι¹⁷, πλείων δὲ¹⁸ παρήσιν¹⁹. — Ξωοκράτης στρουθίου ποτὲ διωκομένου ὑπὸ ἱέρακος καὶ εἰσπηδήσαντος εἰς τοὺς κόλπους αὐτοῦ, καταψήσας μεθῆκεν²⁰, εἰπὼν· “Τὸν ἰκέτην δεῖ μὴ ἐκδιδόναι²¹.” — Χείλωνά φασιν²² Αἰσώπου πυθέσθαι²³, ὁ Ζεὺς τί εἶη²⁴ ποιῶν; τὸν δὲ φάναι²⁵ “Τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψῶν.” — Μεγάλην παιδείαν νόμιζε δι’ ἧς δυνησεῖ²⁶ φέρειν ἀπαιδευσίαν. — Ἦν καλῶς ἄρχεσθαι μάθωμεν²⁷, πολλῶν ἄρχειν δυνησόμεθα. — Ἀρχεσθαι μαθὼν²⁷ ἄρχειν ἐπιστήσει²⁸. — Ὅρων Μεγαρέας ὁ Διογένης τὰ μακρὰ τείχη ἰστάντας²⁹, “ὦ μοχθη-

ροί," εἶπε, "μὴ τοῦ μεγέθους προνοεῖτε τῶν τειχῶν, ἀλλὰ τῶν ἐπ' αὐτῶν στησομένων³⁰."

§ 124. Λακωνικὴ γυνὴ ἀκούσασα τὸν ἑαυτῆς υἱὸν σεσωσμένον καὶ πεφευγότα ἐκ τῶν πολεμίων, γράφει αὐτῷ· "Κακὴ φήμη σου κατακέχυται¹. σὺ οὖν ἢ ταύτην ἀπότρισαι, ἢ μὴδ' ἡμῖν φανῆς." — Οἱ ποιηταὶ φασι², τὰς Δαναΐδας ἐν "Αἰδοῦ³ κολλάζεσθαι διὰ τὸν φόνον τῶν ἰδίων ἀνδρῶν, ὑδροφορεῖν καταδικασθείσας ἐν τετρυνημένῳ πίθῳ· ὅθεν καὶ παροιμίαν⁴ ἐπὶ τῶν ἀνήνυτα μοχθούντων "εἰς τετρυνημένον πίθον ἀντλεῖν" λέγομεν. — Σαλμωνεὺς ἐν "Ηλιδι πόλιν ἔκτισεν· ὑβριστῆς δὲ ὢν καὶ τῷ Διὶ ἐξισοῦσθαι θέλων, διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ εἶναι Ζεὺς⁵, καὶ ἑαυτῷ προσέτασσε θύειν καὶ βύρσας μὲν ἐξηραμμένας⁶ ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ κεραυνώσας αὐτόν, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας. — Ἀλέξανδρος, ὁ Φεραίων τύραννος, ἐν τοῖς μάλιστα⁷ ἔδοξεν⁸ ὠμότατος εἶναι. Θεοδώρου δὲ τοῦ τῆς τραγωδίας ποιητοῦ ὑποκρινομένου τὴν Μερόπην, ὁ δὲ⁹ εἰς δάκρυα ἐξέπεσεν¹⁰, εἶτα ἐξανέστη¹¹ τοῦ θεάτρου. Ἀπολογούμενος δὲ ἔλεγε τῷ Θεοδώρῳ, ὡς οὐ καταφρονήσας οὐδὲ ἀτιμάσας αὐτὸν ᾤχετο¹², ἀλλ' αἰδούμενος, εἰ τὰ μὲν τῶν ὑποκριτῶν πάθη οἷός τε ἦν ἐλεεῖν, τὰ δὲ τῶν ἑαυτοῦ πολιτῶν οὐχί¹³. — Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίων, "Ἡ τούτῳ," ἔφη, "κακὸν γέγονεν¹⁴ ἢ ἄλλῳ ἀγαθόν."

— Λάμαχος ἐπέτιμα τινὶ τῶν λοχαγῶν ἀμαρτάνοντι τοῦ δὲ φήσαντος¹⁵ μηκέτι τοῦτο ποιήσῃν, “Οὐκ ἔστιν¹⁶,” εἶπεν, “ἐν πολέμῳ δις ἀμαρτάνειν.” — Ὀδυρομένου τινὸς τῶν μετὰ Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, “Εἴτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων;” — Πρώτοι νόμισμα ἔκοψαν οἱ Αἰγινῆται τὸ καὶ ἀπ’ αὐτῶν κληθὲν νόμισμα Αἰγιναῖον. — Εὐδαιμονίδας ἰδὼν¹⁷ ἐν Ἀκαδημίᾳ Ξενοκράτην πρεσβύτερον ἤδη μετὰ τῶν μαθητῶν φιλοσοφοῦντα, καὶ πυθόμενος¹⁸, ὅτι τὴν ἀρετὴν ζητεῖ, “Πότε οὖν,” εἶπεν, “αὐτῇ χρήσεται;” Πάλιν ἀκούσας φιλοσόφου διαλεχθέντος¹⁹, ὅτι μόνος ἀγαθὸς στρατηγὸς ὁ σοφὸς ἐστίν, “Ὁ μὲν λόγος,” ἔφη, “θαυμαστός, ὁ δὲ λέγων οὐ περισεσάλπικται²⁰.”

§ 125. Οὐδεὶς ἄνθρωπος ὦν ἀλύπως τὸν βίον διήγαγεν, οὐδὲ πάλιν¹ μέχρι τοῦ τέλους εὐτυχῶν ἔμεινεν. — Ζάλευκος ὁ νομοθέτης τάδε ἔγραψεν ἐν τοῖς νόμοις “*Ὡδε ἡμῖν² παρηγγέλλω πᾶσι τοῖς πολίταις καὶ πάσαις ταῖς πολίτισι, μεμνήσθαι, ὅτι εἰσὶ θεοὶ καὶ δίκας ἐπιτέμπουσι τοῖς ἀδίκους.” — Περσεὺς ἐκατατόμησε τὴν Γοργόνα Μέδουσαν, ἀπεστραμμένος³ καὶ βλέπων εἰς ἀσπίδα χαλκὴν, δι’ ἧς τὴν εἰκόνα τῆς Γοργόνης ἔβλεπεν. — Οἱ Ὀδυσσεὺς ἐταῖροι παρέπλευσαν παρὰ τὰς Σειρήνας, δεδεμένοι τὰς χεῖρας⁴ καὶ τὰ ὦτα κηρῷ φραζάμενοι. — Οἱ Καρχηδόνιοι τὴν ἐπὶ Ἰμέρα ναυμαχίαν⁵ παρ’ ἐλπίδας ἡττηθέντες ὑπὸ Συρακοσίων, ἐπὶ τοσοῦτο κατεπλάγησαν⁶, ὥστε τὰς νύκτας ἅπαντες διηγρύπνου

φυλάττοντες τὴν πόλιν, ἡγούμενοι τὸν Γέλωνα πα-
ραχρήμα πλευσεσθαι ἐπὶ τὴν Καρχηδόνα. — Ἀφί-
κετο⁷ ἐξ Ἑλλησπόντου παρὰ τὴν Γνάθαιναν ξένος
τις κατὰ⁸ κλέος αὐτῆς. παρὰ ποτὸν οὖν πολὺς⁹ ἦν
λαλῶν καὶ ἐδόκει φορτικός. ὑπολαβοῦσα¹⁰ οὖν ἡ
Γνάθαινα πρὸς αὐτὸν ἔφη· “Εἶτα σὺ μέντοι¹¹
λέγεις ἥκειν ἐξ Ἑλλησπόντου;” τοῦ δὲ ὁμολογή-
σαντος¹², “Καὶ πῶς,” ἔφη, “οὐκ ἔγνων¹³ τῶν ἐκεῖ
πόλεων τὴν πρώτην;” τοῦ δὲ εἰπόντος¹⁴, “Καὶ τίς
ἐστίν;” ἡ δὲ¹⁵ ἀπεκρίνατο, “Σίγειον.¹⁶” καὶ ἐμμε-
λῶς διὰ τοῦ ὀνόματος κατεσίγασεν ἅμα αὐτόν. —
Ἑορτῆς οὔσης¹⁷ παρὰ τοῖς Ἀθηναίοις ἐφιλοτιμή-
σατο Ἀλκιβιάδης δῶρα πολλὰ πέμψαι τῷ Σω-
κράτει. Τῆς οὖν Ξανθίππης καταπλαγείσης¹⁸, καὶ
τὸν Σωκράτην λαβεῖν αὐτὰ ἀξιούσης, ὁ δὲ¹⁹ ἔφη,
“Ἀλλὰ καὶ ἡμεῖς τῇ φιλοτιμίᾳ τῇ τοῦ Ἀλκιβιά-
δου παραταξώμεθα, μὴ λαβεῖν²⁰ τὰ πεμφθέντα
ἀντιφιλοτιμησάμενοι²⁰.” Ἐπεὶ δὲ τις ἔφη πρὸς
αὐτόν, ὅτι μέγα ἐστίν, ὧν ἐπιθυμεῖ τις, τούτων
τυχεῖν²¹, ὁ δὲ²², “Ἀλλὰ μεῖζόν ἐστι τὸ μηδὲ ἐπι-
θυμεῖν τὴν ἀρχήν²².” — Πλέων Ἀρίστιππος, χει-
μῶνος ἐπιγενομένου²³, πάνυ σφόδρα ἐταράττετο.
Ἐφη²⁴ δὲ τις τῶν συμπλεόντων, “ὦ Ἀρίστιππε,
καὶ σὺ δέδοικας²⁵, ὥς οἱ πολλοί;” ὁ δὲ²⁶, “Καὶ
μάλα γε εἰκότως” ἔφη, “ὑμῖν μὲν γὰρ περὶ κακο-
δαίμονός ἐστι βίου ἡ σπουδὴ καὶ ὁ νῦν κίνδυνος,
ἐμοὶ δὲ περὶ εὐδαίμονος.”

§ 126. Ἰκάριος ἔλαβε¹ παρὰ Διονύσου κλήμα
ἀμπέλου καὶ τὰ² περὶ οἶνοποιῖαν μαυθάνων, καὶ

τὰς τοῦ θεοῦ χάριτας δωρήσασθαι θέλων ἀνθρώποις, ἀφικνεῖται³ πρὸς τινας ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες ἀπέκτειναν αὐτόν· μεθ' ἡμέραν⁴ δὲ νοήσαντες⁵ ἔθαψαν αὐτόν, καὶ σφόδρα κατωδύραντο. — Δαρεῖος τῆς Ἀσίας σχεδὸν ὅλης κυριεύσας, τὴν Εὐρώπην ἐπεθύμει καταστρέψασθαι, αἰσχυρὸν εἶναι νομίζων, τοὺς μὲν πρὸ αὐτοῦ βεβασιλευκότας, καταδεεστέρας ἀφορμὰς κτησαμένους⁶, τὰ μέγιστα τῶν ἐθνῶν καταπεπολεμηκέναι, αὐτόν⁷ δὲ τηλικαύτας ἔχοντα δυνάμεις, ἡλικας οὐδεὶς τῶν πρὸ αὐτοῦ⁸ εἶχε, μηδεμίαν ἀξιόλογον πρᾶξιν κατειργάσθαι⁹. — Θηραμένης ἔτυχεν¹⁰ ἐν οἰκίᾳ τινὶ διατρίβων, εἶτα, ἐπεὶ προῆλθεν¹¹ αὐτῆς, παραχρῆμα ἐκείνη κατέπεσεν¹². οἱ μὲν οὖν Ἀθηναῖοι, ἄλλοι ἀλλαχόθεν αὐτῷ περιφύντες¹³, συνήδοντο ἐπὶ τῇ σωτηρίᾳ τῇ παραδόξῳ. ὁ δὲ παρὰ τὴν πάντων ἐλπίδα ἀπεκρίνατο, “ὦ Ζεῦ, ἐς τίνα με καιρὸν φυλάττεις;” καὶ μετ' οὐ πολὺν χρόνον ὑπὸ τῶν τριάκοντα ἀνιρέθη¹⁴, πιεῖν¹⁵ κώνειον κατακριθείς. — Πτωχὸς ᾗτησε Λάκωνα· “Ἄλλ' εἰ δοίην¹⁶ σοι,” ἔφη, “μᾶλλον πτωχεύσεις· τῆς δὲ ἀσχημοσύνης σου ταύτης ὁ πρῶτος μεταδούς¹⁷ αἷτιος, ἀργὸν σε ποιήσας.” — Ἐπιλέγουσι δ' οἱ Λάκωνες καὶ¹⁸ παροϊμαζόμενοι “Τὴν χεῖρα προσφέροντα τὴν Τύχην καλεῖν¹⁹.” ὥς δέον²⁰ ἐπικαλεῖσθαι τοὺς θεοὺς μετὰ τοῦ ἐγχειρεῖν τι καὶ πράττειν, ἄλλως δὲ μή. — Ἀντίγονος, Θρασύλλου τοῦ Κυνικοῦ δραχμὴν αἰτήσαντος²¹ αὐτόν, “Ἄλλ' οὐ βασιλικόν,” ἔφη, “τὸ δῶρον” τοῦ δὲ εἰπόντος²², “Οὐκοῦν τὰ

λαντον δός²³ μοι,” “Ἄλλ’ οὐ Κυνικόν,” ἔφη, “τὸ λήμμα.”

§ 127. Ἐπεὶ εἰς Σπάρτην ἐπὶ τὸν Ἑλένης γάμον οἱ βασιλεύοντες τῆς Ἑλλάδος παρεγένοντο¹, Τυνδάρεως, ὄρων αὐτῶν τὸ πλῆθος, ἐδεδοίκει², μὴ προκριθέντος³ ἐνὸς στασιάσωσιν οἱ ἄλλοι. Ἐξώρ-
κωσεν οὖν πάντας τοὺς μνηστήρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπ’ ἄλλου τινὸς ἀδικηθῇ περὶ τὸν γάμον. Ταῦτα δὲ ποιήσας Μενέλεων αἰρεῖται νυμφίον. — Τίμων ὁ Ἀθηναῖος πολλοὺς Ἀθηναίων εἰς ὕψος ἄρας⁴ καὶ πλουσίους ἐκ πενεστάτων ἀπο-
φῆνας, καὶ πᾶσι τῷς δεομένοις⁵ ἐπικουρήσας, μᾶλ-
λον⁶ δὲ ἀθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας⁷ τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγένετο, οὐκ-
έτι ἐγνωρίζετο ὑπὸ τῶν πρότερον⁸ φίλων. — Μή-
δεια μέλλουσα ἐκφυγεῖν⁹ ὑπὸ Κρέοντος τοῦ Κοριν-
θίων βασιλέως ἐκ Κορίνθου, παραιτησαμένη πρὸς
μίαν ἡμέραν μεῖναι¹⁰ καὶ τυχοῦσα¹¹, μισθὸν τῆς
χάριτος δῶρα ἔπεμψε τῇ Γλαύκῃ, πέπλον μεμα-
γευμένον φαρμάκῃ καὶ χρυσοῦν στέφανον· οἷς
ἐκείνη χρησαμένη¹² πυρὶ κατεφλέγη, καὶ ὁ Κρέων
δὲ¹³ περιπλακεὶς¹⁴ ἀπέθανεν. — Οὗτος δ’ ἐφεῦρε¹⁵
τείχος Ἀργείων στρατῷ, σταθμῶν, ἀριθμῶν καὶ
μέτρων εὐρήματα· κακεῖν¹⁶ ἔτευξε πρῶτος ἐξ ἐνὸς
δέκα, κακ¹⁷ τῶνδὲ γ’ αὖθις εὔρε πεντηκοντάδας εἰς
χίλι·¹⁸ οὗτος εἰς στρατῷ φρυκτωρίαν, ὕπνου φυλά-
ξεις... ἐφεῦρε¹⁵ δ’ ἄστρον μέτρα καὶ περιστροφάς,
τάξεις τε ταύτας, οὐράνιά τε σήματα, νεῶν τε ποι-
μαντήρσιν¹⁹ ἐνθαλασσίων Ἀρκτου στροφάς τε καὶ

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ξεις... ἐφεῦρε¹⁵ δ’ ἄστρον μέτρα καὶ περιστροφάς,
τάξεις τε ταύτας, οὐράνιά τε σήματα, νεῶν τε ποι-
μαντήρσιν¹⁹ ἐνθαλασσίων Ἀρκτου στροφάς τε καὶ

Κυνὸς ψυχρὰν δύσιν. — Ἐγὼ πέφυκα²⁰ γραμμάτων μὲν οὐκ ἴδρις, μορφὰς δὲ λέξω καὶ σαφῇ τεκμήρια. κύκλος τις ὡς τόρνοισιν²¹ ἐκμετρούμενος· οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές. τὸ δεύτερον²² δὲ πρῶτα μὲν γραμμαὶ δύο· ταύτας διείργει δ' ἐν μέσαις ἄλλη μία. τρίτον²³ δὲ βόστρυχός τις ὡς²⁴ εἰλυγμένος²⁵. τὸ δ' αὖ τέταρτον ἦν μὲν εἰς ὀρθὴν²⁶ μία²⁷, λοξαὶ²⁸ δ' ἐπ' αὐτῆς τρεῖς κατεστηριγμένοι εἰσίν. τὸ πεμπτὸν δ' οὐκ ἐν εὐμαρεῖ²⁹ φράσαι· γραμμαὶ γὰρ εἰσιν ἐκ διεστώτων³⁰ δύο, αὗται δὲ συντρέχουσιν εἰς μίαν βάσιν. τὸ λοισθιον δὲ τῷ τρίτῳ προσεμφερές³¹.

§ 128. Ζώπυρος ὁ Μεγαβύζου, ἀνὴρ Πέρσης, ἀποτεμῶν ἑαυτῷ τὴν ῥίνα καὶ τὰ ὦτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας ἑαυτόν, ἠὲ τομόλησε¹ πρὸς Βαβυλωνίους ὑπὸ Δαρείου πολιορκουμένους. Οἱ δὲ Βαβυλώνιοι, ὁρῶντες ἄνδρα τῶν Περσῶν δοκιμώτατον² ῥινός τε καὶ ὠτων ἐστερημένον καὶ μάστιξί τε καὶ αἵματι ἀναπεφυρμένον, ἐλπίσαντές σφισιν ἥκειν³ σύμμαχον, ἐπετράποντο αὐτῷ τὴν στρατιάν. — Ἀλεξάνδρου τοῦ Μακεδόνης ἑκατὸν τάλαντα χρυσίου Φωκίῳνι τῷ Ἀθηναίῳ πεπομφότος⁴, ἤρετο οὗτος τοὺς κομίσαντας⁵, τί δήποτε, πολλῶν Ἀθηναίων ὄντων⁶, αὐτῷ μόνῳ Ἀλέξανδρος πέπομφεν; εἰπόντων⁷ δέ, “Ὅτι⁸ ἡγεῖται σε καλὸν καὶ ἀγαθόν.” “Οὐκοῦν,” ἔφη, “ἑασάτω με καὶ εἶναι καὶ δοκεῖν τοιοῦτον.” καὶ ταῦτα τοῖς κομίσασιν εἰπὼν ἀπεπέμψατο μὲν τὰ χρήματα, Ἀλεξάνδρῳ δὲ ἔγραψεν, εἰ βούλοιτο αὐτῷ χαρί-

σασθαι, ἀπολῦσαι⁹ τοὺς ἐν Σάρδεσιν αἰχμαλώτους, ὑπὲρ καὶ ἐκεῖνος πεποίηκεν. — Ὡς¹⁰ τοῖς κακῶς πράσσουσιν ἡδὺ καὶ¹¹ βραχὺν χρόνον λαθέσθαι¹² τῶν παρεστώτων¹³ κακῶν. — Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. — Ζῆ¹⁴, πῖνε, φέρβου. — Οὐ λιμὸν οὗτος¹⁵ τῶνδ' ¹⁶ ἀπῶσε¹⁶, σὺν Θεῷ εἰπεῖν¹⁷, χρόνου τε διατριβὰς¹⁸ σοφωτάτας ἐφεῦρε¹⁹, φλοίσβου μετὰ κόπον καθημένοις²⁰, πεσσοῦς, κύβους τε, τερπνὸν ἀργίας ἄκος; — Ἔσειον, ἦτουν²¹ χρήματ', ἠπείλουν, ἐσυκοφάντουν. — Οὐδ' ἀργύριόν ἐστιν κεκερματισμένον. — Ὡρα βαδίζειν μούστῃ²² πρὸς τὸν δεσπότην, ἡδὴ γὰρ αὐτοὺς οἶομαι δεδειπνάναι²³. — Καὶ ξυννένοφε²⁴ καὶ χειμέρια²⁵ βροντᾶ μάλ' εὖ. — Ὅδοῦ παρούσης²⁶ τὴν ἀτραπὸν κατερρύν²⁷. — Ὑποπεπώκαμεν²⁸ γάρ, ὦνδρες²⁹, καὶ καλῶς ἠρίσταμεν³⁰.

XIX.

VERBS IN μ .

§ 129. Ἡ μωρία δίδωσιν ἀνθρώποις κακά. — Ἀλκυὼν, θαλαττία τις ὄρνις, γοῶδη τὸν ἦχον ἀφίησιν. — Ὡς ἐπίπαν τοῖς εὐτυχοῦσιν ἢ τῶν πραγμάτων ἐπίρροια τὴν τοῦ πλείονος ἐπιθυμίαν παρίστησιν. — Ἀπόλλωνι ἀνατιθέασι¹ τὴν εὕρεσιν τῆς δάφνης, καὶ καθιεροῦσιν αὐτὴν τούτῳ τῷ θεῷ. — Οἱ ποιηταὶ ἐπιδεικνύασι τὰ τῶν παλαιῶν ἀνδρῶν ἔργα καὶ πράξεις θαυμαστάς καὶ λόγους. — Πυθαγόρας παρήγγελλε τοῖς μανθάνουσι σπανίως ὁμνύναι. — Τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν ξυνῆκα² καὶ πέφρικα³. — Τοὺς χαλεποὺς κύνας τὰς

μὲν ἡμέρας⁴ διδέασι⁵, τὰς δὲ νύκτας ἀφιάσιν. — Μάστιγος οὔσης⁶ ὄρκον οἰκέτη δίδως⁷; — Δι' ὃν ἀπέκαυσεν⁸ ἡ πάχνη τὰς ἀμπέλους, δι' ὃν ἀσεβούντα δ' ὁ πέπλος⁹ ἐρρώγη¹⁰ μέσος, ἀνθρωπίνας¹¹ ποιοῦντα τὰς τιμὰς θεῶν. ταῦτα καταλύει δῆμον, οὐ κωμωδία. — Ὁ τὸν ἐνιαυτὸν συντεμὼν¹² εἰς μῆν' ἓνα, ὁ τὴν ἀκρόπολιν πανδοκεῖον ὑπολαβὼν¹³. — Ξενοφῶντι θύοντι ἤκέ τις ἐκ Μαντινείας¹⁴ ἄγγελος, λέγων τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι¹⁵. ὁ δὲ τὸν μὲν στέφανον ἀπέθετο¹⁶, διετέλει δὲ θύων. ἐπεὶ δ' ὁ ἄγγελος καὶ¹⁷ ἐκεῖνο προσέθηκε¹⁸, ὅτι νικῶν μέντοι¹⁹ τέθνηκε²⁰, πάλιν ὁ Ξενοφῶν ἐπέθηκε²¹ τῇ κεφαλῇ τὸν στέφανον. — Ὁ Πυθαγόρας ἔλεγεν ὅτι πάντων σοφώτατον ὁ ἀριθμός, δεύτερον δὲ ὁ τοῖς πράγμασι τὰ ὀνόματα θέμενος²². — Ὁνὴν ἔθου²² καὶ πρᾶσιν, ὡς Φοῖνιξ ἀνὴρ Σιδώνιος κάπηλος. — Ὁρόντης ὁ βασιλέως Ἀρταξέρξου γαμβρός, ἀτιμία περιπέσων²³ δι' ὀργὴν καὶ καταγνωσθεὶς²⁴, ἔφη, καθάπερ οἱ τῶν ἀριθμητικῶν δάκτυλοι νῦν μὲν μυριάδας, νῦν δὲ μονάδα τιθέναι δύνανται, οὕτω καὶ τοὺς τῶν βασιλέων φίλους νῦν μὲν τὸ πᾶν δύνασθαι, νῦν δὲ τοῦλάχιστον²⁵.

§ 130. Θέλομεν καλῶς ζῆν πάντες, ἀλλ' οὐ δυνάμεθα. — Ἀφείς¹ τὰ φανερά μὴ δίωκε τὰ φανῇ. — Μὴ ἐπὶ μικροῖς σαυτὸν ὀξύθυμον δείκνυε. — Πολλοὶ μᾶλλον πρόθυμοί εἰσι διδόναι πλουσίῳ κακῷ² ἢ πένητι καγαθῷ³. — Ἀριστος κριτὴς ὑπονοεῖσθω ὁ ταχέως μὲν συνιείς, βραδέως δὲ κρίνων. — Σὺν τῷ νόμῳ δεῖ⁴ τὸν δικαστὴν τὴν ψῆφον

τίθεσθαι. — Ὁ νικήσας ἐν πολέμῳ στρατηγὸς ἀνατιθέτω Ἄρεως ἄγαλμα χρυσοῦν. — Οἱ τῶν μειζόνων ὀρεγόμενοι πολλάκις καὶ ἑαυτοὺς πρὸς αὐτοῖς τοῖς ὑπάρχουσιν⁵ ἀπολλύουσιν. — Μίνως καὶ Λυκούργος νόμους ἐθέτην. — Οὐδένα θησαυρὸν καταθήσει⁶ ἔνδον ἀμείνω αἰδοῦς, ἣν ἀγαθοῖς ἀνδράσι δίδως. — Ὅσα ἂν πλείω τίς παραθῇται τὰ περιττὰ τῶν ἱκανῶν, τοσούτῳ καὶ ᾗ θᾶττον κόρος ἐμπίπτει τῆς ἐδωδῆς. — Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ σοφίας, σωφροσύνην καὶ ἐγκράτειαν. — Λάκαινα προσαναδιδούσα τῷ παιδὶ τὴν ἀσπίδα καὶ παρακελευομένη· “Τέκνον,” ἔφη, “ἡ ταύτην⁸, ἡ ἐπὶ ταύτης⁹.” Ἑτέρα ἀκούσασα τεθνηκέναι¹⁰ τὸν υἱὸν ἐν μάχῃ, καθάπερ ἐτέτακτο, “Κατάθετε αὐτόν,” ἔφη, “ἀναπληρωσάτω δὲ τὴν ἐκείνου τάξιν ὁ ἀδελφός.” — Μῆτε νῦξ μῆτε ἡμέρα ἐπισχέτω¹¹ σε, ὥστε ἀνεῖναι πράττειν τι. — Τοὺς μηδεμίαν, ὧν¹² ἂν εὖ πάθωσιν¹³ ὑπὸ σοῦ, χάριν ἐκτίνοντας ἄλλοι λεγόντων¹⁴ ἀχαρίστους, σὺ δ’ ἀνοήτους, ὅτι τοῦ καλλίστου τῶν ἀγαθῶν οὐ συνιᾷσιν¹⁵.

§ 131. Τὸ ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν. — Τὴν εὐνοίαν τὴν πρὸς ἡμᾶς¹ ἐν τοῖς ἔργοις ἐνδείκνυσθε μᾶλλον ἢ ἐν τοῖς λόγοις. — Τὴν συγῆν σου συγχώρησιν θήσω². — Ὁ λόγος, φησὶ Σωκράτης, καλὸν τῇ ψυχῇ περιτίθῃσι σχῆμα. — Κάτων γέροντι ποιηρευομένῳ ἔφη· “Τί³, ἄνθρωπε, τῷ γήρᾳ πολλὰ κακὰ ἔχοντι τὴν ἐκ⁴ τῆς ποιηρίας αἰσχύνην προστίθης;” — Οἱ θεοὶ Τιθωνὸν πολυετῇ καὶ μακρόβιον ἔθεσαν. — Προμηθεὺς Δία παρελογίσατο,

ἐν τῇ νομῇ τῶν κρεῶν ὅστᾳ παραθεῖς αὐτῷ κεκα-
λυμμένα τῇ πιμελῇ⁵. — Ζεὺς Σαρπηδόνι τῷ Λυ-
κίων βασιλεῖ ἔδωκεν ἐπὶ τρεῖς γενεὰς ζῆν. — Ἄθυ-
μοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν⁶. — Ἔως
μὲν ἂν ἡ περιφορὰ ἡ κινουμένη καὶ ὁ ἥλιος, πάντα
ἔστι καὶ σώζεται ἐν ἀνθρώποις· εἰ δὲ σταίῃ⁸ τοῦτο
ὥσπερ δεθέν, πάντα χρήματ' ἂν διαφθαρείη. —
Μελέτη χρονισθεῖς⁷ εἰς φύσιν καθίσταται. — Οἱ
Λακεδαιμόνιοι τὴν πολιτείαν ὁμοίαν κατεστήσαντο
στρατοπέδῳ καλῶς διοικουμένῳ καὶ καλῶς πειθα-
ρχεῖν ἐθέλονται τοῖς ἄρχουσιν. — Μισθὸν μοχθήσαντι
δίδου· μὴ θλίβε πέννητα. — Παρακαταθήκην λαβὼν
δικαίως ἀπόδος. — Οἱ ἐν τῇ ἀγορᾷ φροντίζουσιν,
ὅ,τι ἐλάττονος⁹ πριάμενοι¹⁰ πλείονος⁹ ἀποδῶνται¹¹.

§ 132. Τὸν¹ τὴν ἰδίαν οἰκίαν καλῶς οἰκοῦντα
καὶ² τὰ κοινὰ³ τῆς πόλεως παραπλησίως διαθήσειν
ἠγοῦμαι. — Σιδὼν ἀποστᾶσα⁴ Ἀρταξέρξου τοῦ
Ὠχου⁵ καλουμένου, διὰ προδοσίας ὑποχείριος ἐγέν-
ετο τοῖς Πέρσαις. — Οἱ ἀδελφοὺς παριέντες καὶ
ἄλλους φίλους ζητοῦντες παραπλήσιοί εἰσι τοῖς τὴν
μὲν ἑαυτῶν γῆν ἐῷσι, τὴν δὲ ἀλλοτρίαν γεωργοῦσιν.
— Τειρεσίας ὁ μάντις τοῖς Θηβαίοις μαντευομένοις
εἶπε νικήσειν⁶ ἐὰν Μενοικεὺς ὁ Κρέοντος Ἄρει
σφάγιον αὐτὸν ἐπιδῷ. Τοῦτο ἀκούσας ὁ Μενοικεὺς
ἑαυτὸν πρὸ τῶν πυλῶν ἔσφαξεν. — Μίνως τοῖς
Κρησὶ νόμους ἔθηκε, προσποιούμενος παρὰ Διὸς
τοῦ πατρὸς λαμβάνειν. — Λάκαινά τις πρὸς τινα
Ἰωνικὴν δείξασαν⁷ αὐτῇ τὸν κόσμον, ἀντεπέδειξε
τὰ τέκνα εἰποῦσα, “Ὁ δὲ ἐμὸς κόσμος τοιοῦτος⁸.”

— Ἐν Ἰλίῳ θύοντι Ἀλεξάνδρῳ ἔφη ὁ ἱερεὺς δείξειν τὴν Πάριδος λύραν.⁹ ὁ δέ, “Τὴν Ἀχιλλέως,” εἶπεν, “εἰ ἔχεις, δείξον, καὶ πρό γε τῆς λύρας τὴν μελίαν.” — Ἀλέξανδρος νοσήσας μακρὰν νόσον, ὡς ἀνέρρωσεν¹⁰, οὐδὲν ἔφη διατεθῆναι χεῖρον· “Ὑπέμνησε γὰρ ἡμᾶς ἡ νόσος μὴ μέγα φρονεῖν ὡς θνητοὺς ὄντας.” — Ὅταν τις ἐξίῃ¹¹ τῆς οἰκίας, ζητείτω πρότερον, τί μέλλει πράττειν; καὶ ὅταν εἰσέλθῃ¹², πάλιν ζητείτω, τί ἔπραξεν; — Σχολαστικὸς οἰκίαν πριάμενος¹³, τῆς θυρίδος προκύνψας ἡρώτα τοὺς παριόντας¹⁴, εἰ πρέπει αὐτῷ ἡ οἰκία; — Πλάτων πρὸς Ἀρίστιππον εἶπε· “Σοὶ μόνῳ δέδοται καὶ χλαμύδα εὖ φορεῖν καὶ ῥάκος.” — Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.

§ 133. Δίκην διδόντων¹ οἱ τοὺς νόμους παραβαίνοντες. — Μαρδόνιος ὁ Περσῶν στρατηγός, ἐν τῇ Βοιωτίᾳ διατρίβων μετὰ τοῦ στρατεύματος, τῶν ἐν τῇ Πελοποννήσῳ πόλεων τινὰς ἐπειρᾶτο ἀφιστάναι τῆς τῶν Ἑλλήνων συμμαχίας. — Ὀρφεὺς ἐτελεύτησε διασπασθεὶς ὑπὸ Θρακίων γυναικῶν, ὅτι οὐ μετεδίδου αὐταῖς τῶν ὀργίων. — Εἰώθαμεν² λέγειν ἐπὶ³ τῶν ταχέως τρεχόντων, ὅτι πέτονται. — Ἐν Δωδώνῃ πόλει τῆς Ἠπείρου ἴστατο δρυὺς ἱερὰ τοῦ Διός, καὶ ἐν ταύτῃ ἦν τὸ μαντεῖον, γυναικῶν οὐσῶν⁴ προφητίδων. — Καμβύσης οὐκ ἤθελε βίαν προσφέρειν Φοῖνιξιν, ὅτι ἐκόντες ἑαυτοὺς ἐδεδώκεσαν Πέρσαις, καὶ πᾶν τὸ ναυτικὸν ἐκ Φοινίκων ἤρτητο. — Ἰχθὺς Θεόφραστός φησιν ὑπὸ ῥύγους πεπηγέτας⁵, ἐὰν ἀφεθῶσιν εἰς τὴν γῆν, κατάγνυσθαι καὶ συντρίβε-

σθαι δίκην⁶ ὑάλων. — Ἐπεὶ τοῖς ἐν Θερμοπύλαις
μαχομένοις Σπαρτιάταις τὰ δόρατα ἐτύγγχανε κατ-
εαγότα⁷, τοῖς ξίφεσι διειργάζοντο τοὺς Πέρσας. —
Πιόντες⁸ οἱ Λάκωνες ἐν τοῖς συσσιτίοις μετρίως,
ἀπέρχονται δίχα λαμπάδος· οὐ γὰρ ἔξεστι⁹ πρὸς¹⁰
φῶς βαδίζειν οὔτε ταύτην οὔτε ἄλλην ὁδόν, ὅπως ἐθί-
ζονται σκότους¹¹ καὶ νυκτὸς¹¹ εὐθαρσῶς καὶ ἀδεῶς
ὁδεύειν. — Εἴ τις τῶν Λακῶνων φωραθείη ἁμαρτά-
νων, ἔδει τοῦτον βωμόν τινα τῶν ἐν τῇ πόλει κύκλῳ
περιῖέναι¹², ψόγον ἄδοντα πεποιημένον εἰς ἑαυτόν.
— Οἱ φαῦλοι τεχνῖται βάσεις μεγάλας μικροῖς
ὑφιστάσιν ἀναθήμασιν. — Σωκράτης ὀλίγον χρό-
νον πρὸ τοῦ θανάτου, “Οὐδενί,” ἔφη, “ἀνθρώπων
ὑφείμην ἂν οὔτε βέλτιον οὔτε ἥδιον βεβιωκέναι¹³.”

§ 134. Οὐδὲν μᾶλλον δύναται εὐδαίμονα βίον
παρασκευάσαι τῆς εὐνομίας καὶ δίκης καὶ εἰρήνης.—
Τὴν παρὰ θεοῦ διδομένην τύχην ἀνθρωπίνως φέρε.
— Δίκαιος ἔρως ἀκορέστως ἐφίεσθαι τῶν καλῶν.
— Πολλοῖς ὁ ἐν γήρᾳ βίος δύσκολος καταφαίνεται
διὰ τὴν τῶν αἰσθήσεων στέρησιν, κατ’ ὀλίγον ἀπο-
σβεννυμένων. — Τοὺς εὐ παθόντας¹, ὅταν δυνάμε-
νοι χάριν ἀποδοῦναι μὴ ἀποδιδῶσιν, ἀχαρίστους
καλοῦμεν. — Οἱ Σπαρτιάταις πάντα τὰ κατὰ τὸν
βίον ἀγαθὰ δεύτερα ἐτίθεντο τῆς δόξης. — Περὶ
ἀνδρος ἐρωτηθεὶς, διὰ τί οὐκ ἀποτίθεται τὴν ἀρχήν,
εἶπεν· “Ὅτι τῷ κατ’ ἀνάγκην ἄρχοντι καὶ² τὸ
ἐκουσίως ἀποστῆναι³ κίνδυνον φέρει.” — Διογένης,
λέγοντος⁴ αὐτῷ τινος ἰσχυρῶς δεισιδαίμονος, “Μιᾶ
πληγῇ τὴν κεφαλὴν σου διαρρήξω,” “Ἐγὼ δέ γε,”

εἶπε, “πταρὼν⁶ ἐξ ἀριστερῶν τρέμειν σε ποιήσω.” Ἀριστῶντι αὐτῷ ἐν ἀγορᾷ οἱ περιεστῶτες⁶ συνεχῆς ἔλεγον, “Κύνον.” ὁ δέ, “Τμεῖς,” εἶπεν, “ἐστὲ κύνες, οἳ με ἀριστῶντα περιέστατε⁶.” — Τοὺς ἀθέμιστα εὐχομένους ἔφησθα εἰκὸς εἶναι παρὰ θεῶν ἀτυχεῖν. — Μετατίθει τὰ μὴ καλῶς καθεστῶτα⁶. — Πρὸς τὸν ἀξιούντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκούργος εἶπε, “Σὺ πρῶτος ἐν τῇ οἰκίᾳ σου ποίησον δημοκρατίαν.” — Ἐγὼ γεωργῶ τὸν ἀγρόν, οὐχ ὅπως τρέφῃ αὐτός⁷ με, παρ’ ἐμοῦ δ’ ἵνα τροφήν προσλαμβάνῃ· σκάπτω γὰρ αὐτὸς⁸ ἐπιμελῶς, σπείρω τ’ αἰεὶ καὶ πάντα ποιῶ πρὸς τὸ δοῦναι καὶ λαβεῖν⁹. ὁ δὲ¹⁰ λαμβάνει μὲν, ἀποδίδωσι δ’ οὐδὲ ἔν¹¹.

§ 135. Λύσανδρος ἀνὴρ ἐντιμότητος τῶν Σπαρτιατῶν τὰς θυγατέρας οὐκ ἐδύνατο ἐκδόσθαι προῖκα δούς. — Ἀπελλῆς ὁ ζωγράφος ἐρωτηθεὶς, διὰ τί τὴν τύχην καθημένην ἔγραψεν, “Οὐχ ἔστηκε γάρ,” εἶπεν. — Ταῖς Χάρισιν ἢ τῆς ὀψεως κόσμησις ἐδόθη. — Ἡρακλῆς τὴν δорὰν τοῦ ἐν Νεμέᾳ λέοντος περιέθετο. — Τῶν Ἑλληνικῶν πόλεων ἢ τῶν Ἀθηναίων πρώτη νόμους ἔθετο καὶ πολιτείαν κατεστήσατο. — Μετὰ τὰ Μηδικὰ οἱ Ἀθηναῖοι φρονήματος ἐνεπίμπλαντο¹, καὶ τῆς τῶν Ἑλλήνων ἡγεμονίας ὠρέχθησαν². — Κροῖσος ἔπεμψεν ἀγγέλους εἰς Δελφοὺς καὶ ἐπηρώτησε τὸ χρηστήριον εἰ στρατεύηται³ ἐπὶ Πέρσας, καὶ εἴ τινας ἄνδρας προσθῆται συμμάχους. — Α. Ἀποστερητὴν ἔλαθον⁴ ἀγοράσας ἀγρόν. ἔσπειρα μὲν κριθῶν μεδίμνους εἴκοσι· τού-

των ἀπέδωκεν οὐδ' ⁵ ὅλους τρισκαίδεκα· οἱ δ' ἔπτ' ἐπὶ Θήβας ἐστράτευσάν ⁶ μοι δοκῶ. B. Ὀνησιφόρα⁷ γένοιτο⁸. A. Τοῦτο γίγνεται⁹. ὃ γὰρ φέρει νῦν οὗτος¹⁰, εἰς ὄνος φέρει. — A. Ἐπίκουρος οὕτω κατεπύκνου¹¹ τὴν ἡδονήν, ἐμασᾶτ' ¹² ἐπιμελῶς, εἶδε¹³ τὰγαθὸν¹⁴ μόνος ἐκεῖνος, οἷόν ἐστιν· οἱ δ' ἐν τῇ στοᾷ¹⁵ ζητοῦσι συνεχῶς, οἷόν ¹⁶ ἐστ', οὐκ εἰδότες¹⁷. οὐκοῦν, ὃ γ' ¹⁸ οὐκ ἔχουσιν, ἀγνοοῦσι δέ, οὐδ' ¹⁹ ἂν ἐτέρῳ δοίησαν. B. Οὕτω συνδοκεῖ· ἀφῶμεν οὖν τὰ λοιπά· δῆλα δὴ πάλαι.

§ 136. Τὸ μέσον ἄριστον εἶναι ἅπαντές φάμεν. — Ἐνθα ἂν ἡμᾶς οἱ πόδες φέρωσιν, ἐκείσε ἄπιμεν. — Ἀξιούμεν διὰ τῆς Στωϊκῆς φιλοσοφίας εἰς τὴν ἀρετὴν εἰσιέναι. — Ὀμηρός φησιν· οὐκ ἀγαθὸν¹ πολυκοιρανία, εἰς κοίρανος ἔστω. — Ἐπιόντων² Περσῶν Λακεδαιμονιοὶ ἐβουλεύοντο τειχίσαι τὴν Σπάρτην. — Σοφοκλῆς φησιν· “Οὐδὲν ἐσμέν οἱ ἄνθρωποι πλὴν εἰδῶλα.” — Ὀμηρος οὔτε τὴν τῶν Ἀσσυρίων οὔτε τὴν τῶν Μήδων ἀρχὴν ᾔδει³. — Τῶν φιλοσόφων ἔργον ἐστὶν εἰδέναι, τί μὲν βλαβερόν, τί δὲ ὠφέλιμον ἀνθρώποις. — Ὁ μάγειρος ἂν⁴ μὲν ὑποδιακόνους ἔχων πρὸς τὸν ἰδιώτην⁵ καὶ μαθητὰς⁶ εἰσίσῃ⁷, κυμινοπρίστας⁸ πάντας ἢ λιμοὺς⁹ καλῶν, ἔπτηξ' ἕκαστος εὐθύς· ἂν δ' ἀληθινὸν¹⁰ σαυτὸν παραβάλλης, καὶ¹¹ προσεκδαρεῖς¹² ἄπει¹³. ὕπερ οὖν ὑπεθέμην¹⁴, τῷ κενῷ¹⁵ χῶραν δίδου· καὶ τὰ στόμια¹⁶ γίγνωσκε τῶν κεκλημένων¹⁷. ὥσπερ γὰρ εἰς τὰμπόρια¹⁸, τῆς τέχνης πέρας¹⁹ τοῦτ' ἐστίν, ἂν⁴ εὖ προσδράμῃς¹⁹ πρὸς τὸ στόμα· διακο-

νοῦμεν νῦν γάμους³⁰. τὸ θῦμα³¹ βοῦς³². ὁ διδοὺς³³ ἐπιφανής³², ἐπιφανής δ' ὁ λαμβάνων³². τούτων γυναικῆς εἰς· ἱέρειαι τῇ θεῷ· κορύβαντες³⁴, αὐλοί, παννυχίδες, ἀναστροφή³⁵. ἵππόδρομος³⁶ οὗτός ἐστί σοι μαγειρικῆς. μέμνησο³⁷ καὶ σὺ τοῦτο.

§ 137. Οὐδὲν γλυκύτερόν ἐστιν ἢ πάντ' εἰδέναι. — "Οσιόν¹ ἐστί τὸν ἐπίοντα πολέμιον ἀμύνεσθαι. — Δύσμορφος εἶην² μᾶλλον ἢ κακῆγορος. — Ἰσμεν ὥς οἱ Λακεδαιμονίων βασιλεῖς Ἡρακλέους ἔκγονοι ἦσαν. — Χρημάτων³ οὐκ ἂν πρίαί⁴ ἀρετὴν καὶ γενναϊότητα. — Ἐὰν ἦς φιλομαθής, ἔσει πολυμαθής. — Ὁ μὲν τὸ ὅλον εἰδὼς εἰδεῖν ἂν καὶ τὸ μέρος· οἱ δὲ μόνον τὸ μέρος εἰδότες οὐκέτι καὶ⁵ τὸ ὅλον ἴσασι. — Εὐτυχῶν⁶ μὲν μὴ ἴσθι ὑπερήφανος, ἀπορῶν δὲ μὴ ταπεινοῦ. — Τὰς μεταβολὰς τῆς τύχης γενναίως ἐπίστασο φέρειν. — Εἰ καὶ μαρτύρεται ἡ Τύχη παίζειν τὰ τῶν ἀνθρώπων πράγματα, καὶ ὁμολογεῖ μηδὲν αὐτῶν εἶναι βέβαιον, ὅμως οἱ πολλοὶ ὀρέγονται πλούτου, καὶ περίασι μεστοὶ οὐ γυγνομένων⁷ ἐλπίδων. — Οὗτος, ὥσπερ οἶδας, ἐσθίει, μέχρι ἂν διδῶ τις, ἢ λάθῃ⁸ διαρραγεῖς⁹. τοιοῦτ'¹⁰ ἔχει ταμιεῖον¹¹, ὥσπερ οἰκίας. — Τρίτῳ συνέζευξ'¹² ἡ τύχη με φιλοσόφῳ, πάγων¹³ ἔχοντι, καὶ τρίβωνα, καὶ λόγον· εἰς προὔπτον ἦλθον¹⁴ ἐμπεσοῦσα¹⁵ δὴ κακόν· οὐδ' ὅδ'¹⁶ ἐδίδου γάρ· εἴ τι δ' αἰτοίμην, ἔφη οὐκ ἀγαθὸν εἶναι τὰργύριον¹⁷. “Ἐστω¹⁸ κακόν· διὰ τοῦτο δός μοι, ῥίψον.” οὐκ ἐπείθετο. — Πίμπλη¹⁹ σὺ μὲν ἐμοί, σοὶ δ' ἐγὼ δώσω πιεῖν²⁰. — Καίτοι τί φημι, καὶ τί δρᾶν βουλεύομαι; προδοὺς

ἀπιέναι²¹ τὸν ἀγαπητὸν δεσπότην, τὸν τροφέα, τὸν σωτήρα, δι' ὃν ἔγνω²² νόμους Ἑλλήνας²³, ἔμαθον²⁴ γράμματ', ἐμνήθην²⁵ θεοῖς.

§ 138. Βίᾱς παρούσης οὐδὲν ἰσχύει νόμος. — Μέμνησο νέος ὢν, ὡς γέρων ἔσει ποτέ. — Ὁ ἐλέφας καθεύδει ὀρθοστάδην· κατακλιθῆναι γὰρ καὶ ἐξαναστῆναι ἐργῶδες αὐτῷ. — Κούφως φέρειν δεῖ τὰς παρεστώσας¹ τύχας. — Οὐκ ἐπ' ἐργασία καὶ χρηματισμῷ προσιτέον² τοῖς κοινοῖς. — Οἱ δράκοντες καὶ αἱ γλαῦκες ἀνέκιντο τῇ Ἀθηνᾷ, γλαυκώπιδι οὔσῃ³. — Μηδένα καιρόν, ὦ νεανίσκοι, παρίετε, εἰδότες⁴ ἀληθὲς ὄν⁵, ὃ λέγει ὁ Κῶος ἰατρός⁶, ὡς ἄρα βραχὺς μὲν ὁ βίος, μακρὰ δὲ ἡ τέχνη. — Πίνδαρος ὁ ποιητὴς ἐρωτηθεὶς, διὰ τί μέλη γράφων ἄδειν οὐκ ἐπίσταται· “Καὶ γὰρ οἱ ναυπηγοί,” ἔφη, “πηδάλια ποιοῦντες κυβερνᾶν οὐκ ἴσασιν.” — Τόλμα τι, κινδύνευε, πρᾶττ', ἀποτύγχανε, ἐπίτυχε⁸· πάντα μᾶλλον ἢ σαυτὸν προοῦ⁹. — Βαῦ, βαῦ, κυνὸς φωνὴν ἰεῖς¹⁰. — Παρ' Εὐκλείδῃ τις ἀρξάμενος γεωμετρεῖν ὡς τὸ πρῶτον θεώρημα ἔμαθεν¹¹, ἤρετο¹² τὸν Εὐκλείδην, “Τί δέ μοι πλέον ἔσται¹³ ταῦτα μανθάνοντι;” καὶ ὁ Εὐκλείδης τὸν παῖδα καλέσας, “Δός,” ἔφη, “αὐτῷ τριώβολον, ἐπεὶ δὲ δεῖ αὐτῷ¹⁴ ἐξ ὧν μανθάνει κερδαίνειν.” — Μέναιχμον τὸν γεωμέτρην Ἀλέξανδρος ἡξίου συντόμως αὐτῷ παραδοῦναι τὴν γεωμετρίαν· ὁ δέ, “ὦ βασιλεῦ,” εἶπε, “κατὰ μὲν τὴν χώραν ὁδοὶ εἰσιν ἰδιωτικαὶ καὶ βασιλικάι, ἐν δὲ τῇ γεωμετρίᾳ πᾶσιν ἔστιν ὁδὸς μία.”

§ 139. Μίνως ἐν Ἀίδου¹ ἐπὶ θρόνου τινὸς ὑψηλοῦ ἐκάθητο· παρειστήκεσαν² δὲ αὐτῷ Ποιναὶ καὶ Ἀλάστορες καὶ Ἑρινύες. — Ἐπειδὴ Τειρεσίης ὑπ' Ἀθηνᾶς ἐτυφλώθη, Χαρικλῶ ἐδεῖτο αὐτῆς, ἀποκαταστήσαι αὐτῷ πάλιν τὰς ὄψεις· οὐ δυναμένη δὲ τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθήρασα³ πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἔδωκεν, ὃ φέρων ὁμοίως τοῖς βλέπουσιν⁴ ἐβάδιζεν. — Ἐὰν αἰὲ μνημονεύσης, ὅτι, ᾧ⁵ ἐργάζει κατὰ ψυχὴν ἢ σῶμα θεὸς παρέστηκεν ἔφορος, ἐν πάσαις πράξεσιν οὐ μὴ⁶ ἀμαρτησῇ⁷, ἕξεις δὲ τὸν θεὸν σύνοικον. — Τί, ᾧ τάλας, ἔστηκας ἔτι πρὸς ταῖς θύραις τὸ φορτίον θεῖς⁸; σιτόκουρον⁹, ἄθλιον, ἄχρηστον εἰς τὴν οἰκίαν εἰλήφαμεν¹⁰. — Ἀμφοδον¹¹ ἐχρῆν αὐτῷ τεθεῖσθαι τοῦνομα¹². — Καὶ τί δεῖ λέγειν ἔθ'¹³ ἡμᾶς τοὺς τὰ σῦχ'¹⁴ ἐκάστοτε ἐν τοῖς συρίχοις πωλοῦντας¹⁵, οἳ κάτωθε μὲν τὰ σκληρὰ καὶ μοχθηρὰ τῶν σύκων αἰὲ τιθέασιν, ἐπιπολῆς δὲ πέποννα καὶ καλά. εἶθ'¹⁶ ὁ μὲν¹⁷ ἔδωκεν ὡς τοιαῦτ'¹⁷ ὠνούμενος τιμὴν¹⁸, ὁ δ'¹⁹ ἐγκάψας τὸ κέρμ'²⁰ εἰς τὴν γνάθον²¹ ἐρίν' ἀπέδοτο²² σῦκα πωλεῖν ὁμνύων.

§ 140. Ἡρακλῆς χειρωσάμενος τὸν Κιθαιρώνειον λέοντα, τὴν μὲν δορὰν ἡμφιέσατο¹, τῷ δὲ χάσματι ἐχρήσατο κόρυθι². — Ἐριχθόνιος βασιλεύων Ἀθηνῶν τὸ ἐν τῇ ἀκροπόλει ξόανον τῆς Ἀθηνᾶς ἰδρύσατο, καὶ τῶν Παναθηναίων τὴν ἐορτὴν συνεστήσατο. ὕστερον δὲ ἐν³ τοῖς ἄστροις τεθεῖς ὁ⁴ ἡνίοχος ἐγένετο, ὅτι πρῶτος ἵππους ἔξευξεν⁵. — Πίτακος ὁ Μυτιληναίων τύραννος Ἀλκαῖον τὸν ποιη-

τὴν, διὰ τῶν ποιημάτων πικρότατα⁶ αὐτὸν λελοιδωρηκότα, λαβὼν⁷ ὑποχείριον ἀφῆκεν⁸, ἐπιφθεγξάμενος ὡς “συγγνώμη τιμωρίας αἰρετωτέρα.” — Σταγειρεϊτῶν νόμος οὗτος καὶ⁹ πάντῃ Ἑλληνικός. “Ὁ μὴ κατέθου,” φησί, “μὴ λάμβανε.” — *Ἡ γὰρ ἂν ἡμέρα γυνὴ προδῶ τὸ σῶμα καὶ τὴν τάξιν λίπη¹⁰ τῆς αἰδοῦς, εὐθέως παραλλάττει τῶν φρενῶν, ὥστε νομίζειν τοὺς μὲν δίκειους ἐχθροὺς, τοὺς δὲ ἄλλοτριους πιστοὺς, περὶ δὲ τῶν καλῶν καὶ αἰσχροῶν ἐναντίαν ἔχειν τὴν γνώμην. — Καὶ ἐξελθοῦσα¹¹ ἡ παιδίσκη τὴν θύραν ἀνοίγνυσιν. — Α. Ἐθέλω γεωργεῖν. Β. Εἴτα τίς σε κωλύει; Α. Ἵμεῖς ἐπεὶ δίδωμι χιλίας δραχμάς, εἴαν με τῶν ἀρχῶν ἀφήτε. Β. Δεχόμεθα· δισχίλια γὰρ εἰσι σὺν ταῖς Νικίου¹². — Καὶ μὴν πόθεν Πλούτων γ’ ἂν ὠνομάζετο, εἰ μὴ τὰ βέλτιστ’ ἔλαχεν¹³; ἐν δέ σοι φράσω, ὅσῳ¹⁴ τὰ κάτω κρείττω ᾖ¹⁵ ὢν¹⁶ ὁ Ζεὺς ἔχει. ὅταν γὰρ ἰστᾶς¹⁷, τοῦ ταλάντου τὸ ρέπον κάτω βαδίζει, τὸ δὲ κενὸν πρὸς τὸν Δία.

§ 141. Κῦρος αἰδοῦς ἐνεπίμπλατο¹, ὥστε καὶ ἐρυθραίνεισθαι, ἐπότε συντυγχάνοι τοῖς πρεσβυτέροις. — Ἀναγκαῖόν ἐστιν ἐκάστη πόλει, ἔχειν τὸν² προνοούμενον αὐτῆς, καὶ τοῦτον³ μάλιστα σπουδαῖον· ἄνευ γὰρ τούτου οὐκ ἂν δύναίτο συστήναι. — Χαλεπὸν ἐστι, πολλῶν προτεθέντων⁴ αἰρεῖσθαι τὸ ἄριστον. — Οὐδὲν παρ’ ἀνθρώποις οὔτε κακὸν οὔτε ἀγαθὸν ἐστηκυῖαν ἔχει τὴν τάξιν, τῆς τύχης ὥσπερ ἐπίτηδες πάντα μετακινούσης. — Κίμων ὁ Ἀθηναῖος ἐν τοῖς ἀγροῖς καὶ τοῖς κήποις οὐδένα τοῦ

καρποῦ καθίστη φύλακα, ὅπως οἱ βουλόμενοι τῶν πολιτῶν εἰσιόντες ὁπωρίζονται καὶ λαμβάνοιεν, εἴ τιнос δέοιντο τῶν⁵ ἐν τοῖς χωρίοις. Ἐποίει δὲ καὶ τοῦτο⁶ πολλάκις· ὁπότε τῶν πολιτῶν τινα ἴδοι⁷ κακῶς ἡμφιεσμένον, ἐκέλευεν⁸ αὐτῷ μεταμφιέννυσθαι τῶν νεανίσκων τινὰ τῶν συνακολουθούντων αὐτῷ. — Ἄγε νυν τὰς ἀμυγδαλὰς λαβὼν τασδὶ κάταξον⁹ τῇ κεφαλῇ σου τοῦ λίθω¹⁰. — Ἴνα μὴ καταγῆς¹¹ τὸ σκάφιον¹² πληγεὶς¹³ ξύλῳ. — Ὡς σπληνίον πρὸς ἑλκος οἰκείως τεθὲν τὴν φλεγμονὴν ἔπαυσεν¹⁴, οὕτω καὶ¹⁵ λόγος εὐκαιρος εἰς τὰ σπλάγχχνα κολληθεὶς φίλων εὐψυχίαν παρέσχε¹⁴ τῷ λυπουμενῷ. — Α. Ἐν ὅσῳ δ' ἀκροῶμαί σου, κέλευσόν μοί τινα φέρειν ἀπονίψασθαι¹⁶. Β. Δότω τις δεῦρ¹¹ ὕδωρ καὶ σμήμα. — Οἱ κατὰ χθονὸς θεοὶ λαβεῖν¹⁸ ἀμείνους εἰσὶν ἢ μεθιέναι. — Ἡφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς ἅς σοι πατήρ ἐφέιτο¹⁹. — Εὐδεις; ἀνίστω²⁰.

§ 142. Τίς οὐκ ἂν θαυμάσειε¹ τὴν ἀρετὴν τῶν μετὰ Λεωνίδου² Σπαρτιατῶν, οἵτινες μιᾷ γνώμῃ χρησάμενοι τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος³ οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδωσαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν; — Ὁ μὲν τὸ σῶμα⁴ κακῶς διακείμενος ἱατροῦ δεῖται, ὁ δὲ τὴν ψυχὴν⁵ φίλου εἵνους γὰρ φίλος λύπην ἐπίσταται θεραπεύειν. — Ἄργος ὁ Ἀγῆνορος ὑπερβάλλων δυνάμει, ταῦρον τὴν Ἀρκადίαν λυμαινόμενον ἀποκτείνας, τὴν τούτου δορὰν ἡμφιέσατο. — Μήδεια Ἰάσονι φάρμακον ἔδωκεν,

ᾧ⁸ ζευγνύναι μέλλοντα⁷ τοὺς χαλκόποδας ταύρους ἐκέλευσε χρίσαι τὴν τε ἀσπίδα καὶ τὸ σῶμα. — "Αἰδου προῦκειται ἡ Ἀχερουσία λίμνη, πρώτη⁸ δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἦν⁹ διαπλευσαι ἄνευ τοῦ πορθμέως¹⁰. ὅθεν ἐτίθουσιν Ἕλληνες ἐν τῷ στόματι τῶν ἀποτεθνηκότων¹¹ ὀβολόν, ναῦλον Χάρωνος. — Ἐλαθον¹² γενόμενος¹³ οὗ¹⁴ τὸ πρᾶγμ' ἡβούλετο¹⁵. κατὰ χειρὸς ἐδόθη· τὴν τράπεζαν ἡκ' ¹⁶ ἔχων, ἐφ' ἧς ἐπέκειτ' οὐ τυρὸς οὐδ' ἐλαῶν γένη, οὐδὲ παρέχουσαι κνῖσαν ἡμῖν πύονα παροψίδες καὶ λῆρος¹⁷, ἀλλὰ παρετέθη ὑπερηφάνως ὄξουσα τῶν Ὠρῶν¹⁸ λοπάς, τὸ τοῦ πόλου τοῦ παντὸς ἡμισφαίριον¹⁹. ἀπαντ' ²⁰ ἐνὴν²¹ τὰ κεῖ²² γὰρ ἐν ταύτῃ²³ καλά, ἰχθύς, ἔριφοι, διέτρεχε τούτων²⁴ σκορπίος²⁵, ὑπέφαινε²⁶ ὧν ἡμίτομα τοὺς ἀστέρας. ἐπεβάλλομεν τὰς χεῖρας· ὁ μὲν ἐμοὶ λαλῶν ἅμα καὶ διανεύων ἡσχολεῖτο, πᾶς δ' ἀγὼν ἐπ' ἐμέ κατήντα²⁶. τὸ πέρας²⁷ οὐκ ἀνῆχ' ²⁸ ἕως τὴν λοπάδ' ὀρύττων ἀποδέδειχα κόσκινον²⁹. — Ἐγὼ γάρ, ἵστω³⁰ Ζεὺς ὁ πάνθ' ὀρῶν αἰεί, οὐτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρῶν στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας, οὐτ' ἂν φίλον³¹ ποτ' ἄνδρα δυσμενῇ χθονὸς θείμην ἐμαυτῷ.

§ 143. Κῦρος ὁ νεώτερος τὴν ἑαυτοῦ δύναμιν ἀθροίσας εἰς Σάρδεις, Λυδίας μὲν καὶ Φρυγίας κατέστησεν ἐπιμελητὰς Πέρσας ἑαυτοῦ συγγενεῖς, Ἰωνίας δὲ καὶ τῆς Αἰολίδος Ταμῷ, φίλον ὄντα πιστόν· αὐτὸς δὲ προῆγεν ὡς ἐπὶ¹ τῆς Κιλικίας καὶ Πισιδίας, διαδιδούς λογον, ὅτι τινὲς τῶν ἐκεῖ κατοικούντων ἀφεστήκασιν. — Κῦρος ὁ Περσῶν βα-

σιλεύς, ἐπὶ τέρματι ὧν τοῦ βίου, πρὸς τοὺς παῖδας ἔφη· “Τὸ ἐμὸν σῶμα, ὦ παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί², ἀλλ’ ὡς τάχιστα³ τῇ γῇ ἀπόδοτε. Τί γὰρ μακαριώτερον ἢ τὸ γῇ μιχθῆναι⁴, ἢ πάντα μὲν τὰ καλά, πάντα δὲ τὰγαθὰ φύει καὶ τρέφει; Ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοι δοκῶ⁵ κοινωνήσαι τοῦ εὐεργετοῦντος⁶ ἀνθρώπου.” — Παύσασθ’⁷, ἀνακτες· καιρίαν δ’ ὑμῖν ὀρῶ τήνδ’ ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ’⁸ ἧς τὸ νῦν παρεστὸς⁹ νεῖκος εὖ θέσθαι χρεών¹⁰. — Α. Ἐρμῶν, τί ἔστι, πῶς ἔχομεν¹¹; Β. Τί δ’ ἄλλο γ’ ἦ¹² ὁ πατὴρ ἄνωθεν εἰς τὸ φρέαρ, ἐμοὶ δοκεῖν¹³, ὥσπερ τὸν οἶνον τοῦ θέρου¹⁴, καθεῖκέ με. — Βούλει τήνδε σοι πλεκτὴν καθῶ¹⁵, κᾶπειτ’¹⁶ ἀνελκύσω¹⁷ σε. — Οὐδεμίαν ἢ γραῦς ὅλως κύλικα παρήκεν, ἀλλὰ πίνει τὴν κύκλῳ¹⁸. — Ἐάσασθ’¹⁹ οὕτως ὡς ἔχει¹¹. τὸ πῦρ μόνον ποιεῖτε τοῖς ὀπτοῖσι μήτ’ ἀνειμένον, τὸ γὰρ τοιοῦτ’ οὐκ ὀπτὸν ἀλλ’ ἐφθόν²⁰ ποιεῖ· μήτ’ ὀξύ, κατακάει γὰρ ὅσ’²¹ ἂν ἔξω λάβῃ²² τοῦτο πάλιν, εἰς τὴν σάρκα δ’ οὐκ ἐνδύεται.

XX.

IRREGULAR VERBS.

§ 144. Ταῦτα ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας, ὥστε χρὴ ἐμμένειν τῷ νόμῳ, καὶ μὴ ἀνιάσθαι τοῖς τεταγμένοις. — Τίς οὕτως ἐστὶ δυστυχής, ὅστις πατρίδα ἔνεκα κέρδους βραχείος προέσθαι βουλήσεται; — Τίς ἂν φήθῃ¹ ταῦ-

τα γενέσθαι; — Ὁ σίδηρος ἐπὶ κακῷ τῶν ἀνθρώπων εὔρηται. — Δὺς ἑξαμαρτεῖν ταῦτόν² οὐκ ἀνδρὸς σοφοῦ³. — Ἄφνω μεταβέβλησαι⁴, καὶ ὅλως ὑπεροπτικῷ τινι ἔοικας. — Εἴ τις τὰς ἐπιφανεστάτας αἱρέσεις τῶν φιλοσόφων ἀκριβῶς ἐξετάζοι, πλεῖστον ἴσον⁵ εὐρήσει διαφερούσας⁶ ἀλλήλων. — Τὴν τῶν κρατούντων μάθε φέρειν ἐξουσίαν. — “Δίδαξον καὶ ἐμέ,” ἔφη ὁ Σωκράτης, “ὦ φίλε Εὐθύφρων, ἵνα σοφώτερος γένωμαι⁸. ἐπιθυμητῆς γάρ εἰμι τῆς σῆς σοφίας, καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ ποτε πεσεῖται⁹, ὅ,τι ἂν εἴπῃς.” Καὶ ὁ Εὐθύφρων, “Πάνυ καλῶς,” ἔφη, “ὦ Σώκρατες, ἐνενόησας, δὲ εἶπον.” — Ἀεὶ γεωργὸς εἰς νέωτα πλούσιος¹⁰. — Ἀντισθένης πρὸς μειράκιόν τι, μέλλον φοιτᾶν αὐτῷ καὶ πυθόμενον¹¹, τίνων¹² αὐτῷ δεῖ¹³, “Βιβλιαρίου,” ἔφη, “καινοῦ καὶ γραφείου καινοῦ καὶ πινακιδίου καινοῦ,” τὸν νοῦν παρ-εμφαίνων¹⁴. — Ἀναξαγόρας ἐρωτηθεὶς ποτε, εἰς τί γεγένηται¹⁵, “Εἰς θεωρίαν,” ἔφη, “ἡλίου καὶ σελήνης καὶ οὐρανοῦ.” — Δημήτριος Φαληρεὺς τοὺς νέους ἔφη δεῖν ἐπὶ μὲν τῆς οἰκίας τοὺς γονέας αἰδεῖσθαι, ἐν δὲ ταῖς ὁδοῖς τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις ἑαυτοὺς. — Κάτων ὁ πρεσβύτερος ἔφη βούλεσθαι μᾶλλον εὐεργετήσας¹⁶ μὴ κομίσασθαι χάριν, ἢ μὴ ὑποσχεῖν¹⁷ κόλασιν ἀδικήσας¹⁸, καὶ πᾶσιν αἰ τοῖς ἁμαρτάνουσι χωρὶς ἑαυτοῦ δοῦναι¹⁹ συγγνώμην. Παρορμῶν δὲ τοὺς ἄρχοντας ἐπιτιμᾶν τοῖς ἁμαρτάνουσιν, ἔλεγε, τοὺς δυναμένους κωλύειν τοὺς κακῶς ποιοῦντας, εἰ μὴ κωλύωσι, κατακελεύειν. Στρατιώτην δ' ἔλεγε μισεῖν, ὅς ἐν

τῷ περιπατεῖν τὰς χεῖρας, ἐν δὲ τῷ μάχεσθαι τοὺς πόδας κινεῖ, ῥέγχει δὲ μείζον ἢ ἀλαλάζει¹⁹. — Ἀνταλκίδας, σοφιστοῦ μέλλοντος²⁰ ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, “Τίς γὰρ αὐτὸν ψέγει;” — Ἀλέξανδρος ἀποθνήσκων πρὸς τοὺς ἐταίρους ἀπιδῶν²¹, ἔφη, “Μέγαν ὁρῶ μου τὸν ἐπιτάφιον²² ἐσόμενον.” — Ἀντίγονος, Ἀριστοδήμου τῶν φίλων τινὸς ἐκ μαγείρου γεγονέναι δοκοῦντος²³, συμβουλευόντος δὲ αὐτῷ τῶν ἀναλωμάτων καὶ τῶν δωρεῶν ἀφαιρεῖν, “Οἱ λόγοι σου,” εἶπεν, “ὦ Ἀριστόδημε, περιζώματος²⁴ ὄζουσιν.”

§ 145. Οὐδὲν ἐθέλεις εἰπεῖν, ὅποιον ἂν μοι ἀρέσειεν. — Πάλαι διέγνωσται¹, τὰς τῶν βροτῶν τύχας μὴ βεβαίους εἶναι. — Φρόνησιν ἀσκῶν ἄφροσιν μὴ χρῶ φίλοις, ἐπεὶ² κεκλήσει³ καὶ σὺ παντελῶς ἄφρων. — Ὑφ’ Ἑρμοῦ λέγεται τὰ γράμματα εὐρεθῆναι. — Ξέρξης τὸν Ἑλλήσποντον ἔξευξε καὶ τὸν Ἄθω διέσκαψεν. — Οἱ Λήδας παῖδες Κάστωρ καὶ Πολυδεύκης διὰ τὴν ἀνδρείαν ἐκλήθησαν ἀμφότεροι Διόσκουροι. — Κροῖσος ἐπὶ Κῦρον μέλλον στρατεῦεσθαι, ἔπεμψεν εἰς Σπάρτην ἀγγέλους, δεησομένους⁴ συμμαχίας⁵. — Φερεκύδης καὶ Σιμωνίδης φασιν, ὡς ἡ Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέον ποιήσειεν. — Τὸ θρέψαι δ’ ἐν βροτοῖσι πολλάκις πλείω πορίζει φίλτρα τοῦ⁶ φῦσαι τέκνα. — Ἄλλ’ αἰσχρὸν⁷ εἰπεῖν καὶ σιωπῆσαι βαρύν. — Ὁ δ’ ἄρτι θάλλων σῶμα⁸, διοπετῆς ὅπως⁹ ἀστήρ, ἀπέσβη¹⁰, πνεῦμ’ ἀφείς ἐς αἰθέρα. — Νόμος⁷ τὸν ἐχθρὸν¹¹ δρᾶν, ὅπου λάβης, κακῶς. — Οἱ γὰρ πόνοι τίκτουσι

τὴν εὐανδρίαν, ἣ δ' εὐλάβεια σκότον ἔχει καθ' ¹² Ἑλλάδα, τὸ διαβιῶναι ¹³ μόνον αἰὲς θηρωμένη. — Αἰαῖ, τόδ' ἤδη ¹⁴ θεῖον ἀνθρώποις κακόν, ὅταν τις εἰδῇ ¹⁵ τὰ γαθόν ¹⁶, χρῆται δὲ μή. — Χωρεῖ δ' ὀπίσω τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν, τὰ δ' ἀπ' αἰθερίου βλαστόντα γονῆς εἰς οὐράνιον πόλον ἦλθε ¹⁷ πάλιν· θνήσκει δ' οὐδὲν τῶν γυγνομένων, διακρινόμενον δ' ἄλλο πρὸς ἄλλου μορφὴν ἰδίαν ἀπέδειξε ¹⁷. — Χάριν λαβὼν μέμνησο καὶ δούς ἐπιλαθοῦ. — Χαιρόντων ¹⁸ πόνοι. — Προσειπέτω ¹⁹ τινὰ φιλικῶς ὃ τε ἄρχων καὶ ὁ ἰδιώτης· ἐν τούτῳ τὴν ποτέρου πρόσρησιν μᾶλλον εὐφραίνειν τὸν ἀκούσαντα νομίζεις; — Πύρρος, ἐπεὶ συμβαλὼν ²⁰ Ῥωμαίοις δις ἐνίκησε, πολλοῖς τῶν φίλων καὶ τῶν ἡγεμόνων ἀπολέσας ²¹, “Ἄν ²² ἔτι μίαν,” ἔφη, “μάχην ²³ Ῥωμαίους νικῆσωμεν, ἀπολώλαμεν ²⁴.” — Τὸ μὲν συγρηθὲν ἐξειπεῖν ῥάδιον, τὸ δὲ ῥηθὲν ²⁵ ἀναλαβεῖν ἀδύνατον. — Ἡ Μυτιλήνη ὑπὸ τῶν Ἀθηναίων αὐτοβοεῖ ἐάλωκεν ²⁶. — Ὁ λαγὼς ἀλώσεται ²⁶ καὶ ἄνευ τῶν δικτύων. — Μάνης ²⁷ οὗτος ἀνὴρ ἦν ζῶν ποτε· νῦν δὲ τεθνηκὼς ²⁸ ἴσον Δαρείῳ τῷ μεγάλῳ δύναται. — Ἑλπίς, καὶ σύ, Τύχη, μέγα χαίρετε ²⁹. τὸν λιμέν' ³⁰ εὔρον ³¹. οὐδὲν ἐμοὶ χυμῖν ³². παίζετε τοὺς μετ' ἐμέ. — Ἴνα ξυνῶσιν ³³ ὅπερ ἦδεσθον βίῳ σκώληκας ἐσθίοντε. — Οὐκ εἶ ³⁴ λαβὼν ³⁵ θύραζε τὰ ψηφίσματα καὶ τὴν ἀνάγκην ³⁶ εἰς κόρακας ³⁷ ἐντευθενί; — Ἐπὶ ³⁸ τῷ ταρίχει τὸν γέλωτα κατέδομαι ³⁹. — Λίθος τις ὥξησεν ⁴⁰ τεθυμιαμένος.

§ 146. Ἀνὴρ πονηρὸς ἀρχῆς τυχὼν οὐκ εἴωθε

φέρειν τὴν εὐτυχίαν κατ' ἄνθρωπον¹. — Ἀπόλλων
 εὐρετὴς γενόμενος τοῦ τόξου, ἐδίδαξε τοὺς ἀνθρώ-
 πους τὰ² περὶ τὴν τοξικὴν. — Χεῖλων ἀφικόμενος
 εἰς Δελφοὺς ἐπέγραψεν ἐπὶ τινα κίονα τοῦ νεώ·
 “Γνώθι³ σεαυτόν.” — Τυδεὺς ἐπὶ Θήβας μετ' Ἀδρά-
 στου στρατευσάμενος, ὑπὸ Μελανίππου τρωθεὶς
 ἀπέθανεν⁴. — Ὁ ἐπικεικὴς ἀνὴρ τὸ τεθνάναι⁵ οὐ δει-
 νὸν ἡγήσεται. — Οὐκ ἔστιν⁶ εἰπεῖν ζῶντα⁷. τοῦτ'
 οὐ πείσομαι⁸. — Διονύσιος ὁ τύραννος ἐκπεσὼν⁹ τῆς
 ἀρχῆς, εἴ τις αὐτὸν ἡνία¹⁰ ἐν Κορίνθῳ διατρίβοντα,
 ἐπέλεγεν· “Ὡς μακάριοι οἱ ἐκ παίδων¹¹ δυστυχεῖς.”
 — Φιλόξενος ὁ Κυθήριος διαφυγὼν¹² τὰς λατομίας¹³
 εἰς ἃς αὐτὸν Διονύσιος ὁ τύραννος ἐνέβαλεν οὐκ
 ἐπαινοῦντα¹⁴ τὰς τραγωδίας αὐτοῦ, διέτριβεν ἐν
 Κρότῳ τῆς Ἰταλίας· πυθόμενος δὲ ὁ Διονύσιος
 ἡξίου αὐτὸν εἰς Συρακούσας παραγενέσθαι· ὁ δὲ
 πρὸς ταῦτα λαβὼν βιβλίον καὶ γράψας μικρὸν
 οὐ¹⁵ περὶ τούτου μείζονα περιεχάραττεν ὥστε τὸ
 σχῆμα τοιοῦτον γενέσθαι ☉, καὶ πλήσας τούτων¹⁶
 πᾶν τὸ βιβλίον ἔπεμψεν, ἐμφαίνων ὅτι πολλάκις
 καὶ σφόδρα ἀρνεῖται¹⁷. ὅθεν ἐπὶ¹⁸ τῶν σφόδρα ἀρνου-
 μένων παροιμία¹⁹ τὸ Φιλοξένου οὐ. — Διογένης
 ὁ Σινωπεὺς ἔλεγεν, ὅτι τὰς ἐκ τῆς τραγωδίας ἀρὰς
 αὐτὸς ἐκπληροῖ καὶ ὑπομένει, εἶναι²⁰ γὰρ

πλάνης, ἄοικος, πατρίδος ἐστερημένος,

πτωχός, δυσείμων, βίον ἔχων ἐφήμερον.

Καὶ ἐπὶ τούτοις μέγα ἐφρόνει οὐδὲν ἡττον ἢ Ἀ-
 λέξανδρος ἐπὶ τῇ τῆς οἰκουμένης ἀρχῇ, ὅτε καὶ²¹
 Ἰνδοὺς ἐλὼν²² εἰς Βαβυλῶνα ὑπέστρεψεν.

§ 147. Κόνων ὁ Ἀθηναῖος στρατηγῶν βασιλεῖ¹, κατεναυμάχησε Λακεδαιμονίους, καὶ τοὺς ἄρμοστὰς ἐξήλασεν ἐκ τῶν νήσων. — Οἱ κακοδαίμονες ὠχροί εἰσιν ὑπὸ φροντίδων, καὶ τὸ σῶμα κατεσκληρότες². — Εἰ ἐβελήσειας ἄψασθαι τῆς φιλοσοφίας, ὕψει³ ἐν βραχεῖ, ὅσον διοίσεις⁴ τῶν ἄλλων. — Δίκαια δράσας συμμάχου τεύξει⁵ θεοῦ. — Ἡ ἐν Δελφοῖς πρόμαντις, ἐπεὶ πίοι τοῦ ἱεροῦ νάματος⁶, ἔνθεος εὐθὺς ἐγένετο καὶ ἔχρησε τοῖς προσιοῦσιν. — Οἱ Πελοποννήσιοι Βρασίδαν τὸν στρατηγόν, ἐπ' Ἀμφιπόλει πεσόντα, ἄραντες ἐκ τῆς μάχης ἔτι ἔμπνουν ἐκόμισαν εἰς τὴν πόλιν. καὶ αἰσθόμενος, ὅτι νικῶσιν⁷ οἱ μετ' αὐτοῦ⁸, οὐ πολὺ διαλιπὼν ἐτελεύτησεν. — Πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλων⁹. οὐ γὰρ τεθνᾶσιν¹⁰, ἀλλὰ τὴν αὐτὴν ὁδόν¹¹, ἣν πᾶσιν ἐλθεῖν ἔστ'¹² ἀναγκαίως ἔχον¹³, προεληλύθασιν· εἶτα χῆμεῖς¹⁴ ὕστερον εἰς ταῦτό¹⁵ καταγωγείον αὐτοῖς ἥξομεν, κοινῇ τὸν ἄλλον συνδιατρίψοντες χρόνον. — Κύσον¹⁶ με καὶ τὴν χεῖρα δὸς τὴν δεξιάν. — Ἔασον, ὦ δαιμόνιε¹⁷, καταδαρθεῖν¹⁸ τί με. — Ὅστις γὰρ αὐτὸς αὐτὸν οὐκ αἰσχύνεται συνειδῶ¹⁹ αὐτῷ φαῦλα διαπεπραγμένῳ²⁰, πῶς τὸν γε μηδὲν εἰδὼ²¹ αἰσχυνθήσεται²²; — Δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν ἀπο²³ βλαστόντας, εἶτα²⁴ τούσδε μὲν πράσσειν καλῶς, τοὺς δ' ὄντας ἐσθλοὺς ἔκ τε γενναίων ἅμα γεγῶτας²⁵ εἶτα²⁴ δυστυχεῖς πεφυκέναι. οὐ χρὴν τὰδ' οὕτω δαίμονας θνητῶν πέρι²³ πράσσειν· ἐχρὴν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν ἔχειν τι κέρδος ἐμφανὲς θεῶν παρά²³, τοὺς δ' ὄντας ἀδίκους τοῖσδε τὴν ἐναν-

τίαν δίκην κακῶν τιμωρὸν ἐμφανῇ τίνειν. κοῦδεῖς²⁶ ἂν οὕτως εὐτύχει κακὸς γεγώς²⁵. — Φορεῖτε, μασσέτω τις, ἐγχείτω βαθὺν κρατῆρ'²⁷. ὃδ' ἀνὴρ²⁸ οὐ πρὶν ἂν φάγῃ²⁹ καλῶς, ὅμοια³⁰ καὶ βοῦς ἐργάτης, ἐργάζεται³¹. — Διογένης ὁ Κύων³² πρὸς τὸν εἰπόντα, “Σινωπεῖς σου³³ φυγὴν ἐκ Πόντου κατέγνωσαν,” “Ἐγὼ δέ,” εἶπεν, “ἐκείνων ἐν Πόντῳ μονήν³⁴.”

§ 148. Κακοῖς ὁμιλῶν αὐτὸς ἐκβήσει¹ κακός. — Τὸ καλὸν δις ῥηθὲν² οὐδὲν βλάπτει. — Ἀνάλητος ὁ θάνατος ὁ πρὶν δόξαι³ συμβάς. — Κατὰ τὸν Πελοποννησιακὸν πόλεμον Μυτιλήνη, πόλις τῆς Λέσβου, ὑπ' Ἀθηναίων ἐάλω⁴. — Τὸ παθεῖν⁵ προσδοκᾶν τοῦ πεπονθέναι⁵ δεινότερον. — Δημοσθένης εἶπεν ἐν λόγῳ τινί· “Τίς οὐκ οἶδεν, ὅτι τοῖς μὲν ζῶσιν ἅπασιν ὕπεςτί τις ἢ πλείων ἢ ἐλάττων φθόνος, τοὺς δὲ τεθνεώτας⁶ οὐδὲ τῶν ἐχθρῶν οὐδεὶς⁷ ἔτι μισεῖ;” — Πολλῶν δωρεῶν ἀξιωθεὶς ὁ Θεμιστοκλῆς, καὶ ταχὺ πλούσιος γεγόμενος, πρὸς τοὺς παῖδας ἔφη, “ὦ παῖδες, ἀπωλόμεθ'⁸ ἂν, εἰ μὴ ἀπωλώλειμεν⁹.” — Ὅρᾱς, τυράννους διὰ μακρῶν ηὔξημένους¹⁰ ὡς μικρὰ¹¹ τὰ σφάλλοντα, καὶ μί'¹² ἡμέρα τὸν μὲν καθεῖλεν¹³ ὑψόθεν, τὸν δ' ἦρ'¹⁴ ἄνω. ὑπόπτερος¹¹ δ' ὁ πλούτος· οἷς γὰρ ἦν¹⁵ ποτε, ἐξ ἐλπίδων πίπτοντας ὑπτίους ὀρώ. — Τί τοὺς θανόντας οὐκ ἐῷς τεθνηκέναι, καὶ τὰ χυθέντα¹⁶ συλλέγεις ἀλγήματα; — Τεθναῖσι¹⁷ παῖδες οὐκ ἐμοὶ μόνῃ βροτῶν, οὐδ' ἀνδρὸς ἐστερήμεθ'¹⁸, ἀλλὰ μύριαι τὸν αὐτὸν ἐξήντηλσαν ὡς ἐγὼ βίον. — Οὐ δικαίως, ἦν θάνω, θανούμεθα. — Ἴστω¹⁹ δ' ἄφρων ὢν, ὅστις ἄτεκνος

ὦν τὸ πρὶν παῖδας θυραίους εἰς δόμους ἐκτίσατο, τὴν μοῖραν εἰς τὸ μὴ χρεῶν παραστρέφων²⁰. ᾧ γὰρ θεὸς δίδωσι μὴ φῦναι²¹ τέκνα, οὐ χρη' ἔγκαλῆσθαι²² πρὸς τὸ θεῖον, ἀλλ' ἑάν. — Εἰ δ' ἦσθα μὴ κάκιστος, οὐποτ' ἂν πόλιν τὴν σὴν ἀτίζων τήνδ' ἂν εὐλόγεις πάτρην²³. — Ἐγὼ δέ γ' ὑμᾶς προσδοκῶς²⁴ ἐγρηγόρη²⁵ τὴν νύκτα πᾶσαν. — Καὶ πάνυ ταλαιπώρως ἔγωγ', ὦ φιλτάτῃ, ἐκδρᾶσα²⁶ παρέδυν²⁷. — Ἀλλ' ἐγκονῶμεν· τοῦ τόπου γὰρ ἐγγύς ἐσμεν ἤδη ὅθεν περ εἰς ἐκκλησίαν ὠρμώμεθ' ²⁸, ἥνικ' ἡμεν²⁹.

§ 149. Τοῖς συμφορὰς παθοῦσι συναχθεσθι-
σόμεθα. — Εἰ, ἂ τῇ πόλει συμφέρεϊ¹, χωρὶς κολα-
κειᾶς ἐθελήσετε ἀκούειν, ἔτοιμός εἰμι λέγειν. —
Ἄλωτὰ γίγνεται ἐπιμελείᾳ καὶ πόνῳ ἅπαντα. —
Κλαύδιος ὁ Ῥωμαίων αὐτοκράτωρ μύκητας πεφαρ-
μακευμένους φαγὼν² ἀπέθανεν. — Λέγουσι, Δημο-
σθένην τὸν ῥήτορα, ἔτι νέον ὄντα, εἰς σπήλαιον
ἀπιέναι κάκει³ φιλολογεῖν⁴, τὸ ἡμῖς τῆς κεφαλῆς
ξυράμενον, ἵνα μὴ προῖτοι⁵. — Λέγονται οἱ Κύκλω-
πες ἀνθρωποφάγοι εἶναι, καὶ τοὺς Ὀδυσσέως ἐταί-
ρους κατεδηδοκέναι⁶. — Ἐλενος παῖς Πριάμου τοῖς
Τροίαν πολιορκοῦσιν Ἑλλησιν ἀπεκάλυψεν, ὥς
ξυλίνῳ ἵππῳ πεπρωμένον⁷ ἐστὶν Ἴλιον ἀλῶναι. —
Ἡρακλῆς τὸ δέρμα τοῦ Νεμεαίου λέοντος, ὃν ἀν-
ηρῆκει, ἡμπισχετο⁸. — Εἴ τις προσελθὼν μοι θεῶν
λέγοι· “Κράτων, ἐπὶ ἀποθάνῃς, αὐτὶς ἐξ ἀρχῆς
ἔσει⁹. ἔσει δ' ὅ,τι ἂν βούλῃ¹⁰, κύων, πρόβατον,
τράγος, ἄνθρωπος, ἵππος· δις βιῶναι¹¹ γὰρ σε δεῖ·
εἰμαρμένον¹² τοῦτ' ἐστίν· ὅ,τι βούλει δ' ἐλοῦ¹³.”

ἅπαντα μᾶλλον, εὐθύς εἰπεῖν ἂν¹⁴ δοκῶ, ποίει¹⁵ με πλὴν ἄνθρωπον· ἀδίκως εὐτυχεῖ κακῶς τε πράττει τοῦτο τὸ ζῶον μόνον. ὁ κράτιστος ἵππος ἐπιμελεστέραν ἔχει ἐτέρου θεραπείαν· ἀγαθὸς ἂν¹⁶ γένη¹⁷ κύων, ἐντιμότερος εἰ τοῦ κακοῦ κυνὸς πολὺ· ἄλεκτρύων γενναῖος ἐν ἐτέρᾳ τροφῇ ἔστιν, ὁ δ' ἀγεννὴς καὶ¹⁷ δέδιε¹⁸ τὸν κρείττονα. ἄνθρωπος ἂν¹⁶ ἢ χρηστός, εὐγενὴς σφόδρα, γενναῖος, οὐδὲν ὄφελος¹⁹ ἐν τῷ νῦν γένει· πράττει²⁰ δ' ὁ κύλαξ ἄριστα πάντων, δεύτερα ὁ συκοφάντης, ὁ κακοήθης τὰ τρίτ'²¹ ἔχει ὄνον γενέσθαι κρείττον²² ἢ τοὺς χείρονας ὁρᾶν ἑαυτοῦ ζῶντας ἐπιφανέστερον. — "Ὅσας ἄξιός ἦν λαβεῖν²³ πληγὰς, τοσαύτας εἴληφε²³ δραχμάς. — Καὶ φανερὸς γέγονεν²⁴ οὐ τῶν σωμάτων συγγενὴς ὦν ἀλλὰ τῶν χρημάτων²⁵. — Θυόντων τινῶν τοῖς θεοῖς ἐπὶ τῷ²⁶ υἱὸν γενέσθαι, ἔφη ὁ Διογένης· "Περὶ δὲ τοῦ²⁷, ποταπὸς ἐκβῆ²⁸, οὐ θύετε;"

§ 150. Αἰγυπτίοις νόμος ἦν οὐδαμῶς θηρίοις νέκυν διδόναι. Καὶ διὰ ταῦτα ἐταρίχεον, ἵνα μὴ κείμενος ὑπ' εὐλῶν καταβρωθεῖ. — Τυφῶν μεμιγμένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου. — Νιόβη ἐπεπήγει καὶ εἰς λίθον μετεβέβλητο. — Διόνυσος ἐφ' ἄρματος ὠχεῖτο, παρδάλεων ὑπεξευγμένων, βότρυσιν ἐστεφανωμένος καὶ μίτρα τὴν κόμην¹ ἀναδεδεμένος. — Ἐς μέσας νύκτας ἀποταθείσης² τῆς συνουσίας ἐπεπώκειμεν³ καὶ ἐδεδειπνήκειμεν πλέον τοῦ ἱκανοῦ. — Σεμίραμις ἢ τῶν Ἀσσυρίων βασιλεία πυθομένη τὸ τῶν Ἰνδῶν ἔθνος μέγιστον εἶναι καὶ πλείστην τε καὶ καλλίστην χώραν νέμεσθαι, προή-

χθη οὐδὲν προαδικηθεῖσα⁴ πρὸς Ἴνδοις ἐξευεγκεῖν⁵ πόλεμον. — Οὐκ ἀπείρω προσέβαλες⁶. — "Όταν τὸ ὕδωρ ἀποπνύγη, τί δεῖ ἐπιπιεῖν⁷; — Καὶ πάντ' ἀκούσας ὧν⁸ ἐφίεμην μαθεῖν⁹ ἔστην· ὁρῶ δὲ Ῥῆσον ὥστε δαίμονα ἑστῶτ'¹⁰ ἐν ἱππείοισι Θρηκίοις ὄχοις. — "Όστις νέος ὧν μουσῶν ἀμελεῖ, τὸν τε παρελθόντ'¹¹ ἀπόλωλε¹² χρόνον, καὶ τὸν μέλλοντα τέθνηκεν. — Μὴ καταφρόνει, Φιλῖν', ἐθῶν γεροντικῶν, οἷς ἔνοχος, εἰς τὸ γῆρας ἂν¹³ ἔλθης, ἔσει¹⁴. ἀλλὰ μέγα τοῦθ'¹⁵ οἱ πατέρες ἡλαττώμεθα¹⁶. ὑμεῖς μὲν ὠνειδίσατ'¹⁷, ἐάν τι μὴ ποιῇ ὁ πατήρ προθύμως, "Οὐ γέγονας¹⁸ αὐτὸς νέος;" τὸ¹⁹ δὲ πατρὶ πρὸς τὸν υἱόν, ἂν²⁰ ἀγνωμονῇ, οὐκ ἔστιν²¹ εἰπεῖν, "Οὐ γέγονας¹⁸ αὐτὸς γέρων²²;" — Οὐ χαλεπὸν ἐστὶ τῷ κακῶς διακειμένῳ εἰπεῖν τιν'²³ εὐσθενούντα, "Μὴ κακῶς ἔχε²⁴." πύκτη τ' ἐπιτιμᾶν οὐδὲν ἔργον²⁴ μαχομένῳ, αὐτὸν μάχεσθαι δ' οὐκέτ' ἐστὶ ράδιον. ἕτερόν τι τὸ λέγειν ἐστὶ τοῦ²⁵ πεπονθέναι²⁶. — "Όταν ἀτυχεῖν σοι συμπέσῃ²⁷ τι²⁸, δέσποτα, Εὐριπίδου μνήσθητι²⁹, καὶ ῥάων ἔσει¹⁴. "Οὐκ ἔστιν ὅστις πάντ'²⁸ ἀνὴρ εὐδαιμονεῖ." εἶναι δ' ὑπόλαβε³⁰ καὶ³¹ σὲ τῶν πολλῶν ἓνα. — Ἄλλ' ἐν χρόνῳ γνώσει³² τάδ' ἀσφαλῶς, ἐπεὶ χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος· κακὸν δὲ καὶ³³ ἐν ἡμέρᾳ γνοίης³² μιᾷ.

§ 151. Οἱ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες, καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες, καὶ ἐν τῇ αὐτῇ οἰκίᾳ ἀυξηθέντες, καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι, καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, οὗτοι δὴ πάντων εἰσὶν

οἰκείοτατοι. — Οἱ Ἕλληνες ἐν Πλαταιαῖς ὤμοσαν¹ παραδώσειν παίδων παισι² τὴν πρὸς Πέρσας ἔχθραν, ἕως ἂν³ οἱ ποταμοὶ ῥέωσιν εἰς τὴν θάλασσαν καὶ γένος ἀνθρώπων ἦ, καὶ γῇ καρπούς φέρῃ. — Ἡρακλέους ἐξ Ἀλκμήνης γεννηθέντος, ἡ μὲν Ἡρα δύο δράκοντας ἀπέστειλε τοὺς ἀναλῶσοντας⁴ τὸ βρέφος· ὁ δὲ παῖς οὐ καταπλαγεῖς⁵ ἑκατέρα τῶν χειρῶν τὸν αὐχένα σφίγξας, ἀπέπνιξε τοὺς δράκοντας. — Τὸν μὴ λέγοντα τῶν δεόντων⁶ μηδὲ ἐν⁷ μακρὸν νόμιζε, κὰν⁸ δύ'⁹ εἶπη συλλαβάς· τὸν δ' εὖ λέγοντα μὴ νόμιζ'¹⁰ εἶναι μακρὸν, μηδ' ἂν¹¹ σφόδρ'¹² εἶπη πολλὰ καὶ πολλὸν χρόνον. τεκμήριον δὲ τοῦδε τὸν Ὀμηρον λάβε·¹³ οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει, ἀλλ' οὐδὲ εἰς¹⁴ Ὀμηρον εἶρηκεν¹⁵ μακρόν. — Πυθομένου¹⁶ δὲ τοῦ Μυλλίου καὶ¹⁷ τί ποτ'¹⁸ ἔστιν, ὃ μαθεῖν¹⁹ προθυμεῖται, “Ἐκεῖνο,” εἶπεν ὁ Διονύσιος, “τίς ἡ αἰτία²⁰, δι'²¹ ἣν οἱ ἐταῖροί σου ἀποθανεῖν μᾶλλον εἴλοντο²² ἢ κυάμους²³ πατῆσαι.” καὶ ὁ Μυλλίας εὐθύς, “Ἄλλ' ἐκεῖνοι μὲν,” εἶπεν, “ὑπέμειναν, ἵνα μὴ κυάμους πατήσωσιν, ἀποθανεῖν²⁴, ἐγὼ δὲ αἰροῦμαι, ἵνα τούτου σοι τὴν αἰτίαν μὴ ἐξείπω²⁵, κυάμους μᾶλλον πατῆσαι.” — Φιλοσοφίαν καινὴν γὰρ οὗτος²⁶ φιλοσοφεῖ· πεινὴν διδάσκει καὶ μαθητὰς λαμβάνει· εἰς ἄρτος²⁷, ὄψον²⁸ ἰσχάς, ἐπιπιεῖν²⁹ ὕδωρ.

§ 152. Ὅστις τοὺς τεκόντας¹ ἐν βίῳ σέβει, καὶ ζῶν καὶ ἀποθανόντων φίλος ἐστὶ θεῶ. — Ὡς ἡδὺ² συνέσει χρηστότης κεκραμένη³. — Γύλιππος ὁ Λακεδαιμόνιος στρατηγὸς φυγὰς ἀπηλάθη⁴ τῆς Σπάρ-

της. — Θεόπομπος ὁ ἱστορικός φησι, τὴν Εὐρώπην
 μηδέποτε ἐννοχέναι⁵ τοιοῦτον ἄνδρα, οἶον Φίλιπ-
 πον, τὸν Ἀλεξάνδρου πατέρα. — Οὐθ' ⁶ οἱ τῶν Περ-
 σῶν βασιλεῖς οὐθ' οἱ τῶν Μακεδόνων, καίπερ
 πλείστον ἰσχύσαντες, ἐδυνήθησαν τὸ τῶν Ἀράβων
 ἔθνος καταδουλώσασθαι. — Πρὸς ταῦτ' ἵτω⁷ μὲν⁸
 πῦρ, ἵτω δὲ⁸ φάσγανα· πίμπρη, κάταιθε σάρκας,
 ἐμπλήσθητί⁹ μου πίνων κελαινὸν αἷμα· πρόσθε γὰρ
 κάτω γῆς εἰσιν¹⁰ ἄστρα, γῇ δ' ἄνεις¹⁰ ἐς αἰθέρα⁸,
 πρὶν ἐξ ἐμοῦ σοι θῶπ' ¹¹ ἀπαντῆσαι λόγον¹². —
 Ἰστω¹³ δὲ μηδεὶς ταῦθ' ¹⁴, ἀ σιγᾶσθαι χρεών· μι-
 κροῦ γὰρ ἐκ λαμπτήρος Ἰδαῖον λέπας πρήσειεν¹⁵
 ἂν τις, καὶ πρὸς ἄνδρ' ¹⁶ εἰπὼν¹⁷ ἓνα πύθοιντ' ¹⁸ ἂν
 ἄστοι πάντες ἀ κρύπτειν χρεών. — Ἐγχεον σὺ δὴ
 πιεῖν¹⁹. — Πιεῖν¹⁹ τις ἡμῶν ἐγχεάτω. — Ἐπ' ²⁰ ἐμοῦ
 δ' ὄρᾶν σὺ τοῦτο προκατειλημμένον²¹ ἴδιον ἐφεύρη-
 κάς²² τι, καὶ τοῦτ' ἔστι σόν. — Θάνατον φυγῶν²³ μὴ
 λέγ' ²⁴ ὅτι φεύξομαι²³ πάλιν, ὥς γὰρ πέφευγας²²
 προσδόκα καὶ μὴ φυγεῖν²³. — Τὸ γινῶθι²⁵ σαυτὸν οὐ
 μάτην εὖ ἴσθ' ²⁶ ὅτι τὸ ῥῆμα τοῦτο δόξαν ἐν Δελφοῖς
 ἔχει. — Πολλά με διδάσκεις ἀφθόνως διὰ φθόνον,
 ὅπως ἀκούων πολλὰ μηδὲ ἐν²⁷ μάθω²⁸. — Α. Ἐν
 Καρὶ τὸν κίνδυνον²⁹. Β. Οἶδα, δέσποτα. — Πολὺ
 κρεῖττον ἐστὶν ἐν καλῶς μεμαθηκέναι³⁰, ἢ πολλὰ
 φαύλως περιβεβλησθαι³¹ πράγματα. — Ὅταν λέ-
 γης μὲν πολλὰ, μανθάνης δὲ μή, τὸ σὸν διδάξας
 τοῦμόν³² οὐ μαθὼν³³ ἔσει³⁴.

§ 153. Οὐ μικρόν ἐστὶν ἀντισχεῖν ταῖς ἐπιθυ-
 μίαις, πάντοθεν ἐλκούσαις καὶ ἀντιλαμβανομέναις.

— Ἀρχομένων¹ δεῖ τῶν ἀδικημάτων ἐμφράττειν τὰς ὁδοὺς· ὅταν δ' ἅπαξ ῥιζωθῇ κακία καὶ παλαιὰ γένηται, καθάπερ σύντροφος ἀρρωστία, χαλεπὸν αὐτὴν κατασβέσαι. — Ἀλέξανδρος ἐνέπρησε² τὰ ἐν Περσεπόλει βασίλεια, τιμωρῶν τοῖς Ἕλλησιν, ὅτι κακείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν. — Ἐπαμεινώνδας ἐρωτηθεὶς, τί ὀνήσεται³ ὁ μὴ γήμας; “Τὸ μὴ ὀκνεῖν,” ἔφη, “ὑπὲρ τῆς πατρίδος ἀποθανεῖν.” — Τῆς Ἀραβίας ἡ ἄνυδρος διειλημμένη⁴ ἐστὶ φρέασι κεκρυμμένοις, καὶ μόνοις τοῖς ἐγγχωρίοις γνωριζόμενοις⁵. — Τίς οἶδεν εἰ ζῆν τοῦθ' ὁ κέκληται⁶ θανεῖν, τὸ ζῆν δὲ θνήσκειν ἐστί; πλὴν ὅμως⁷ βροτῶν νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες⁸ οὐδὲν νοσοῦσιν οὐδὲ κέκτηνται⁹ κακά. — Β. Τὰ πάρεργά¹⁰ μου ταῦτ' ἐστίν· ἂν¹¹ δὲ δὴ λάβω¹² τὰ δέοντα¹³, καὶ τοῦπτάνιον¹⁴ ἀρμόσωμ'¹⁵ ἅπαξ, ὅπερ ἐπὶ τῶν ἔμπροσθε Σειρήνων, Σύρε¹⁶, ἐγένετο¹⁷, καὶ νῦν ταὐτὸ¹⁸ τοῦτ' ὄψει¹⁹ πάλιν. ὑπὸ²⁰ τῆς γὰρ ὁσμῆς οὐδὲ εἰς²¹ δυνησεται²² ἀπλῶς²³ διελθεῖν²⁴ τὸν στενωπὸν τουτονί, ὁ δὲ παριῶν²⁵ πᾶς εὐθέως πρὸς τὴν θύραν ἐστήξετ'²⁶ ἀχανὲς προσπεπατταλευμένος, ἄφωνος, ἄχρι ἂν τῶν φίλων, βεβυσμένος²⁷ τὴν ῥίν'²⁸, ἕτερός τις προσδραμὼν²⁹ ἀποσπάσῃ³⁰. Α. Μέγας εἰ τεχνίτης. Β. Ἀγνοεῖς, πρὸς ὃν λαλεῖς· πολλοὺς ἐγὼ σφόδρ'³¹ οἶδα τῶν καθημένων³², οἳ καταβεβρώκασ'³³ ἐνεκά μου τὰς οὐσίας. — Τὰς τρίχας, ὦ Νίκυλλα, τινὲς βάπτειν σε λέγουσιν, ἃς σὺ μελαινοτάτας ἐξ ἀγορᾶς ἐπρίω³⁴. — Γῆς ἐπέβην³⁵ γυμνός, γυμνός θ'³⁶ ὑπὸ γαῖαν ἄπειμι³⁷ καὶ τί μάτην μοχθῶ, γυμνὸν ὄρων τὸ τέλος;

§ 154. Φερεκίδης ὁ φιλόσοφος, παρὰ τὸν αἰγιαλὸν τῆς Σάμου περιπατῶν καὶ ναῦν οὐριοδρομοῦσαν ἰδὼν¹, εἶπεν, ὡς μετ' οὐ πολὺ² καταδύσεται· καὶ κατέδυ ἐν ὀφθαλμοῖς αὐτοῦ. — Ἀνάχαρσις ὁ Σκύθης ἀφίκετο εἰς τὴν Ἑλλάδα, συνεσόμενος³ τοῖς βελτίστοις τῶν Ἑλλήνων, καὶ ἦθη καὶ πανηγύρεις καὶ βίον αὐτῶν καὶ πολιτείαν καὶ τὰ κάλλιστα τῆς Ἑλλάδος ὁψόμενος⁴. — Μετὰ τὴν ἐν Πλαταιαῖς μάχην οἱ Ἕλληνες ἐκ τῶν λαφύρων τὴν δεκάτην ἐξελόμενοι⁵ κατεσκεύασαν χρυσοῦν τρίποδα, καὶ ἀνέθεσαν εἰς Δελφούς. — Ἀδμήτου λόγον, ᾧ ταίρε⁶, μαθὼν⁷ τοὺς ἀγαθοὺς φίλει, τῶν δειλῶν δ' ἀπέχου, γνούς⁸ ὅτι δειλοῖς ὀλίγη χάρις. — Ὁ κόλαξ τοιοῦτός τις ὥστε ἐπυγελάσας⁹ εἰπεῖν; “Ὁρᾷς; ὅτι δυοῖν σοι¹⁰ ἡμερῶν¹¹ οὐκ ἐντετύχηκα¹², πολιωῶν¹³ ἔσχηκας¹⁴ τὸν¹⁵ πῶγωνα μεστόν, καίπερ¹⁶, εἴ τις καὶ ἄλλος, ἔχων πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα¹⁷.” — Ἐπίκουρος ὁ σοφός, ἀξιώσαντός τινος¹⁸ εἰπεῖν πρὸς αὐτόν, ὅ,τι¹⁹ ποτ' ἐστὶ τὰγαθόν²⁰, ὃ διὰ τέλος ζητοῦσιν²¹, εἶπεν ἡδονὴν· εὖ γ' ²², ᾧ κράτιστ' ἄνθρωπε καὶ σοφώτατε. τοῦ γὰρ μασᾶσθαι²³ κρεῖττον οὐκ ἔστ'²⁴ οὐδὲ ἐν²⁵ ἀγαθόν. πρόσσεστιν ἡδονῇ γὰρ τὰγαθόν²⁶. — Ἡ τάξις σοφὸν ἀπανταχοῦ μὲν ἐστὶ καὶ²⁷ πάσῃ τέχνῃ, ἐν τῇ καθ' ²⁸ ἡμᾶς δ' ὥσπερ ἡγείται²⁹ σχεδόν· τὸ γὰρ παραθεῖναι³⁰ κάφελεῖν³¹ τεταγμένως ἕκαστα, καὶ τὸν καιρὸν ἐπὶ τούτοις ἰδεῖν, πότε δεῖ πυκνότερον ἐπαγαγεῖν³², καὶ πότε βάδην, καὶ πῶς ἔχουσι³³ πρὸς τὸ δεῖπνον, καὶ πότε εὐκαιρον αὐτῶν³⁴ ἐστὶ τῶν ἔψων τὰ μὲν θερμὰ παραθεῖναι³⁵, τὰ δ' ἐπανέντα³⁶, τὰ δὲ μέσως³⁶, τὰ δ' ὅλως ἀποψύξαντα; ταῦτα

πάντα δὴ ἐν τοῖς στρατηγικοῖσιν ἐξετάζεται μαθή-
μασιν.

§ 155. Οἱ ἐν τῇ Αἰγύπτῳ ἱερεῖς ἑαυτοὺς πε-
ριρραίνουσιν, οὐ παντὶ ὕδατι, ἀλλ' ἐκείνῳ, ἐξ οὗ
πεπιστεύκασιν¹, ὅτι καὶ ἰβις πέπωκεν· ἴσασι γὰρ
κάλλιστα², ὅτι οὐκ ἂν πῖνοι ἢ ὄρνις ἐκείνη ῥυπαροῦ
καὶ ἔκ τινων φαρμάκων· λελυμασμένου ὕδατος. —
Ὅταν δελφὶς δικτύῳ περιπέσῃ³, τὰ μὲν πρῶτα
ἡσυχάζει καὶ φυγῆς οὐδὲν⁴ μέμνηται, εὐωχεῖται⁵ δὲ
τῶν συνεαλωκίτων⁶ ἰχθύων· ὅταν δὲ ἐπισυρόμενος
αἰσθηται, ὅτι γίγνεται τῆς γῆς πλησίον, ἐνταῦθα τὸ
δίκτυον διατραγῶν⁷ ἀπαλλάττεται⁸, καὶ πολλάκις
ἐλεύθερος γίγνεται. — Ἐν Πλαταιαῖς πρῶτοι κατ-
ήρξαντο τῆς μάχης οἱ βάρβαροι, νυκτὸς⁹ ἐκχυθέν-
τες ἐπὶ τοὺς Ἑλληνας, καὶ πᾶσι τοῖς ἰππεῦσι πρὸς
τὸ στρατόπεδον αὐτῶν ἐπελάσαντες. — Δρυὸς πε-
σοῦσης¹⁰ πᾶς ἀνὴρ ξυλεύεται¹¹. — Εἰπεῖν, ἀκοῦσαι
καὶ δρᾶσαι, μικρὸν μέσον¹². — Ἐμοῦ θανόντος¹³
γαῖα μιχθίτω¹⁴ πυρί¹⁵. — Ἐνὸς χανόντος¹⁶ μετα-
κέχηεν¹⁶ ἄτερος¹⁷. — Εἰ δεῖν¹⁸ ἔδρασας, δευνὰ καὶ
παθεῖν¹⁹ σε δεῖ. — Ἐρδοι τις ἦν ἕκαστος εἰδείη²⁰
τέχνην. — Ζητῶν γὰρ ὄψον θοίμάτιον²¹ ἀπώλεσα²².
— Ἡ γλῶσσ' ὁμώμοχ' ²⁴, ἡ δὲ φρὴν ἀνώμοτος²⁵. —
Ἦτοι τέθνηκεν²⁶ ἢ διδάσκει γράμματα. — Θνητοὶ
γεγῶτες²⁷ μὴ φρονεῖθ' ²⁸ ὑπὲρ θεοῦς. — Ἦν γὰρ ὁ
Πλούτος νυνὶ βλέψῃ, καὶ μὴ τυφλὸς ὢν περινοστῇ,
ὥς²⁹ τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται³⁰ κοῦκ³¹
ἀπολείψει· τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φευ-
ξεῖται³². κατὰ³³ ποιήσει πάντας χρηστοὺς καὶ πλου-
τοῦντας δῆπου τὰ τε θεία σέβοντας. — Ἐρωτηθεὶς

ὁ Βίας τί δυσχερές; “Τὴν ἐπὶ τὸ χεῖρον,” ἔφη, “μεταβολὴν εὐγενῶς ἐνεγκεῖν³⁴.” — Ἑλλήνων³⁵ προμαχοῦντες Ἀθηναῖοι Μαραθῶνι³⁶ χρυσοφόρων Μήδων ἐστόρεσαν³⁷ δύναμιν.

§ 156. Ὁρφεύς, ἀποθανούσης αὐτῇ Εὐρυδίκης τῆς γυναικός, δηχθείσης¹ ὑπ’ ὄφεως, κατήλθεν εἰς Ἄιδου², θέλων ἀναγαγεῖν αὐτήν, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. Ὁ δὲ ὑπέσχετο³ τοῦτο ποιήσκειν, ἐὰν μὴ⁴ πορευόμενος⁵ Ὁρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν αὐτοῦ οἰκίαν παραγενέσθαι. Ὁ δὲ ἀπιστῶν⁶, ἐπιστραφεὶς ἐθεάσατο τὴν⁷ γυναῖκα· ἣ δὲ πάλιν ὑπέστρεψεν. — Κριὸς χρυσόμαλλος τὸν Φρίξον εἰς τὴν Κολχίδα διεπόρθμευσεν· ἐκεῖ δὲ τοῦτον, ὥς φασιν, ἔθυσσε Φυξίῳ Διὶ, καὶ ἐν Ἀρεῶς ἄλσει περὶ τινα δρῦν τὸ δέρμα αὐτοῦ ἀπεκρέμασεν· ἐφύλαττε δὲ τοῦτο δράκων. — Ἐπεὶ Ἀντίπατρος ὁ Μακεδὼν ἠπειλήσεν πολιορκήσκειν Ἀθηναίους, εἰ μὴ τοὺς ῥήτορας⁸ ἐκδοῖεν, καταλιπὼν Δημοσθένους τὴν πόλιν ἔφυγε πρῶτον μὲν εἰς Αἴγιναν, ἐπὶ τὸ Αἰάκειον καθεδούμενος⁹, φοβηθεὶς δ’ εἰς Καλαυρίαν μετέστη. — Ἀνθρωπος εἰ δῆπουθεν· οὐκ ἔστ’ οὐδὲ εἰς¹⁰ ᾧ μὴ κακὸν τι γέγονεν¹¹ ἢ γενήσεται¹¹. ὁ ποιῶν δ’ ἐλάχιστον τὸν γεγενημένον¹¹ κακὸν ἀμφότερον¹² οὗτος εὐτυχεῖ τε καὶ φρονεῖ. — Ἐπῆναι¹³ Σπαρτιάτης τὸ ἔπος Ἡσιόδου τὸ λέγον· “Οὐδ’ ἂν βούς ἀπόλοιτ’¹⁴, εἰ μὴ γείτων κακὸς εἴη.” ἀκούοντος Διογένους. ὁ δὲ εἶπε, “Καὶ μὴν Μεσσήνιοι καὶ οἱ βόες αὐτῶν ἀπολώλασι¹⁴, καὶ ὑμεῖς αὐτῶν ἐστε οἱ γείτονες.” — Τῆς νυκτὸς ἤδη προηκούσης¹⁵ ἐπαν-

ηει¹⁶ ποτὲ ἀπὸ δείπνου Σωκράτης. Νεανίσκοι οὖν ἀκόλαστοι προμαθόντες¹⁷ ἐνελόχησαν ἐπανιόντα¹⁸, δᾶδας ἔχοντες ἡμμένας¹⁹ καὶ Ἑρινύων πρόσωπα· ἔθος δὲ²⁰ ἦν αὐτοῖς καὶ²¹ ἄλλοις προσπαίξειν. Οὐς ἰδὼν²² ὁ Σωκράτης οὐ διαταράχθη, ἀλλ' ἐπιστὰς²³ ἡρώτα, οἷα²⁴ καὶ²¹ τοὺς ἄλλους ἢ ἐν Λυκείῳ ἢ ἐν Ἀκαδημίᾳ. — Ὁ δὲ Σωκράτης, ἰδὼν²² τὸν Ἀντισθένη τὸ διερρωγὸς²⁵ τοῦ ἱματίου μέρος αἰεὶ ποι- οῦντα φανερόν, “Οὐ παύσει²⁶,” ἔφη, “ἐγκαλλωπι- ζόμενος ἡμῖν;” — Θεόδωρος ὁ Κυρηναϊκός, Λυσι- μάχου τοῦ βασιλέως ἀπειλήσαντος²⁷ αὐτὸν ἀναιρή- σειν, “Ἐλελήθεις²⁸ με,” εἶπεν, “οὐ βασιλέως ἀλλὰ κωνείου δύναμιν ἔχων.” — Καὶ²⁹ βραδὺς εὐβουλος εἶλεν³⁰ ταχὺν ἄνδρα διώκων. — Ἐνδυμίωνι Ζεὺς ἔδωκεν, ὃ βούλοιτο, ἐλέσθαι³⁰, ὃ δὲ αἰρεῖται κοι- μᾶσθαι διὰ παντὸς ἀθάνατος καὶ ἀγήρως μένων. — Ἀφουὺς ποιητοῦ ἀκρόασιν ποιουμένου¹⁵, Θεόκριτος ἐρωτώμενος ὑπ' αὐτοῦ, ποῖά ἐστι τὰ καλῶς εἰρη- μένα³¹; ἔφη, “Ἄ παρέλιπες.” — Κηφισόδωρος ἔλεγεν, ὅτι οὐδεὶς οὐσίαν, ἣν μὲν αὐτὸς ἐκτήσατο, κατέφαγεν³², ἣν δὲ παρ' ³³ ἄλλου παρέλαβεν³⁴. — Σόλωνος ἦν νόμος· “Ὁ τὰ πατρῶα κατεδηδοκὼς³² ἄτιμος ἔστω, καὶ ὁ ἀργὸς ὑπεύθυνος ἔστω παντὶ τῷ βουλομένῳ γράφεσθαι.” — Τὸ τῶν Ἀμαζόνων ἔθνος τοσοῦτον ἀνδρεία διήνεγκεν³⁵, ὥστε μὴ μόνον πολλήν χώραν ὅμορον καταδραμεῖν³⁶, ἀλλὰ καὶ πολλήν τῆς Εὐρώπης καὶ τῆς Ἀσίας καταστρέ- ψασθαι. — Σχολαστικὸς ποταμὸν βουλόμενος περᾶν ἐπέβη³⁷ ἐπὶ τὸ πλοῖον ἐφ' ἵππου καθήμενος. πυθομένου³⁸ δέ τινος τὴν αἰτίαν, ἔφη σπουδάξειν.

§ 157. Ἦνίκα Φίλιππος ὁ Μακεδὼν ἐτεθνήκει, Δημοσθένης λαμπρὰν ἐσθῆτα ἡμφιεσμένος προῆλθε, καίπερ τῆς θυγατρὸς αὐτοῦ νεωστὶ τετελευτηκυίας¹, ἐφηδόμενος τῷ τοῦ Μακεδόνος θανάτῳ. — Ἐπεὶ φίλτατος ἦν Τελαμὼν Ἡρακλεῖ, εἰς πολλοὺς ἄθλους συνεμαχέσατο Ἡρακλεῖ. Συνέπλει γὰρ αὐτῷ πρὸς Ἀμαζόνας, καὶ τὸν Ἀλκυνονέα ἀνείλε· στρατευσάμενος δὲ ἐπὶ Τροίαν σὺν Ἡρακλεῖ, ἔλαβε γέρας Ἡσιόνην τὴν Λαομέδοντος θυγατέρα, ἐξ ἧς ἐγένετο Τεῦκρος. — Ὅτε Φρίξος καὶ Ἑλλη ἐπὶ χρυσομάλλου κριοῦ φερόμενοι τὴν μεταξὺ Σιγείου καὶ Χερρονήσου κειμένην θάλατταν ὑπερέβαινον, ὤλισθεν εἰς τὸν βυθὸν ἡ Ἑλλη· κακεῖ² ἀποθανούσης αὐτῆς, ἐπ' ἐκείνης Ἑλλησποντος ἐκλήθη τὸ πέλαγος. — Πῶς δῆθ'³ ὁδουρὸν οἶος ἐξέβης⁴ λαθών⁵; — Σπάρτην ἔλαχες⁶, ταύτην κόσμει. —

Χρυσὸν ἀνὴρ εὐρών⁷ ἔλιπεν βρόχον· αὐτὰρ ὁ χρυσὸν

ὃν λίπεν⁸ οὐχ εὐρών, ἦψεν⁹ ὃν εὔρε⁷ βρόχον. —

* Ἡ θεὸς ἦλθ'¹⁰ ἐπὶ γῆν ἐξ οὐρανοῦ, εἰκόνα δείξων¹¹, Φειδία, ἣ σύ γ' ἔβης¹² τὸν θεὸν ὀφόμενος¹³. —

A. Εἰπέ¹⁴, κύον, τίνος ἀνδρὸς ἐφεστὼς¹⁵ σῆμα φυλάσσεις;

B. Τοῦ Κυνός. A. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ Κύνων;

B. Διογένης. A. Γένος εἰπέ¹⁴. B. Σινωπεύς.

A. Ὅς πίθον ᾧκει¹⁶;

B. Καὶ μῖλα¹⁷. νῦν δὲ θανὼν¹⁸ ἀστέρας οἶκον ἔχει. —

Ῥῆσις βραχεῖα τοῖς φρονούσι σῶφρονα¹⁹ πρὸς τοὺς

τεκόντας²⁰ καὶ φυτεύσαντας πρέπει. — Δημοσθένους ἐρωτηθεὶς, “Πῶς τῆς ῥητορικῆς περιεγένου²¹,” “Πλέον,” ἔφη, “ἔλαιον οἴνου δαπανήσας²².”

§ 158. Ἐπεὶ Σαρδανάπαλλος ὁ ἔσχατος Ἀσσυρίων βασιλεὺς ἀπέγνω τὴν σωτηρίαν, ἵνα μὴ τοῖς πολεμίοις ὑποχείριος γένοιτο, πυρὰν ἐν τοῖς βασιλείοις κατασκευάσας ὑπερμεγέθη, τὸν τε χρυσὸν καὶ τὸν ἄργυρον ἅπαντα, πρὸς δὲ τούτοις τὴν βασιλικὴν ἐσθῆτα πᾶσαν ἐπὶ ταύτην ἐσώρευσε, καὶ ἅμα τούτοις ἅπασιν ἑαυτὸν τε καὶ τὰ βασίλεια κατέκαυσεν. — Γοργίας ὁ Λεοντίνος ἐπὶ τέρματι ὦν τοῦ βίου, ὑπὸ τινος ἀσθενείας καταληφθεὶς, κατ’ ὀλίγον εἰς ὕπνον ὑπολισθάνων ἔκειτο. Ἐπεὶ δέ τις αὐτὸν¹ παρήλθε τῶν ἐπιτηδείων ἐπισκοπούμενος, καὶ ἤρετο, τί πράττοι, ὁ Γοργίας ἔφη. “Ἡδὴ με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ².” — Δημάδης τοὺς Ἀθηναίους εἵκαζεν αὐλοῖς, ὦν εἴ τις ἀφέλοι³ τὴν γλῶτταν, τὸ λοιπὸν οὐδὲν ἔστιν. — Βίον αἰροῦ τὸν ἄριστον· τοῦτον γὰρ ἡδὺν ἢ συνήθεια ποιήσει. — Μηδέποτε ἐπὶ⁴ μηδενὸς εἵπης⁵, ὅτι⁶ ἀπώλεσα⁷ αὐτό· ἀλλ’, ὅτι ἀπέδωκα. Τὸ παιδίον ἀπέθανεν⁸; ἀπεδόθη⁹. Ἡ γυνὴ ἀπέθανεν; ἀπεδόθη. Τὸ χωρίον ἀφηρέθην¹⁰; οὐκοῦν καὶ τοῦτο ἀπεδόθη. “Ἀλλὰ κακὸς ὁ ἀφελόμενος¹¹.” Τί δὲ σοὶ μέλει, διὰ τίνος σε ὁ δούς ἀπήτησε¹²; — Γαστήρ ἀναλτος καὶ νεῶν εὖρεν¹³ δρόμον.

§ 159. Τῶν Ἑλλήνων ἐπὶ Τροίᾳ διὰ τὴν Ἀχιλλέως ὀργὴν κεκμηκότων¹, Πάτροκλος προτραπείς

ὑπὸ Νέστορος ἰκέτευσεν Ἀχιλλέα, δοῦναι κὰν³ ἐπ' ὀλίγον τὴν πανοπλίαν αὐτῷ, ἵνα τοὺς Τρῶας τῶν νεῶν ἀπώσῃται³. Ἐξελθὼν οὖν ὁ Πάτροκλος καὶ γενναίως ἀριστεύσας μετ' οὐ πολὺ⁴ ἀνῆρέθη. Χαλεπήνας δὲ ὁ Ἀχιλλεὺς ἐπαύσατο μὲν τῆς πρὸς Ἀγαμέμνονα ἔχθρας, λαβὼν δὲ ἡφαιστότευκτον πανοπλίαν, ἄλλους τε πολλοὺς καὶ τελευταῖον Ἑκτορα ἀνείλεν. — Κῦρος ὁ νεώτερος ἐν τῇ ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην μάχῃ προχειρότερον κινδυνεύων, ὑπὸ τινος τῶν τυχόντων⁵ Περσῶν πληγείς καιρίως ἔπεσε· τούτου δ' ἀναιρεθέντος οἱ⁶ βασιλέως πρὸς τὴν μάχην ἐπερρώσθησαν, καὶ τέλος τῷ τε πλήθει καὶ τῇ τόλμῃ εἰς φυγὴν ἔτρεψαν τοὺς ἀνθεστῶτας⁷. — Διογένης, ἀποδράντος⁸ τοῦ οἰκέτου, οὐκ ἐφρόντιζε, δεινὸν εἶναι λέγων, εἰ Διογένης μὲν χωρὶς αὐτοῦ⁹ ζῆν οὐ δύναται, αὐτοῦ¹⁰ δὲ ἐκεῖνος χωρὶς δύναται. — Ὁ καρκίνος ὧδε ἔφη, χηλῇ¹¹ τὸν ὄφιν λαβὼν¹². “Εὐθὺν χρὴ τὸν ἑταῖρον εἶναι καὶ μὴ σκολιά¹³ φρονεῖν.” — Ἀεὶ σφῶν¹⁴ κλέος ἔσται κατὰ γῆν, φίλτατε Ἀρμόδιε καὶ Ἀριστόγειτον, ὅτι τὸν τύραννον ἐκτανέτην¹⁵, ἰσονόμους τε Ἀθήνας ἐποιησάτην. — Τοῖς γὰρ τεθνεῶσι¹⁶ χρὴ τὸν οὐ τεθνηκότα τιμὰς διδόντα χθόνιον εὖ σέβειν θεόν. — Ἄν¹⁷ ἡ λεοντῇ μὴ ἐξίκηται¹⁸, τὴν ἀλωπεκὴν πρόσαψον. — Ἄ μὴ κατέθου¹⁹, μὴ ἀνέλη²⁰.

§ 160. Δημοσθένης φησὶν ἐν λόγῳ τινί· “Νόσημα, ὧ ἄνδρες Ἀθηναῖοι, δεινὸν ἐμπέπτωκεν¹ εἰς τὴν Ἑλλάδα καὶ χαλεπὸν καὶ πολλῆς παρ' ἡμῶν² ἐπιμελείας δεόμενον· ἄνθρωποι γὰρ μιαιοὶ καὶ κό-

λακες καὶ ἀλάστορες τὴν τῆς ἑαυτῶν πατρίδος ἐλευθερίαν προπετώκασι πρότερον μὲν Φιλίππῳ, νῦν δὲ Ἀλεξάνδρῳ.” — Σωκράτης ἐν τῇ φυλακῇ κώνειον πιὼν τέθνηκεν· Αἰσχύλῳ γράφοντι ἐμπέπτωκε χελώνη· Σοφοκλῆς ῥῶγα φαγὼν σταφυλῆς ἀποπνιγείς ἀπέθανε· κύνες κατὰ Θράκην Εὐριπίδην ἔτραγον³· τὸν θεῖον Ὅμηρον λιμὸς ἀπέφθισεν. — Ἀσκληπιὸς φύσει καὶ ἀγχινοῖα διενεγκών⁴, ἐζήλωσε τὴν ἰατρικὴν ἐπιστήμην, καὶ πολλὰ τῶν συντεινόντων πρὸς ὑγίειαν ἀνθρώπων ἐξεύρε. Πολλοὺς δὲ τῶν ἀπεγνωσμένων ἀρρώστων παρὰ δόξαν θεραπεύων ἐπὶ τοσοῦτο προὔβη⁵ τῆς δόξης, ὥστε διὰ τοῦτο πολλοὺς δοκεῖν⁶ τῶν τεθνεώτων⁷ ποιεῖν πάλιν ζῶντας. — Ἄν⁸ μὺς διορύξῃ βωμόν, ὄντα πήλινον, κἂν⁹ μηδὲν ἄλλ¹⁰ ἔχων διατράγῃ¹¹ θύλακον, ἀλεκτρυὼν τρεφόμενος ἂν⁸ ἐφ’ ἐσπέρας ἄσῃ, τίθενται τοῦτο σημεῖον τινες¹². — Ἀλμην τί κυκᾶς, πρὶν τοὺς ἰχθύας ἔλῃς¹³; — Ἄ γὰρ τρόπος καθεῖλεν¹⁴, οὐ στήσει¹⁵ χρόνος. — Ἄλλ¹⁶ ἡδύ¹⁷ τοι σωθέντα¹⁸ μεμνήσθαι¹⁹ πόνων²⁰. — Πυθοῦ²¹, χελιδὼν πηνίκ’ ἄττα²² φαίνεται. — Πολλαὶ πόλεις ἐνίοτε καθάπερ πλοῖα καταδύμενα διόλλυνται καὶ διολώλασι καὶ ἔτι διολοῦνται διὰ τὴν τῶν κυβερνητῶν καὶ ναυτῶν μοχθηρίαν τῶν περὶ τὰ μέγιστα μεγίστην ἄγνοιαν εἰληφότων²³. — Ἀνάχαρσις ὑπὸ μειρακίου παρὰ ποτὸν ὕβρισθεις, ἔφη, “Μειράκιον, εἰς νέος ὦν τὸν οἶνον μὴ φέρῃς, γέρον γενόμενος²⁴ ὕδωρ οἷσεις²⁵.”

1.

FIRST DECLENSION.

§ 1. ¹ from *εἰμί*. A knowledge of the ind. pres. and imperf. of *εἰμί* is presupposed. ² 'makes', produces. ³ 'is guarded'. ⁴ 'invented'. ⁵ 'used to call'. ⁶ Comparative of *μάλα*. ⁷ 'maintains'. ⁸ adj. from *πικρός*, -*α*, -*όν*. ⁹ 'calls'. ¹⁰ dat. answering the question, Wherein? ¹¹ 'takes delight'. ¹² 'nothing', neut. of *οὐδείς*. ¹³ 'appears'. ¹⁴ 'made'. ¹⁵ gen. of quality; 'he made the mina of 100 drachmae', i. e. he fixed the value of it at 100 drachmae.

§ 2. ¹ 'cut out'. ² 'of the Egyptians'. ³ 'had'. ⁴ 'died'. ⁵ *παρὰ πολὺ*, 'considerably', greatly. ⁶ 'extended', enlarged. ⁷ Whatever serves as an epithet to a substantive is placed by the Greeks between the art. and subst.; so here *ἡ ἐν Μυκῆναις βασιλεία*, 'the sovereignty in Mykenae', the Mykenean crown. ⁸ 'came'. ⁹ dat. answering the question, Why? ¹⁰ 'came'. ¹¹ 'hail'. ¹² *μάλιστα*, superl. of *μάλα*. ¹³ 'is by nature'.

§ 3. ¹ i. e. Paris, son of Priamos. ² 'carried away'. ³ Names of rivers in Greek generally stand between art. and subst., so § 33 n. 7. ⁴ 'discharges itself'. ⁵ neut. of *αἰσχροῦς*. ⁶ 'to fly'. ⁷ 'contended'; with whom? dat. ⁸ 'was brought up'. ⁹ 'adorn' (imperat.); wherewith? dat. ¹⁰ 'excelled'; wherein? dat. ¹¹ superl. of *μάλα*. ¹² 'was admired'. ¹³ 'fairer', better, from *καλός*. ¹⁴ 'feeds', supports. ¹⁵ *ἔστι τοῦ κρ.* *Iudicis est*. ¹⁶ 'to abstain', with gen. ¹⁷ 'sacrifice'.

§ 4. ¹ 'brought forth'. ² 'they ascribe'. ³ 'was adjudged' (as property). The same gen. § 95 n. 7. ⁴ The gen. depends on *λεπὰ*; the deity, to whom a thing is 'consecrated', is in the gen. § 33 n. 1. ⁵ 'used to wear'. ⁶ 'began'. ⁷ *αἱ ἐν τῇ ἀκρ.* 'those on the citadel'. ⁸ 'were called'. ⁹ 'they say', on *dit*. ¹⁰ 'that Hermes was', accus. with inf. ¹¹ 'shut'. ¹² 'variegated', painted. ¹³ 'they call'. ¹⁴ 'assigned'. ¹⁵ 'limbless'; mere trunks without legs or arms. See § 54 n. 15.

II.

SECOND DECLENSION.

§ 5. ¹ 'distrust'; imperat. ² 'follow'. ³ 'is cured', with dat. of instrument. ⁴ 'conceal'. ⁵ 'produce'. ⁶ 'conquered'. ⁷ 'to follow', with dat. ⁸ 'had become'. ⁹ 'made', painted. ¹⁰ 'nursing'. ¹¹ 'nickname'. The diminutives are contemptuous, like *homunculus*, 'mannikin'.

§ 6. ¹ 'undertook'. ² When in Greek the subject is a neut. pl., the verb is generally in the sing. ³ 'is full', *abundat*, of what? gen. ⁴ 'produces'. ⁵ 'when dying'. ⁶ the dat. *Περδίκκα* instead of *Περδίκκη*, because it is a foreign name in -as, and foreign, like Dorian names, ordinarily form the gen. in -a, instead of -ov. ⁷ 'committed'. ⁸ 'used to carry'. ⁹ 'sowed'. ¹⁰ dual imperf. from *ἐμψι*. ¹¹ See § 9 n. 7. ¹² 'lead'; dual verb after *ὁδῶ*. ¹³ 'of the blessed'. ¹⁴ 'somewhat deficient', with gen. ¹⁵ Supply *ἐστίν*.

§ 7. ¹ 'revealed'. ² 'appointed'. ³ 'made over'. ⁴ 'lay'. ⁵ 'hatch them'. ⁶ 'founded'. ⁷ *ἀπέδειξεν αὐτῇ*, 'appointed for her'. ⁸ 'ravaged'. ⁹ 'adorned'; with what? dat. In the next sentence supply *ἐστίν*; on the neut. predicate see § 13 n. 8. ¹⁰ *ὁ μὲν ἕτερος—ὁ δὲ ἕτ.* alter—alter autem. ¹¹ 'dies', i. e. is put to death. *ὑπὸ* with gen. 'by'. ¹² 'flies'. ¹³ 'many'. ¹⁴ 'are fed'. ¹⁵ 'Hear ye!' *Oyez*. This was the technical phrase at the beginning of proclamations in Athens. ¹⁶ 'looked', *spectabant*. ¹⁷ supply *ἐστίν*, as often with this word. ¹⁸ 'to use', with dat. ¹⁹ poetic for *ἀνθρώποις*. In the next sentence supply *ἐστίν*.

III.

THIRD DECLENSION.

a. SIMPLE.

§ 8. ¹ 'called'. ² 'honoured'. ³ 'is admired'. ⁴ 'the Spartans with Leonidas'. § 142 n. 2. ⁵ 'observed'. ⁶ 'appointed'. ⁷ 'defeated'. ⁸ 'had'. ⁹ from *πᾶς, πᾶσα, πᾶν*. ¹⁰ from *νύξ*. ¹¹ 'sat in judgement'. ¹² 'think'. *ἐγκ.* is subject, and *κρ.* predicate of *εἶναι* = Latin *esse*. ¹³ 'washes'. ¹⁴ 'seek for'. ¹⁵ 'goes bail for'. ¹⁶ 'he makes'; Cf. 'to make a mountain of a molehill'. ¹⁷ Supply *εἶσιν*. ¹⁸ 'more'. ¹⁹ 'enjoins upon', with dat. ²⁰ 'to love'.

§ 9. ¹ 'took the field'. ² 'the daughter'; *θυγάτηρ* omitted; in appositions to proper names the Greeks generally

omit *υἱός* and *θυγάτηρ*, and use the art. alone; see § 80 n. 2. § 93 n. 4. e.g. *Κίμων ὁ Μιλτιάδου*, 'Kimon, son of Miltiades'.
³ gave birth to'. ⁴ 'alarmed'. ⁵ 'represent'. ⁶ The gen. depends on *καρδίαν*. ⁷ ἐν *Ἄιδου*, 'in the dwelling of Hades', in the lower world; *οἴκω* omitted; as in English, *St Paul's*. See § 156 n. 2. ⁸ 'devoured'. ⁹ 'was brought up'. ¹⁰ 'abstained'; from what? gen. ¹¹ 'invented'.
¹² Supply *ἐστὶ*. ¹³ 'hard'. ¹⁴ 'to speak'. ¹⁵ 'not having', i.e. 'since it has not'.

§ 10. ¹ 'was dedicated', sacred. ² 'was fed'. ³ 'said', with acc. and inf. ⁴ 'shoot up', are produced by. ⁵ ὁ *ἐγρηγορός*, -*ότος* (from *ἐγείρω*), 'he who is awake'. ⁶ 'called'.
⁷ 'better'; compar. of *ἀγαθός*. ⁸ 'to slip'. ⁹ 'to thee'.
¹⁰ 'gave'. ¹¹ 'I pity'. ¹² acc. of *σός*. ¹³ Cf. 'A burnt child dreads the fire'. *Nocumenta, documenta*. ¹⁴ 'would have known'. ¹⁵ 'says'. *γεγον.* 'that the M. are born'.
¹⁶ *ἄρρην*, 'male'. *ὠφ.* 'owed'. *πλ.* 'more'.

§ 11. ¹ 'came to aid'. ² fem. of *ἡδύς*. ³ 'practised'.
⁴ τὰ κατὰ πόλεμον, 'what belongs to war', the arts of war.
⁵ Superl. of *μάλα*. ⁶ 'shines forth'. ⁷ 'wrote'. ⁸ 'was blinded'.
⁹ τὸν belongs to *πλοῦν*. ¹⁰ 'betrayed'. ¹¹ 'by days'.
¹² 'used to count'. ¹³ 'gave'. ¹⁴ 'thought'.
¹⁵ adv. with art. used as adj. 'upper'. See § 61 n. 22. § 76 n. 4.
¹⁶ 'first'. ¹⁷ κατὰ κώμας *ῥέκεῖτο*, 'was inhabited in several villages'; κατὰ κώμας = *pagatim*. The population was not concentrated in one capital. ¹⁸ 'best'; superl. of *ἀγαθός*.
¹⁹ See § 147 n. 1. ²⁰ 'are educated'.

§ 12. ¹ 'begat'. ² 'namely Eirene' etc. *Ἐιρήνην* and the two following names are in apposition to *Ἦρας*. ³ 'was persecuted'.
⁴ gen. of time; 'by day and night'. ⁵ from *πᾶς*. ⁶ 'sought'. ⁷ 'called'. ⁸ fem. of *εἶς*. ⁹ 'slew'.
¹⁰ 'it is fitting', with acc. and inf. ¹¹ 'obey'. ¹² 'used to say'.
¹³ δεῖ *φυγαδ.*, 'one must banish'. ¹⁴ 'in every way'. *πάντα*, and *πάντων* below, from *πᾶς*. ¹⁵ 'generally'.

IV.

THIRD DECLENSION.

b. CONTRACTED.

§ 13. ¹ 'brought'. ² 'excels'. ³ 'by descent'. ⁴ 'used to call'.
⁵ 'besmeared'. ⁶ 'are tossed'. ⁷ 'begat'. ⁸ 'an efficacious means'; constr. as *Triste lupus stabulis*. See § 61 n. 1.
⁹ 'is found'. ¹⁰ 'sang'. ¹¹ 'called'. ¹² 'used to

say'. ¹³ = *esse*. ¹⁴ 'of all', gen. fem. of *πᾶς*. ¹⁵ 'produces'. Order: Πλ. τ. ὕ. ἡ φ. β. ¹⁶ 'to overcloud', with dat. ¹⁷ = *posse*, from *δύναμαι*. ¹⁸ *τριῶν δεῖν* = *trium rerum esse opus*, 'that three things were needful'. ¹⁹ *κατὰ μέρος*, 'piece-meal'; with art. 'particular'. ²⁰ 'flow.' ²¹ Supply *ἐστίν*.

§ 14. ¹ 'calls'. ² 'judge'; imperat. ³ 'by', 'according to'. ⁴ 'performed'. ⁵ 'stir up'; sing. verb after neut. pl. ⁶ 'struck'. ⁷ gen. of *Ζεύς*. ⁸ 'leapt forth'. ⁹ 'with arms', i.e. armed. So Lat. *cum gladio*. ¹⁰ 'honoured'. ¹¹ 'arise'.

§ 15. ¹ 'knit'. ² 'modelled'. ³ supply *θυγατέρα*. See § 9 n. 2. ⁴ 'transformed'. ⁵ *μετὰ ταῦτα*, 'thereupon'. ⁶ 'set against'. ⁷ 'kindled', burning; part. perf. pass. from *ἄπτω*. ⁸ 'darted'. ⁹ 'ravaged'. ¹⁰ 'thou didst overcome', aor. from *κρατέω*. ¹¹ The gender of *βοῦς*, like that of *ἵππος* and *bos*, is common, but *αἱ βόες* is generically used for kine. ¹² 'drove off'.

§ 16. ¹ 'fabled', related. ² 'used to devour'. ³ 'fed'. ⁴ 'served for hire'. ⁵ 'slew'. ⁶ 'Be willing'. ⁷ 'to hold'. ⁸ 'used to call'. ⁹ 'was at their service', 'belonged'. ¹⁰ 'wounds'. ¹¹ 'used to take'. ¹² 'battering down'. ¹³ 'persuading', i.e. by persuasion. ¹⁴ 'said'. ¹⁵ = *ferre*. ¹⁶ 'when asked'. ¹⁷ *πόσον ἀπέχει* = *quantum distet*? with gen. ¹⁸ *inquit*. ¹⁹ Supply *ἀπέχουσιν*, 'are distant'. ²⁰ *πλέον* with gen. 'more than'. *δυνῶν* 'two'. ²¹ Predicate, 'as tithe'. ²² 'offered'.

§ 17. ¹ 'granted'. ² *ἔγραψεν*, 'wrote'. ³ sc. *ἐστίν*. ⁴ sc. *υἱός*. See § 9 n. 2. ⁵ 'had'. ⁶ from *χρυσούς*. ⁷ *διαπλέγ.* 'is reported to have crossed'. ⁸ 'gave birth to'. ⁹ 'sent'. ¹⁰ 'sailed'. ¹¹ 'more', a greater number of men. ¹² 'killed'. ¹³ from *μήν*. ¹⁴ Supply *ἐστίν*. On the neut. predicates *τυφλόν* and *ἐλλιπέες*, see § 61 n. 1. ¹⁵ 'said'. ¹⁶ 'remember'. ¹⁷ *ἤρξω*, 'you began', from *ἄρχομαι*. ¹⁸ Supply *ἤρξάμην*, 'I began'. ¹⁹ acc. of limitation; see § 46 n. 23. § 75 n. 2. ²⁰ 'said', with acc. and inf. ²¹ 'mistress'.

V.

IRREGULAR DECLENSION.

§ 18. ¹ 'gave birth to'. ² 'moulded'. ³ 'was torn asunder'. In the next sentence supply *ἐστίν*. ⁴ 'judge'; imperat. ⁵ *τὸ παλαιόν*, 'of old'. ⁶ 'had'. ⁷ 'sacrificed'. ⁸ 'handed down'. ⁹ 'kept'. ¹⁰ 'advise'. ¹¹ 'to practise'. ¹² 'saves'. ¹³ 'puts off'. ¹⁴ 'also'.

¹⁵ 'nothing', neut. of οὐδείς. ¹⁶ ἀλλ' ἢ, 'except'. ¹⁷ 'what', from ὅσπερ. ¹⁸ καὶ ἐάν, 'even if'. ¹⁹ conj. pres. of εἰμί. ²⁰ 'he has'.

§ 19. ¹ See § 9 n. 2. ² 'moulded, created'. ³ 'was fed'. ⁴ Superl. of μάλα. ⁵ 'of', i. e. 'among the'. ⁶ 'honoured'. ⁷ See § 9 n. 7. ⁸ 'used to roll'. ⁹ 'even'. ¹⁰ 'obtain', with gen. ¹¹ 'had'. ¹² See § 12 n. 4. ¹³ 'sent'. In the next sentence εἰκ. 'resemble', with dat. ¹⁴ 'hollow'. ¹⁵ Supply ἐστί. ¹⁶ 'also'. ¹⁷ 'longs for'. ¹⁸ καὶ ἐάν. ¹⁹ 'you should take away', with gen.; from ἀφαιρέω. ²⁰ predicate. ²¹ 'you make'. ²² 'It is said', with acc. and inf. The nom. might also stand. ²³ 'was enamoured of', with gen. ²⁴ gen. abs. 'When X. was making war'. ²⁵ 'seemed' (in a dream). ²⁶ 'to see', from ὁρῶ. ²⁷ 'far', Lat. longe.

§ 20. ¹ 'punish'; imperat. ² καί—καί, 'both—and'. See § 33 n. 9. ³ κτᾶσθαι προσ. 'it is becoming to acquire'. ⁴ 'among birds'. ⁵ 'used to delight'; wherein? dat. ⁶ 'the Greeks at Ilion', i. e. who marched against Ilion (Troy). ⁷ 'came'. ⁸ ὅποτε δέοιτο 'whenever he needed'. ⁹ 'cut off'. ¹⁰ 'bears'. ¹¹ τῇ μὲν—τῇ δέ, 'in the one (hand)—in the other'. ¹² 'she holds'. ¹³ 'having been made'. ¹⁴ 'ordered'. ¹⁵ τὸν μὲν—τὸν δέ. See n. 11. ¹⁶ 'to fly', i. e. to be banished. ¹⁷ 'to follow him'. There is a play on another meaning, 'to prosecute'. ¹⁸ ἐπ. δδ. 'made by pairs'; δδ. is here adj. and predicate to τὰ χεῖρε, τὼ πόδε and τὼ δ-φθαλμῷ severally. ¹⁹ 'greater', from μέγας. ²⁰ 'the strongest', from καρτερός. ²¹ φύλαξ. ²² 'most dangerous', from ἐπισφαλής. ²³ φυλακή. ²⁴ oportet. ²⁵ 'to post'. ²⁶ 'is called'.

VI.

MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. ¹ 'let him excel'; in what? dat.; whom? gen. ² 'became'. ³ 'taught', with double acc. like docere. ⁴ 'spend their time'. ⁵ 'casts'. ⁶ acc. of limitation (of part affected). See § 46 n. 23. ⁷ 'appears'. ⁸ 'for the mother of him', i. e. for his mother. ⁹ 'cared'; for whom? gen. ¹⁰ 'charged', with dat. ¹¹ 'to keep'. ¹² 'That which'. ¹³ Supply ἐστί. ¹⁴ 'that', from οὗτος. Supply ἐστί. ¹⁵ from ἐπιφανής. ¹⁶ 'compared'. ¹⁷ τοῖς κολ. 'to flatterers', partic. from κολακεύω. τοὺς παραδ. 'such as lend', partic. from παραδίδωμι. ¹⁸ 'moved from place to place', part. pass. from μεταφέρω. ¹⁹ 'Having taken up', part. aor. mid. from αἶρω. ²⁰ 'having thrown (it) down', aor. partic. of καταβάλλω.

21 'this', fem. acc. of οὗτος. 22 'said'. 23 On the nom. see § 63 n. 49. αὐτὸς τιθεσθαι, 'that he for his part lays down', 'gives'. τιθεσθαι pres. inf. mid. of τίθημι. 24 γιγνώσκουσι, 'know', 'discern'. ἀνδ. δέ. 25 'often shewed'; 'commonly shews'; on this *gnomic* use of the aor. see § 62 n. 40. § 76 n. 2.

§ 22. 1 'pursue'. 2 τὰς μερὰ, 'which are associated with'. 3 'is recognised'. 4 'are decided'. 5 compar. of μάλα. 6 'brings'. 7 from οὖς. 8 'had'. 9 gen. in answer to the question, for what? 10 dat. in answer to the question, from what motive? 11 'went over'. 12 'buried'. 13 'feeds'. 14 'keeps'. 15 'eldest', governs the gen. υλέων. 16 'being'. 17 'ruled'. 18 'punished'. 19 objective gen. 'offered to K.'. 20 'living on'. 21 'the whole', from πᾶς. διαΐ. 'spend', from διαΐδω. 22 Σὺν. δεῖ. 'One must enure oneself'; to what? dat.

§ 23. 1 'made'. 2 'even'. 3 'surpass'. 4 'trust'; in what? dat. 5 'planted', laid out. 6 'was blinded'. 7 'assuaged'. 8 'won'. 9 'nailed down'. 10 'wear'. 11 See § 104 n. 6. 12 'rules'. 13 δῶρα. 14 'have'; ἔχει is sing. verb after neut. pl. 15 'had'. 16 'empty'; with gen. as in Lat. *vacuus, inanis*. 17 'many', from πολλός. 18 'great', from μέγας. 19 'raise', sing. verb after neut. pl.

§ 24. 1 'tests'. 2 'follows'. 3 'used to shut'. 4 'flowing'. 5 'has'. 6 'deified'. 7 'murdered'. 8 'reigned over', with gen. 9 'had been given'. 10 i. e. δίδ. 11 The art. denotes that the number was well known; not 'a thousand ships', but 'the thousand ships'. See Iuvenal xii 122. 12 'were manned'. 13 Poetic for ἀνθρώποις. 14 On the neut. predicate see § 17 n. 14. Supply in the first line ἐστὶ, in the second εἶσι. 15 'feed'. 16 'you are whitening'. Cf. Jerem. xiii 23 *Can the Ethiopian change his skin?* 17 'hides'. Prov. of the wide influence of powerful neighbours. The shadow of Athos reached a brazen heifer in the market-place of Myrina in Lemnos. 18 'The dog to his chain'; prov. of those who take punishment meekly. 19 'draws'. Cf. 'The cart before the horse'. 20 'violate'. 21 Prov. after the introduction of corn. *Satis glandis*. 22 'But'. 23 'follow the manners of the country.' Our 'Do at Rome as the Romans do'. 24 i. e. 'ἑαυτὸν for σεαυτὸν. See § 50 n. 1. 25 'feeding', supporting. 26 'you feed', i. e. keep. Prov. of those who make large promises to others, when themselves destitute. 27 'to display'. 28 δυστύχημα. Supply ἐστὶ, here and in the last sentence.

§ 25. 1 'are charmed'. 2 gen. after ἐπιδημία. 3 'proclaim'. 4 'open', part. perf. pass. of ἐκπετάννυμι. 5 'sleep'.

⁶ 'taught'. ⁷ 'to feed'. ⁸ 'gives'. ⁹ 'plot against'.
¹⁰ *παρ. εἶχε*, 'had as'. *παρ.* is predicate. ¹¹ because Hermes was god of eloquence. ¹² 'were her (daily) meal'. The verb is singular, being attracted to the number of the predicate.
¹³ 'drank'. ¹⁴ *ὁ πηρ.* 'he who has maimed'. ¹⁵ 'is punished', with dat. of the punishment. ¹⁶ 'abounding in'. Cf. the proverb 'Physician, heal thyself'. ¹⁷ 'is caught'.
¹⁸ *γλυκεῖα*, 'sweet'. ¹⁹ gen. abs. perf. part. of *ἐκλείπω*; 'when the guard has deserted (his post)'. ²⁰ 'if you are'. ²¹ 'you will use', fut. of *χρᾶμαι*. ²² Predicate; 'as a law'. Cf. 1 Tim. i. 9 'The law is not made for a righteous man'.
²³ 'brought forth'. ²⁴ After the death of Polykrates Syloson by favour of Dareios made himself master of Samos; his harshness caused a great emigration. Hence the proverb. ²⁵ 'cheated'. ²⁶ The rhetorician Hermogenes published an admired treatise on rhetoric when 18 years of age, in the reign of M. Aurelius; but in his 25th year forgot all that he had known. ²⁷ Prov. bird and egg being alike bad eating. When Korax, the Sicilian rhetorician, the first writer on rhetoric, sued his pupil Tisias for his tuition fees, Tisias replied: 'If you win the cause, then I have learnt nothing and you shall recover nothing; if you lose, then by the sentence I owe you nothing'. On which the judges exclaimed *κ. κ. κ. ὦ*. ²⁸ '(Sends) greeting'. *χ. (λέγει)*. Form of address in letters. ²⁹ 'Money makes the man'. ³⁰ 'was in labour'. ³¹ From *ἀποτίκτω*, 'brought forth'. ³² 'you lend'. ³³ 'brings forth'. *παρῇ* 'is present with'. ³⁴ Supply *ἐστὶ*. Hence the Engl. 'the sinews of war'.

§ 26. ¹ = *κακοῖς* and *ἀνθρώποις*. An old form of the dat. used also by the Attic poets. ² 'do good to'; imperat.
³ from *πολύς*. ⁴ 'withdraw', sing. verb after neut. pl. See § 27 n. 15. and below n. 6. ⁵ acc.; 'in height'. ⁶ 'procure'; sing. verb after neut. pl. ⁷ 'ruin'. ⁸ 'ascribed'. In the 2 sing. of the imperat. of *τίθημι* etc. *τίθει*, *ἵστη*, *δίδου*, *δελκν* are used. So in the imperf. sing. *ἐτίθεις*, *ἐτίθει*, as if from *τιθέω*. ⁹ 'sowed'. ¹⁰ 'lived'; on what? *ἀπὸ* with gen. ¹¹ gen. after *γυναῖκα*. ¹² 'carried away'. ¹³ *χρήσιμα*; from *χρήσιμος*. ¹⁴ 'for'. ¹⁵ 'when he saw'. ¹⁶ 'said'. ¹⁷ *λελ.* *οὖς*. 'of petrified wealth'. Supply *ἐστὶ* after *τάφος*. ¹⁸ 'when taunted'. ¹⁹ Supply *ἐστὶ*. ²⁰ Predicate; as in Lat. *viaticum sume sapientiam*. ²¹ 'Take with you', as your outfit. ²² Prov. from the heroes' sufferings in Homer.

§ 27. ¹ 'lead'. ² *οὐδεὶς οὐδέπω*, 'no man ever yet'. On the double negative see § 50 n. 39. ³ Out of the negative *οὐδεὶς* supply 'many a one'. So in Latin *aiō* out of *nego*,

ut out of *ne*. ⁴ 'acquired'. ⁶ From πολύς. ⁶ 'are inbred in', are inseparable from. ⁷ 'departed'. ⁸ 'fable', followed by acc. and inf. ⁹ 'was transformed'. ¹⁰ 'set over'; over what? dat. ¹¹ ἐστίν. ¹² 'to be caught'. ¹³ 'to'; used of approach to persons, εἰς to places. See § 73 n. 30. ¹⁴ 'teaches'. ¹⁵ 'is distant', with gen. Sing. verb after neut. pl. See § 26 n. 4. ¹⁶ Supply ἐστί. ¹⁷ 'even'. ¹⁸ 'to learn'. ¹⁹ καὶ—καὶ=et—et. § 20 n. 2. ²⁰ 'is angry'; with whom? dat. Two of a trade can never agree. In last line, φθονεῖ, 'envies', with dat.

§ 28. ¹ 'put upon'; κόσμον is predicate. ² καταθ. λέγ. 'is said to have killed'. ³ 'gave'; αντίπ. is predicate. ⁴ 'from'. ⁵ 'when flying', by their flight. ⁶ 'announce'. ⁷ 'be silent'. ⁸ 'brings'. ⁹ Dat. in answer to the question, by what? according to what? ¹⁰ 'are to be trained'; supply εἰσι. ¹¹ 'dwelt'. ¹² 'far'. ¹³ 'surpassed', with gen. ¹⁴ Supply ἐστί. ¹⁵ ἐπὶ. ¹⁶ δέ. ¹⁷ τὸ πρ. 'at first'. ¹⁸ Acc. of limitation (of part affected); see § 21 n. 6. In Lat. *claudus utroque pede*. ¹⁹ καὶ οὐκ.

§ 29. ¹ 'glorify'. ² 'slips'. ³ δευῆν ἐποιούντο, 'esteemed great', i.e. made much of. ⁴ 'was condemned to death'. ⁵ 'set up'. σημεῖα is predicate. ⁶ 'called'. ⁷ 'built'. Δήμ. and Κόρ. are gen. after νεώς. ⁸ 'when he saw'. ⁹ 'blushing'. Θάρρει, 'be of good cheer'. ¹⁰ 'are'; sing. verb after neut. pl. See § 26 n. 4. What is the English proverb? ¹¹ 'When asked'. ¹² 'said'. ¹³ Supply ἐστί, here and twice in the next sentence.

§ 30. ¹ 'associate'; with whom? dat. ² 'go to and fro'. ³ eorum. ⁴ 'await'. ⁵ 'hearken'. ⁶ καὶ μέντοι καί, 'aye and even'. ⁷ 'follow'. Observe the change from sing. verb to plur., where the subject is the same. ⁸ 'cover'. ⁹ The following genitives further define πάντων τῶν θνητῶν; 'namely, of kings' etc. ¹⁰ καὶ μέγα φρον. 'and of those who (in life) were proud' etc. ¹¹ 'they call'. ¹² 'do you not trust?' with dat. ¹³ 'calls'. ¹⁴ 'having desired', with gen. ¹⁵ 'also'. ¹⁶ 'lost besides'. ¹⁷ Supply ἐστί. ἐνδεής, like *indigens*, takes the gen.

§ 31. ¹ 'fabled', with acc. and inf. ² See § 9 n. 7. ³ λέγεται κινεῖν, 'is reported to move'. ⁴ 'was called'. ⁵ In Greek adjectives, and phrases which stand in the same relation to a subst. as adjectives do, may follow the subst. with repetition of the art.; as here εὐνοῖαν τὴν εἰς ἅπ., 'his goodwill to all', = his universal goodwill. ⁶ 'encountered'.

- 7 'defeated'. 8 'greatly'. 9 'were distinguished'.
 10 'left behind him'. 11 'minds', 'cares for', with gen.
 12 'I think'. Order: νομ. παρ. δεσ. (εἶναι) ὅμ. δόμ. 13 'think',
 imperat. 14 ἐπὶ. The same prep. governs νεκρῶ. 15 ἐμ-
 πεφυρμένοι ἦσαν plup. pass. from ἐμφύρω; 'had been huddled'.
 16 δέ. 17 'I make'. ὄρνις is here 'an omen'. 18 'thee'.
 19 Supply ἐστὶ. πίστις is predicate.

- § 32. 1 ἂν ἔχη τις, 'if a man has'. 2 'he has'. 3 'said'.
 4 δεῖ πείθ. 'must obey'; δεῖ, like oportet, takes acc. and inf.
 5 'of the men who live with them' (part. pres. of συνοικέω), i.e.
 'of their husbands'. 6 'had'. 7 'down his back'; i.e. on
 his back. 8 'set sail'. 9 'gave'. 10 Ἔστι καὶ ἐμοί =
Est mihi quoque. 'I too have a lock upon my tongue'.
 11 'even'. 12 'gives'. 13 'follows', with dat. Κύρνε is
 vocat. 14 'you bought', from ἀγοράζω. 15 'at the same
 cost', gen. of price, see § 118 n. 10. 16 ἂν ἦγ. 'you might
 have bought'. 17 'you are'. 18 'eat', with dat. of instr.
 19 'run', with dat. of instr.

VII.

ADJECTIVES.

- § 33. 1 with gen. of person, to whom a thing is sacred.
 § 4 n. 4. 2 ἔλαφος and κύων (dog) are very frequently fem.,
 where the sex is not specially insisted on; so usually ἡ ἄρκτος
 (bear), ἡ κάμηλος (camel). 3 καθαρ. with gen.; so καθαίρω,
 § 90 n. 6. 4 'made'. 5 'even'. 6 'finds'. 7 See § 3 n. 3.
 8 'flows'. 9 See § 20 n. 2. 10 'needs', with gen. like Lat.
indiget. 11 'of one who is wealthy'. 12 Supply ἐστὶ.
 13 Used here as a subst.; see § 38 n. 19. 14 'called'. 15 'has
 been united with', from συνείργω. It takes the dat.

- § 34. 1 'made away with'. 2 'gave'. 3 'with which',
 from ὅς. 4 'conducted to the shades'. 5 'slew'.
 6 'shew'. 7 'sent'. 8 'had'. 9 'imposed'. 10 'to
 bring'. 11 Supply ἐστὶ. 12 πολλά. 13 'are a care to',
curae sunt. Sing. verb after neut. pl. 14 'say', imperat. The
 Lat. 'Ne multa, sed multum'. 15 ἄλλᾳ. 16 'become'.
 17 'benefits'. 18 'sees'. 19 'seeing'. 20 'thinks'.

- § 35. 1 'lived', led. 2 'hamper', impede. 3 ἔργον
 ἐστίν, 'it is a work', i.e. it is hard. 4 'to dissolve'.
 5 'called'. 6 'loves'. 7 'hates'. 8 'has'. 9 'be-
 come'. Sing. verb after neut. plur. 10 'sets before one'.
 11 Supply ἐστίν. 12 'thin', i.e. fine, subtle. 13 'produces'.

¹⁴ Τὸν—δὺτα, 'him who is'. ¹⁵ δεῖ εἶναι = oportet esse. ¹⁶ of πλησίον, 'they who are near', i. e. his neighbours. Cf. § 41 n. 16. ¹⁷ 'may reverence (him)'. ¹⁸ 'may fear'.

§ 36. ¹ 'to separate'. ² 'had'. ³ 'makes'.
⁴ 'called'. ⁵ 'brought'. ⁶ 'they say', *on dit*. ⁷ 'governed', with gen. ⁸ from τῆς. ⁹ in apposition to τόπου βαθ.; 'namely Hades'. ¹⁰ 'says', with acc. and inf.
¹¹ 'dwell'. ¹² 'also'. ¹³ = oportet. ¹⁴ 'brings'.
¹⁵ 'both'. ¹⁶ 'beyond'. ¹⁷ 'gape', from χάσκω. ¹⁸ *alienum*, i. e., that of the parent bird. ¹⁹ 'delights'. Birds of a feather etc. ²⁰ Supply ἐστὶ. κοῦκ = καὶ οὐκ. ²¹ 'contains'. The same belly is content with a little, and yet suffices for an Apicius. ²² καὶ ὀλίγα. ²³ with gen. 'befitting'. κοῦ = καὶ οὐ.

§ 37. ¹ i. e. χεῖρα. ² 'keep'. ³ 'maintain'. ⁴ 'being', part. pres. from εἰμι; we say 'mortal as thou art'. ⁵ See § 32 n. 4. ⁶ pres. inf. from εἰμι. ⁷ neut. acc. of οὐδεὶς.
⁸ 'accomplished'. ⁹ 'supplies'. ¹⁰ 'for (each) day', i. e. daily. ¹¹ 'we wear'. ¹² 'have', i. e. bring with them.
¹³ 'endeavour', imperat. ¹⁴ 'to entrust'. ¹⁵ 'to look into'. ¹⁶ Supply ἐστὶ. ¹⁷ Partitive gen. ¹⁸ 'was in repute'. ¹⁹ Supply ἐστὶ. ²⁰ 'they turn', i. e. 'betake themselves to' (ἐπι), 'embrace'. ²¹ 'both'. ²² 'it has'.
²³ Supply ἐστὶν. ²⁴ 'To speak much, and to speak to the point, (are) different things'; χ. properly 'apart'. ²⁵ Supply ἐστὶν. ²⁶ 'to turn cobblers'. ²⁷ Hor. *non cuivis homini con-tingit adire Corinthum*, the centre of fashion and luxury.

§ 38. ¹ 'to contradict'. ² 'had'. ³ 'becomes', is found to be. ⁴ 'achieved'. ⁵ 'entwined'; part. perf. pass. from περισπειράω. ⁶ 'those who saw (them)'. ⁷ 'made them', 'converted them into'. ⁸ λ. 'say', imperat. ἀλλά.
⁹ gen. after πλήρης. So Lat. *plenus piscium*. ¹⁰ 'corrupt'. ¹¹ χρηστά. ¹² δέ. Supply εἰσὶν. ¹³ 'even'.
¹⁴ 'barley bread')(ἄρτ. 'wheaten bread'. Proverbially used when one awards a second prize. Supply ἐστὶ. ¹⁵ 'instituting suits'. ¹⁶ 'you are mad'. ¹⁷ 'May I be'.
¹⁸ Compar. of μάλα. ¹⁹ κακός is here used as a subst. See § 33 n. 13. So in Lat. *nobilis indocti*, 'the unlettered lord'; *veteres caeci* etc. ²⁰ Supply ἐστὶν. ²¹ ἀλλά. ²² 'is king'.
²³ 'I call'. ²⁴ ἐστὶν. ²⁵ i. e. Megalopolis. ²⁶ 'even'.

VIII.

DEGREES OF COMPARISON OF ADJECTIVES.

§ 39. ¹ 'says'. ² partitive gen. after superl. as in Lat. ³ sc. *ἐστίν*. ⁴ See § 20 n. 2. ⁵ 'renders'. ⁶ part. pres. of *εἰμί*; 'although he was'. ⁷ *οἱ ὑψηλοὶ τῶν τόπων*. we seldom say in English, 'Of situations the elevated' etc., but rather 'Elevated situations' etc. ⁸ 'than the low'; as in Lat. the abl. or *quam*, so in Gr. the gen. or *ἥ* follows the compar. ⁹ partic. pres. of *νοσέω*. ¹⁰ 'in the night'. ¹¹ Supply *ἐστί*. ¹² 'From common (i. e. public) cares (i. e. functions) retire', imperat. ¹³ *ἀλλὰ*. ¹⁴ 'to bear witness against', with gen. ¹⁵ *οὐκ ἔξ. νεωτ.* = *minori natu non licet*. ¹⁶ 'have'. Sing. verb after neut. pl. ¹⁷ 'say', imperat. ¹⁸ 'keep', imperat. ¹⁹ 'we have'. ²⁰ 'we may hear'. ²¹ 'we may say'. ²² 'to rule', with gen.

§ 40. ¹ 'have'. ² See § 37 n. 4. ³ *ἀκ. θέλε*. 'be willing to listen to', with gen. ⁴ 'buried together with'; the dat. *βασιλευσι* is governed by this verb. ⁵ 'become'. ⁶ *οἱ μὲν—οἱ δέ*, 'some—others', *alii—alii*. ⁷ from *οὐδεὶς*. ⁸ *οἱ χαίροντες*, 'the merry'. ⁹ 'having become', from *γίγνομαι*. ¹⁰ 'did', *τινὰ τι*. ¹¹ 'turned out'. ¹² Supply *ἐστί*. ¹³ 'serve'.

§ 41. ¹ See § 39 n. 8. Supply *ἐστί*. ² 'celebrated'. ³ 'make'. ⁴ 'renders'. ⁵ 'of what is pleasant'. ⁶ 'arise amongst'. ⁷ 'draw together', are yokefellows. ⁸ Supply *ἐστί*. ⁹ 'to obtain', from *τυγχάνειν*. It takes the gen. ¹⁰ 'that which', gen. after *ἐρᾷ*. From *δξ, ἦ, ὅ*. ¹¹ 'loves'. ¹² 'to feed'. ¹³ 'to raise', i. e. build. ¹⁴ *τοιούτος ὅλος*, 'such a man as to'; i. e. 'It is his character to'—, takes inf. ¹⁵ 'to say'. ¹⁶ *οἱ νῦν ἄν.* 'the men of this day'. Cf. *οἱ πλεῖστον* § 35 n. 16. ¹⁷ 'cheap'. ¹⁸ 'have become', from *γίγνομαι*. ¹⁹ 'are in town'. ²⁰ 'after'. The *εἶναι* depends on *λέγειν*; observe the change of construction from *λέγειν ὅτι εἰσὶ* etc. to the inf. ²¹ 'would send'. ²² 'rain'. ²³ 'will be', fut. of *εἰμί*. ²⁴ 'life'. The inf. with art. is used as a subst. as in Lat. *Scire tuum nihil est, nisi te scire hoc sciat alter*. 'Your own knowledge is nothing, unless another knows that you know'.

§ 42. ¹ 'is produced'. ² 'not to love'; *τίνα* (from *τίς*, 'who?') depends on *φιλεῖν*. ³ 'had been crucified'. ⁴ neut. pl. of adj. is used as superl. of adv.; *ὥκός* more often forms its compar. and superl. regularly. ⁵ 'creep' (same root as *serpo*). ⁶ 'to avoid'. ⁷ Supply *ἐστί*. Prov. like 'The skin is

nearer than the shirt'; 'Charity begins at home'. ⁸ δ. ἀμ. 'he who milks'. ⁹ Supply ἐστίν. ¹⁰ ὁ ὄπο. 'he who sets under', 'puts down'. ¹¹ Cf. Chaucer's phrase 'lean as a rake'. ¹² From ἀπομανθάνω: 'to unlearn'. ¹³ 'being' i. e. 'whilst he was', part. pres. from εἰμί. ¹⁴ τῶν σωμα. θηλ. gen. abs. 'when...become effeminate'. ¹⁵ 'also'. ¹⁶ 'become'. ¹⁷ 'when asked'. ¹⁸ 'said'. ἀρχεω, 'to rule', with gen.

§ 43. ¹ 'has', causes. ² 'arises'. ³ far'. ⁴ 'to bear'. ⁵ ἐπιμ. ἐποίησ. = ἐπεμελήθησαν 'were devoted to', with gen. see § 52 n. 5. ⁶ 'inhabits'. ⁷ 'called'. ⁸ i. e. ἐρωτα. ⁹ ἀλλά. ¹⁰ 'to advise'. ¹¹ i. e. τὰ δληθῆ. λέγ. 'to say'. ¹² 'when asked'. ¹³ Supply ἐστίν. ¹⁴ 'said'. ¹⁵ 'I admire'. ¹⁶ 'temperate'. τὸ μέν—ἡ δέ, illud—haec. ¹⁷ 'abides'. ¹⁸ 'avoids'. ¹⁹ 'fighting'; against what? dat. ²⁰ 'saves'. ²¹ Supply εἰσί. ²² alia ad aliud. ²³ 'you keep', μικρά. ²⁴ 'you will lose'.

§ 44. ¹ inf. from εἰμί. ² 'render'. ³ 'has been'. ⁴ 'was deemed worthy', with gen. ⁵ 'burnt'. ⁶ gen. after δξιος (dignus aliqua re). ⁷ Supply ἐστίν. ⁸ 'called'. ⁹ 'was judged worthy of', with gen. κριθεῖς, 'when judged', from κρίνω. ¹⁰ 'when mixed', with what? dat. ¹¹ τοῖς τρέφ. 'the things that feed'. ¹² 'it makes'. ¹³ 'said'.

§ 45. ¹ sc. ἐστίν. ² 'to have'. ³ τὸ ἑαυτὸν γιγ. 'to know one's self', as in Lat. sui amor 'self-love'. See Iuv. xi 27 e caelo descendit γυνῶθι σεαυτὸν. See § 152 n. 25. ⁴ supply πόλεων. ⁵ from κάτω; as in Latin primus from prae. ⁶ See vocabulary under προδργον. ⁷ χρῆ τιθ. 'one must regard'. ⁸ 'said'. ⁹ 'of existing things'. ¹⁰ 'contains'. ¹¹ 'runs'. ¹² 'masters'. ¹³ 'discovers'. ¹⁴ 'to rule', with gen. ¹⁵ 'to remain'. ¹⁶ 'to live in the open air', abroad. ¹⁷ 'to care for', with gen. ¹⁸ 'shall gain strength'. ¹⁹ 'will be', i. e. endure; from εἰμί. ²⁰ 'I am able'. ²¹ 'to make'. It was a boast of certain sophists that they could 'make the worse appear the better reason' (Milton). ²² 'nothing', i. e. 'not at all'. ²³ δίκαιός εἰμι with inf. 'it is right that I should', 'I have a right to'. πλέον ἔχ. to have more. ²⁴ 'I escaped'; 'ran away from'.

IX.

NUMERALS.

§ 46. ¹ 'had'. ² 'said'. ³ 'lying', placed. ⁴ 'made war'; on whom? dat. ⁵ 'we are composed'. ⁶ dat. in answer to the question, within what time? ⁷ 'warred down'.

overcame in war. ⁸ 'lived'. ⁹ 'reigned'. ¹⁰ 'in addition to'. ¹¹ gen. of price. Like an Italian organ grinder he must be bribed to stop playing. ¹² 'he plays the flute'. ¹³ 'he ceases'. ¹⁴ 'take'. ¹⁵ 'makes'. ¹⁶ Supply *ἐστὶ*. The famous march of the younger Kyros up the country (*ἀνὰ βασις*) to Babylon, and the retreat to the sea (*κατάβασις*) of the 10,000 Greek mercenaries after the battle of Kunaxa A.D. 401, are here spoken of. ¹⁷ 'Not even H. is a match for two'. ¹⁸ 'made war'. ¹⁹ Acc. of duration of time. ²⁰ 'was at the head of', with gen. ²¹ δ. δ. 'wanting two', '60 save two'. So in Lat. duo-de-sexaginta. ²² 'had'. ²³ Acc. of limitation. See § 75 n. 2.

§ 47. ¹ 'were trained', *τοξεύειν*, 'to shoot with the bow'. ² ἀκοντ. 'to throw the dart', ἀλ. 'to speak truth'. ³ 'were called'. ⁴ οἱ—δεσπόται ὄντες, 'those who were owners'. ⁵ belongs to βοῶν. δύο indecl. is used for nom. gen. dat. acc.; δυοῖν gen. and dat. ⁶ 'imposed'. ⁷ 'to bring'. ⁸ ὧν, 'who was'. ⁹ 'became'. ¹⁰ ὁ πεπ. 'the man of education'. ¹¹ 'is troubled'. ¹² κύβος ἀπ' ἀπρ. 'cube from an even number'. ¹³ 'exceeds'. ¹⁴ 'is exceeded'. '4 is the arithmetic mean between 1 and 7, because it exceeds 1 by 3 (this is the force of the dat. τριάδι) and 7 exceeds it by 3'. ¹⁵ 'to have stated', that the moon's bulk was $\frac{1}{30}$ of the sun's. ¹⁶ 'is said'. ¹⁷ gen. after διπ. and τρ. 'with two or three times themselves', i.e. their own numbers. ¹⁸ 'will fight'. ¹⁹ 'received'. ²⁰ Depends on *ἐκαστος*. ²¹ μέλ. θάπτ. 'when on the point of being buried'. ²² 'came to life again'. ²³ gen. of ἐγώ. μυρ. ἡμῶν, 'ten thousand times as much as we' have. ²⁴ 'has'. ²⁵ ἀν ποιησ. 'would do'. On the form ποίησ. see § 52 n. 17. ²⁶ gen. after μυριοσ.

§ 48. ¹ 'called'. ² Supply μυριάδας. ³ 'brought', imperf. of δῶν. ⁴ 'the so-called (from καλέω) Graeae'. ⁵ ἀπὸ νέας, 'from youth up' (as we say 'from a child'). See 94 n. 6. § 146 n. 11. ⁶ 'had'. ⁷ 'these', i.e. the eye and tooth. ⁸ 'lent'. ⁹ gen. after πολλ. ¹⁰ 'The greater number is a multiple of the less, whenever it is measured by the less, i.e. contains the less a certain number of times, without remainder. ¹¹ ὁ περιεχ. 'that-which-is contained'. 'A square number is that-which-is like like-times, [i.e. the-same-number the-same-number-of-times-over, i.e. the-same into-the-same or $A \times A$, where A is any whole number], or the-number-which-is contained by [=the product of] two equal numbers'. E. g. *τρίς τρία*, 'thrice 3', is *ισάκις τοσος ἀριθμός*; for the multiplier (which is expressed by the adv.) is the same as the multiplicand, which is expressed by the cardinal numeral.

¹² = *oportet*. ¹³ *μν. ἐχ.* 'to remember', with gen. ¹⁴ 'he rules'. ¹⁵ 'said that...bears.' ¹⁶ Partitive gen. ¹⁷ 'is consecrated'. ¹⁸ 'he who has a mind at-two [=double] for single tongue'. i. e. 'whose one tongue serves a double mind, speaking now fair, now foul'.

X.

PRONOUNS.

§ 49. ¹ 'gave'. ² 'educate'. ³ 'thou wilt be', (from *εἶμι*). *κακ.* is gen. after *αλ.* ⁴ 'have killed' (from *ἀναιρέω*). ⁵ 'is like', with dat. ⁶ 'occupy'. ⁷ belongs to *κάλιστον*. ⁸ 'make', imperat. ⁹ 'endures'. ¹⁰ 'when asked'. ¹¹ 'answered'. ¹² sc. *ἐστίν*. ¹³ 'has'. ¹⁴ 'said'. ¹⁵ 'threatenest', *τινὶ τι*. ¹⁶ Supply *ἀπειλεῖ*, 'threatens'. ¹⁷ 'died'. ¹⁸ *ἀπ. τ. ζ.* 'having met the living brother'. ¹⁹ 'asked'. ²⁰ 'Was it you that died?' ²¹ 'being in difficulties'. ²² 'was selling'. ²³ 'writing'. ²⁴ 'Rejoice with', imperat. ²⁵ 'feed', support. Sing. verb after neut. pl. See § 6 n. 2. ²⁶ Supply *πολέμιοι εἰσι*. ²⁷ 'saying'. ²⁸ 'is thought'. ²⁹ 'I have'. ³⁰ *Καὶ ἐγώ*, 'I also'. ³¹ 'to do'. ³² *εἰ ἐθέλ.* 'if you are willing'. ³³ 'to follow'. ³⁴ 'am willing'. ³⁵ i. e. *τινά*. ³⁶ *δεῖ ζ.* *oportet quaerere*. ³⁷ As in Lat. *Unde et quo?* on meeting a friend.

§ 50. ¹ *αὐτῶν* used for *ἡμῶν αὐτῶν*. See § 55 n. 16. ² 'procure in addition'. ³ 'abides'. ⁴ 'to be praised'. ⁵ The gen. of the personal pron. can in Gr. supply the place of the possessive; *ἐαυτοῦ* is always used for the possessive of the 3rd person *ὅς, ἣ, ὅν*, which is not used in Attic prose. See § 94 n. 4. ⁶ 'supports'. ⁷ 'care for'. ⁸ 'converses'; with whom? dat. ⁹ *propterea*. ¹⁰ 'they are displeased'. ¹¹ 'to rear'. ¹² 'to benefit'. ¹³ 'begets'. ¹⁴ 'selling'. ¹⁵ 'as a sample'. ¹⁶ 'carried about'. ¹⁷ *δοκ. εἶναι*, 'seems to be'. ¹⁸ *δι' αὐτ.* 'for his own sake'. ¹⁹ Supply *ἐστίν*. ²⁰ Observe the contrast with *ἐν ᾧ*, 'in which [i. e. while at home]—abroad'. ²¹ 'I think'. ²² 'to discern'. ²³ *λέγ. ἀποκ.* 'is said to have slain'. ²⁴ *λέγ. ἐκδ.* 'is said to have flayed'. ²⁵ *πικ. ἐρ.* 'after conquering him when contending'. ²⁶ 'with him', i. e. Apollo. ²⁷ 'I see'. ²⁸ 'playing'. ²⁹ 'I am charmed'. ³⁰ 'it appears'. ³¹ 'We do'. ³² *δὲ φαιν.* 'whatever appears'. ³³ *Εἰ μέλ. κτήσ.* 'If we are to acquire'. ³⁴ *δεῖ γεν.* 'must become'. ³⁵ *ἐπὶ τὸ σὺλ.* 'for helping', with dat. ³⁶ 'made'. ³⁷ 'to speak'. ³⁸ *χρή μανθ.* 'it is necessary to learn (it)'. ³⁹ *οἷον τε δὲ γέν.* 'would become able'. ⁴⁰ 'to govern'.

§ 51. ¹ 'to enquire'. ² sc. *ἐστὶ*. ³ 'bears'. ⁴ 'seem'.
⁵ 'await'. ⁶ sc. *εἰσὶν*. ⁷ 'were troubled'. ⁸ 'will love'.
⁹ *Δυσ. ἔχει* almost = *λυπηρόν ἐστιν*. See § 143 n. 11. ¹⁰ 'save'.
 Order: *εἰ σ. τ. β. τοῖς ἐμ. κ.* ¹¹ 'you keep'. ¹² *ὕμ. προσ.*
εἶναι, 'you are bound to be'. ¹³ 'reverence', imperat.
¹⁴ *Νόμ. εἶναι*, 'think that...are'. ¹⁵ 'gratify', with dat.
¹⁶ *καὶ αὐτ. et ipse*, 'he too', like his brother. ¹⁷ 'has'.
¹⁸ *τηλικ. ὥστε ἔχ.* 'so large as to have it (*αὐτόν*)'; i.e. 'so great
 that it has (employs) it' etc. ¹⁹ Supply *ἐστὶ*. *ναλοῦσι*, 'inha-
 bit'. ²⁰ *νομ. εἶναι*, 'think that...is'. ²¹ 'carries about'.
 The Lat. proverb *omnia mea mecum porto*. ²² *τὸ αὐτό*,
 'the same', i.e. 'at once'. ²³ 'are approaching'.

§ 52. ¹ *ἔχοι τις ἄν*, 'can one have?'. ² 'prefer', *τινὶ*
τινος. ³ 'far'. ⁴ 'plot against'. ⁵ *λόγον πεποιήται*, 'has
 spoken', perf. mid. *ποιέσθαι* with a subst. can always be sub-
 stituted for the verb which belongs to that subst. *ποιέσθαι*
θήραν = *θηρᾶν*. See § 43 n. 5. ⁶ 'business', i.e. problem. ⁷ 'to
 know'. ⁸ 'founded'. ⁹ 'close under'; so in Lat. *sub ipso*
vertice. ¹⁰ 'named'. ¹¹ 'you excel'; whom? gen. in
 what? dat. ¹² 'you will surpass', whom? gen. in what?
 dat. From *διαφέρω*. ¹³ 'will not cease'. ¹⁴ 'from trifling'.
¹⁵ 'is gotten'. ¹⁶ 'have spoken'. ¹⁷ *τολ. ἂν εἰπ.* 'would
 venture to say'. On the form *τολμ.* see § 47 n. 25. ¹⁸ Acc.
 of limitation; see § 75 n. 2. ¹⁹ 'became'. ²⁰ from *οἶδα*.
ἡλικ.—ἴσμεν = *quantam nullam aliam extitisse scimus*. ²¹ 'sin'.
ὅποσα ἐξ. = *quot peccant*. 'Whatever sins men commit';
ὁπ. cognate acc. See § 56 n. 19. ²² 'think'. ²³ 'are
 prosperous'. It is Bentham's maxim, 'The greatest happiness
 of the greatest number'. ²⁴ 'is governed'. ²⁵ = *τινά*.
²⁶ *οἱκ. ἄτ. λογ.* 'telling certain pitiful stories'. ²⁷ *π. αγ.* 'try
 to bring (men)'. ²⁸ 'being', i.e. when you are. ²⁹ *τὰ αὐτά*.
³⁰ 'decide'. *ταῦτά γινγ.* 'pass the same sentence'. ³¹ 'doing'.

§ 53. ¹ 'imposed'. ² Lat. *alios aliis labores*. ³ *φασίν*,
 'they say' = 'the saying is' = *aiunt*. ⁴ 'have'. ⁵ 'was
 honoured'. ⁶ 'was in repute'. ⁷ *ἐθέλω ἀκούειν*, 'I wish
 to hear'. ⁸ 'thou hast'. ⁹ 'appears'. ¹⁰ 'desires'.
¹¹ *cuiusvis*, 'anything, of what kind soever'; from *δοτисούν*. the
 gen. depends on *τυγχάνειν*. ¹² 'to obtain'. ¹³ 'if he has not
 obtained'. ¹⁴ 'has'. ¹⁵ 'says'. ¹⁶ gen. governed by *κρείττον*.
 See § 39 n. 8. ¹⁷ 'in the sea-fight'; so *vincere Olympia*.
 See § 145 n. 23. ¹⁸ 'conquered'. ¹⁹ *οἱ μετὰ Α.* See § 8
 n. 4. ²⁰ 'contended'. ²¹ 'arguments'. ²² 'inconclu-
 sive'; supply *εἰσὶν*. ²³ 'therefore'. ²⁴ Supply *εἰμὶ*. ²⁵ 'con-
 clusive', 'cogent'. ²⁶ Supply *ἐστὶν*. ²⁷ gives emphasis
 to *σύ*, 'you'. ²⁸ 'against themselves', i.e. 'against one
 another'. So Lat. *inter se*, 'mutually'. See n. 35. ²⁹ *πρὸς*

τὸν εἰπ. 'to him who said'. ³⁰ κακῶς λέγ. with acc. 'to speak ill of'. See § 54 n. 27. ³¹ '(yes) for'. ³² καλῶς λέγ. with acc. 'to speak well of'. ³³ 'he learnt', from μαθάνω. ³⁴ 'love'. ³⁵ 'themselves' i. e. 'one another'. See n. 28. ³⁶ ὁ μὴχ. 'he who contrives'. ³⁷ 'turns round'. Cf. Engl. 'hoist with his own petard'. ³⁸ 'when asked'. ³⁹ 'answered'. ⁴⁰ καὶ γὰρ, the Lat. *etenim*, 'for indeed'. ⁴¹ Supply πάρεστιν. ⁴² 'is present'. ⁴³ 'speaks'. ⁴⁴ ἐργα. ⁴⁵ ἐπὶ οἷς 'upon [on occasion of] which'. ⁴⁶ ἀλοχρά. ⁴⁷ gen. after ἐργα. ⁴⁸ 'I praise'. ⁴⁹ 'said'; or 'he said'. ⁵⁰ μὴ ἐρ. 'that . . do not ask'. ⁵¹ gen. absolute. See § 57 n. 21. 'when one asked'. ⁵² 'to repel'; inf. after ἴκανοί. ⁵³ 'when he saw', from ὁράω. ⁵⁴ 'not having'; agrees with στρατόπεδον and governs στρατηγόν. ⁵⁵ 'has'. ⁵⁶ 'Thou wilt know'. In the Engl. Bible we read 'I know thee, who thou art', and this is the usual Gr. construction; in Engl. however we say commonly 'I know who thou art'. So here for 'Thou wilt know the Deity, that He is', translate 'Thou wilt know that the Deity is'. ⁵⁷ ὥστε. ⁵⁸ 'to care for', with gen. ⁵⁹ πῆμα. ⁶⁰ Supply εἰ πῆμα. For the thought cf. St James i 13—15. ⁶¹ 'About what o'clock?' ⁶² gen. after πῆμα as in Lat. *ubi terrarum?* ⁶³ ποῖα. ⁶⁴ ἅττα for τινά. ⁶⁵ ἅττα for ἅττω. ⁶⁶ 'you did'. ⁶⁷ 'observed'. ⁶⁸ i. e. τινός. ⁶⁹ 'staying'. ⁷⁰ 'fighting', τῷ i. e. τινί, 'with any one'. ⁷¹ 'to be in company with'. ⁷² 'also'. ⁷³ 'there springs up in', with dat. πρὸς οὖς etc., i. e. πρὸς ἐκείνους οὖς &c. 'towards all whom I suppose to have a friendly feeling [to be kindly affected] towards me'. On ἔχω with the adv. see § 143 n. 11.

XI.

VERBS.

§ 54. ¹ gen. after προέχομεν. ² gen. after ἀρχουσι. ³ 'what is utterly opposed'. ⁴ whom her father Akrisios imprisoned in a tower. ⁵ 'a kind of Danaë'; *Danaen quandam*, ⁶ cf. 'A day too late for the fair'. ⁷ ἐν αἰτ. γ-γ. 'is put in the wrong', 'is blamed'. ⁸ καὶ ἐάν. Cf. 'Give a dog a bad name and hang him'. ⁹ nom. fem. ¹⁰ neut. pl. ¹¹ Diogenes was one of the cynics or dog-philosophers; often called simply 'dogs'. ¹² Sc. δάκνω. ¹³ 'I may save (them)', conj. aor. from σώζω. ¹⁴ 'yet being', i. e. 'while still'. ¹⁵ The Hermes-busts had heads without limbs: see § 4 n. 15; so Ph. says of the Athenians, they neither move nor strike. ¹⁶ 'when asked'. ¹⁷ πῶς ἂν τις μάλ. εὐδ. 'how one might have best report'. ¹⁸ πολ. κατ. Φ. gen. abs. 'when Ph. gained many successes'. ¹⁹ πρ. τ. συντρ. 'to those who were brought up with (him)'. ²⁰ 'will leave'. ²¹ gen. abs. 'but when the

boys said'. ²² *δτι* is often used after verbs of saying, even where the very words spoken follow. Here instead of 'said, that it was for him (Al.) that he (Ph.) acquired'; or, 'said, it is for you that he acquires', we have 'said, that it is for you that he acquires'. See § 158 n. 6. ²³ 'said he'. ²⁴ 'do', conj. aor. from *πράττω*. ²⁵ *φεύγε*. ²⁶ gen. after *δξιος*. See § 44 n. 6. ²⁷ acc. after *κακ. λέγ.* Cf. § 53 n. 30; § 57 n. 16. ²⁸ 'being mortal', i. e. 'mortal as thou art'. See § 55 n. 23. ²⁹ 'subtly', 'precisely'. ³⁰ The dual verb often follows the pl. noun, where two things are spoken of: so also the pl. verb follows the dual noun. See Madvig's Gr. Synt. § 1 a n. 1—3. ³¹ 'that they might not look off (from other things) to'; 'might not fix their regard upon'.

§ 55. ¹ 'consists'. ² *velut*, 'for example'. See § 105 n. 1. § 117 n. 6. ³ The inf. in Gr. is converted into a subst. by prefixing the art., and can be inflected through all cases. ⁴ sc. *αὐτήν*. ⁵ imperat. ⁶ 'by', i. e. by the standard of, with reference to. Cf. n. 21. ⁷ aor. of *σπουδάζω*, 'busied himself about' (*περὶ*), 'made a serious study of'. ⁸ 'used to cure', imperf. of *ἰάομαι*. ⁹ 'cutting' and 'burning', amputation and cauterization. ¹⁰ Supply *ἰσχύει*. ¹¹ with opt. 'whenever'. ¹² 'hindered', followed by *μή*, which is not translated in Engl. 'I hinder you from saying', 'I prevent your saying', is *κωλύω σε μὴ λέγειν*. ¹³ = *senum erat*. See § 3 n. 15. ¹⁴ Supply *ἦν*. ¹⁵ *πρόβαλλε*. ¹⁶ = *σεαυτῷ*. See § 50 n. 1. ¹⁷ dat. after *σὺλ*. ¹⁸ 'also'. ¹⁹ dat. governed by the *σύν* in *συγκατ*. ²⁰ gen. abs. 'when a friend died'. ²¹ 'in proportion to' cf. n. 6. ²² 'of the deceased'. ²³ 'being'; i. e. 'brothers as you are'. See § 54 n. 28. ²⁴ 'what is for the advantage', 'what is advantageous', with dat. ²⁵ Prov. of those who always succeed.

§ 56. ¹ *λέγω*. ² The constr. is, *οἱ διαφ. φρονήσει* etc. The Gr. part. with art. is translated by a relative clause; here *οἱ διαφ.* 'They who excel'. ³ *οἷός τέ εἰμι*, 'I am able', with inf. ⁴ constr. *ἐνόμιζον γὰρ τὸ πῦρ θεὸν εἶναι* (acc. with inf.). ⁵ *ἔδω*. ⁶ A proper name. ⁷ 'they say'. ⁸ 'the son of Lagos', see § 9 n. 2. ⁹ Cf. our Lord's saying in the Acts, 'It is more blessed to give than to receive.' In the next sentence *τοὺς ἐρπ.* 'which crept'. ¹⁰ 'says'. ¹¹ 'when he learnt', aor. of *μαρθάνω*. ¹² Omit *τὸ* in Engl. ¹³ 'lives'. ¹⁴ 'having bought'. ¹⁵ gen. abs. ¹⁶ *τοῦ ἐτέρου*. ¹⁷ gen. abs. 'if the one is angry'. ¹⁸ *ἀντιτ.* ¹⁹ *πολλά*, a cognate acc. *π. ψ. β.* 'put many deceits upon mortals'. See § 52 n. 21. ²⁰ *οὐδὲν οὐδαμοῦ*, 'nothing and of no account'. *οὐδαμοῦ* often = *nullo loco* (*habere* etc.). ²¹ *γε*. ²² 'against those who have power over thee', with gen. For the proverb, see Acts ix 5. ²³ *πλεῖστα*. ²⁴ 'I see', with participle.

§ 57. ¹ ὀνομάζω. ² ἔλκω. ³ ἀποσκώπτω. ⁴ συνάγω.
⁵ προλέγω. πρό in composition often forms a crasis with the
syllabic augment; προῦπεμψα for προέπεμψα. See also § 100
n. 1. § 119 n. 4. § 160 n. 5. ⁶ δέ. ⁷ gen. after βουλ.
⁸ πάντα, acc. after ἀληθ. ⁹ 'is wont'. ¹⁰ τε. ¹¹ 'collecting'.
¹² after ποιεῖ. ¹³ Supply θάλλειν. ¹⁴ 'makes'. ζῆν 'to live'.
¹⁵ 'when he heard'. ¹⁶ acc. after κ. λ. See § 54 n. 27.
¹⁷ 'said he'. ¹⁸ 'when one is doing well (to a man)', with
acc. ¹⁹ κ. δκ. = male audire, 'to be evil spoken of' by him, used
as pass. of κακῶς λέγειν, n. 16. ²⁰ μυνούμ. τὰ 'O. 'on being
initiated into' etc. ²¹ 'when ... said', gen. abs. ²² οἱ μ.
'such as are initiated'. ²³ See § 9 n. 7. ²⁴ gen. after
μετ. ²⁵ 'on being asked'. ²⁶ dat. after ἐπιτ. ²⁷ 'also'.
²⁸ 'says he'. ²⁹ Supply ἐπιπλήττουσιν. ³⁰ ἐπὶ τῷ συν.
'on account of his associating', with whom? dat. ³¹ 'with
the sick'. ³² ἀλλά. Compare 'They that be whole need
not a physician; I came not to call the righteous, but sinners
to repentance'. ³³ μηδέ. The 2 negatives in Greek do not
destroy one another. ³⁴ ὥδε. ἔστω = Lat. esto. ³⁵ ὃ σε ἐξ. =
quod te excitet, 'as to lift thee up'. ³⁶ φρ. μ. ἢ χρ. 'to be
more highminded than is right'. ³⁷ 'if'. ³⁸ 'should
befall', from συμβαίνω. ³⁹ 'be enslaved', imperat. ⁴⁰ ὁ
αὐτός, 'the same'. ⁴¹ 'like as'. ⁴² 'loves'. ⁴³ Sup-
ply ἐστίν. ⁴⁴ 'being', 'whereas you were a carpenter, you
did not work at carpentry'. Cf. 'Let the cobbler stick to his
last'. ⁴⁵ 'yoked by his side'. ⁴⁶ πότ. θελ. λέγω = 'Which
would you have me speak?' λέγω is conj. as in Lat. vis dicam?

XII.

§ 58. ¹ middle. ² imperat. mid. On the meaning of
ἐχομαι (middle) with gen. see Vocabulary. ³ 'How-am I
to fight?' quomodo pugnem? ⁴ See § 37 n. 4. ⁵ 'when
asked'. ⁶ 'said he'. ⁷ I am able'. ⁸ = Τίνι, 'to
whom?' ⁹ Nomin. as in Lat. Cui malit aliquis amicus esse?
So § 59 n. 12. ¹⁰ Supply ἄν τις εἴν. βούλ. ¹¹ ἄ ἄν, 'what-
ever'. ¹² 'Choose', imperat. pres. mid. from ἀλφείω.
¹³ Genit. after φωνῇ. ¹⁴ Supply ἐστίν. ¹⁵ 'by'.

§ 59. ¹ ὑπό, 'under', not by (which would require the gen.).
² gen. depends on δέ. See § 44 n. 6. ³ ἐφέπομαι. On the
sing. of the verb see § 6 n. 2. ⁴ 'by'. ⁵ οὐτε.
⁶ 'also'. ⁷ παρὰ. ⁸ 'to suffer', aor. inf. of πάσχω.
⁹ 'attempt', imperat. ¹⁰ 'to bring about'. ¹¹ 'to
enslave'. The causative use of the middle; δουλεύειν is 'to be
a slave'. The whole passage is a syllogism (argument in
logical form). 'What thou avoidest suffering, that attempt not
to do', [i.e. Do not to others, what thou wouldst not have done

to thee]; but thou avoidest slavery; therefore beware of enslaving'. ¹² Nomin. as in § 58 n. 9. ¹³ 'be assured', aor. imperat. of πιστεύω. ¹⁴ δοκεῖτε, 'do ye think?' ¹⁵ δὲν οἶκ. 'that ye would inhabit the land'. ¹⁶ εἰ ... πολ. 'if all the poor folk should form a state'. ¹⁷ Like the Lat. *tenus* generally follows its case. ¹⁸ ἀπό. ¹⁹ 'ends'. ²⁰ sc. ὀργή. ²¹ ἐλπίδα. ²² sc. ὁ τυπτόμενος. ²³ i. e. without the boxing-gloves, which in Greece were loaded with lead. ²⁴ Where we say, 'He has a broad forehead', the Greeks say, 'He has the forehead broad' (εὐρὺ ἔχει τὸ μέτωπον). So here; we say, 'let him avenge himself with unarmed hands', or 'with bare fists'; the Greeks say, 'with the hands bare'. ²⁵ 're-treating before', with dat. ²⁶ 'advancing'. ²⁷ οὐκ ἔφη, 'said that he was not'. ²⁸ 'lying'. He said he was not running away, but following his advantage which lay in the rear.

§ 60. ¹ συμβάλλω. ² ἐπὶ τῷ εἶναι, 'for being', 'because he was'. ³ 'of obscure parents'; gen. of origin. See Madvig's Greek Syntax § 54 c. ⁴ ὤφειλον μᾶλλον, *debebam potius*, 'I ought rather to'. ⁵ ἀπέχομαι. ⁶ οἶμαι. ⁷ ὑπάρχομαι. ⁸ τρ. τ. = *quodam modo*, 'in a manner'. ⁹ Subject to the verb. ¹⁰ 'after he had shewn himself'. ¹¹ οἰκότριψ. Slaves born in the house were often petted in Rome. See a Latin dictionary under *verna*, *vernaculus*, *vernilis*, *vernilitas*. ¹² 'he loved'. ¹³ ὀνομάζω. ¹⁴ Caligula is merely a nickname; the successor of Tiberius bore the name Gaius Caesar. ¹⁵ A Latin word, *caliga*, the hobnailed soldier's boot. ¹⁶ See § 48 n. 5. ¹⁷ τὰ π. ἔτρ. 'he was for the most part brought up', a cognate acc.; 'he had most of his breeding'. ¹⁸ 'used', i. e. wore, with dat. From χράομαι. ¹⁹ Accusatives after αἰσθ. ²⁰ 'being', from εἰμί. ²¹ 'when he perceived', with partic. From αἰσθάνομαι. ²² 'when he saw', from ὁρᾶω. ²³ 'tell'. ²⁴ 'said he'. ²⁵ οὐ—εἰ, 'surely you also are not?'. ²⁶ Partitive gen. 'of the number of such'. See Madvig's Greek Synt. § 50. ²⁷ Predicate neut. sing., though the subject (χρήματα) is plur.; 'a more useful thing'. See § 13 n. 8. ²⁸ 'I see', from δέρκομαι. ²⁹ καὶ ἔξαν. 'and I start up'. ³⁰ 'myself keeping watch more than I am watched'.

61. ¹ 'a thing capable of being taught'; See § 13 n. 8. § 60 n. 27. § 186 n. 1. § 152 n. 2. The adj. as predicate is often in the neut. sing., when the subst. is masc. or fem. sing. or pl. The adj. is then used substantively to denote a thing of a particular class, and we might say for *triste lupus (stabulis)*, *res tristis*. διδασκόν 'object of teaching'. ² 'let us not be ashamed'; as in Lat. *eamus*, 'let us go'. ³ 'to learn'. ⁴ 'as they were'. ⁵ βούλομαι. ⁶ δέ. ⁷ με. Cf. with the thought *video meliora proboque, deteriora sequor*. Translate 'But though I

have judgement, nature puts force upon me', i. e. My appetites are too strong for my reason. ⁸ 'believe in'. ⁹ 'seek'. ¹⁰ 'than the search'. ¹¹ $\epsilon\lambda\tau\epsilon$. ¹² 'He exists'; when it has this accent. ¹³ 'to learn,' from $\mu\alpha\theta\acute{\alpha}\nu\omega$. ¹⁴ 'as existing and ever present'. ¹⁵ $\pi\alpha\rho\acute{\omicron}\nu\tau\alpha$. ¹⁶ $\kappa\alpha\tau\acute{\alpha}$ has the force of the termination *-atim* in *paullatim*; and of the Engl. *meal* in *piecemeal, inchmeal*. ¹⁷ 'they say'. ¹⁸ 'to control', from $\kappa\alpha\tau\acute{\epsilon}\chi\omega$. ¹⁹ Accus. after $\kappa\alpha\tau\alpha\sigma\chi\epsilon\acute{\iota}\nu$. ²⁰ Predicate. ²¹ 'have turned out', from $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$. Sing. verb after neut. plur. ²² Adv. with the art. used as adj. See § 11 n. 15. ²³ $\tau\acute{o}\tau\epsilon$. ²⁴ From $\pi\omega\tau\acute{\epsilon}\omega$. 'If I had not laboured then'. ²⁵ 'I should not be making merry now'. ²⁶ = *oportet*, with acc. and inf. ²⁷ Subject to $\gamma\acute{\iota}\gamma$. 'Try the risk on a Carian', i. e. a worthless mercenary, is a proverb like *Fiat experimentum in corpore vili*. See § 152 n. 29. ²⁸ 'says'. ²⁹ Subject to $\delta\omicron\kappa\epsilon\acute{\iota}$. ³⁰ 'seems'; to whom? dat. ³¹ $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. The subject is Xanthippe. ³² 'to put on', from $\acute{\epsilon}\nu\delta\upsilon\omega$, the Lat. *induo*. ³³ 'said'. The subject is Sokrates. ³⁴ 'Do you see?' ³⁵ 'to see', *spectatura*. ³⁶ 'to be seen', *spectanda*. Cf. Ovid. *Spectatum veniunt, veniunt spectentur ut ipsae*. ³⁷ $\tau\acute{o}$ $\acute{\alpha}\lambda$. ³⁸ The passive, though in the active you say not $\pi\omega\tau\epsilon\acute{\upsilon}\omega$ $\tau\iota\tau\alpha$, but $\tau\omega\iota$. See § 80 n. 17.

XIII.

§ 62. ¹ 'it appears', from $\epsilon\lambda\kappa\omega$. ² 'beyond human power', too high for man. ³ 'every one'. ⁴ Supply again $\beta\epsilon\acute{\iota}\omega$ 2nd aor. from $\xi\delta\omega$. conj. because of $\theta\tau\alpha\nu$. ⁵ $\delta\rho\acute{\alpha}\omega$. ⁶ 'even'. ⁷ Supply $\acute{\epsilon}\sigma\tau\iota$. Cf. 'It is in vain to be wise in a world of fools'. ⁸ Predicate; as we say 'grind *small* or *fine*', i. e. 'to powder'. Longfellow has turned this: 'Though the mills of God grind slowly, yet they grind exceeding small'. ⁹ 'when asked'. ¹⁰ 'said he'. ¹¹ 'The stripping off [$\pi\epsilon\rho\acute{\iota}$ in $\pi\epsilon\rho\iota\alpha\iota\rho$. denotes 'from around', as *sub* in *submitto* etc. 'from beneath'] unlearning', is the most needful study, i. e. What we most need to be taught is, to learn nothing which we must unlearn. ¹² 'tell'. ¹³ 'must we conceive?' governs the acc. See § 87 n. 8. ¹⁴ $\pi\acute{\alpha}\nu\tau\alpha$. acc. pl. ¹⁵ $\kappa\alpha\iota$ $\alpha\upsilon\tau\acute{o}\nu$. ¹⁶ i. e. $\omicron\upsilon\kappa$, the soft κ is aspirated [becomes χ] before the aspirate. ¹⁷ 'seen'. ¹⁸ $\pi\omega\tau\acute{\epsilon}$. ¹⁹ $\mu\epsilon$. $\iota\delta\epsilon\acute{\iota}\nu$, aor. of $\acute{\omicron}\rho\acute{\alpha}\omega$. ²⁰ $\omicron\iota$ $\nu\omicron\sigma$. 'the sick'. ²¹ 'when in pain'. ²² 'if'. ²³ 'they see', from $\acute{\omicron}\rho\acute{\alpha}\omega$. ²⁴ $\acute{\alpha}\lambda\gamma\omicron\upsilon\sigma\iota\nu$. ²⁵ with part. 'happens to be'. ²⁶ $\pi\alpha\rho\acute{\omicron}\nu\tau\alpha$, from $\pi\acute{\alpha}\rho\epsilon\iota\mu\iota$, 'present'. ²⁷ 'he sees'. ²⁸ $\pi\alpha\rho\alpha\tau\eta\rho\acute{\omicron}\upsilon\iota\tau\alpha$, 'prying'. ²⁹ 'I see'. ³⁰ 'sneezed', aor. from $\pi\tau\acute{\alpha}\rho\upsilon\mu\alpha\iota$. ³¹ 'spoke'. ³² $\acute{\omicron}$ π . 'he who is coming forward', from $\pi\rho\acute{\omicron}\beta\epsilon\iota\mu\iota$, used as pres. partic. of $\pi\rho\acute{\omicron}\epsilon\rho\chi\omicron\mu\alpha\iota$. ³³ dat. like 'No man liveth unto himself'; *sibi sapere* etc. ³⁴ 'speaks'. ³⁵ 'sneezes'. ³⁶ conj. after

θαν. ³⁷ οὐδέ. ³⁸ The ἀπό in this verb is like that in ἀπομανθάνειν n. 11. ³⁹ δέ. ⁴⁰ aor. of ἔχω. On the use of the aor. to denote actions which are usual, see § 76 n. 2. Here: 'Seeming has often had more calumny (to bear) than doing'. Appearances often arouse more odium than overt acts. ⁴¹ πάσχω τι is used as the pass. of ποιεῖν τινα τι. Hence it is followed by ὑπό with gen. of agent. See § 63 n. 11. ⁴² Gibbon cites this as an anticipation of the evangelical rule, Matt. vii 12. Yet there is a very important difference between the two precepts. What? ποιέω has a double accusative of person and thing, where the last is denoted by a neut. pron. or adj.

§ 63 ¹ καὶ ἐάν. ² optative of a wish; the form in -όην is the regular Attic form in the sing. (φιλόην, not φιλοῖμι). See n. 32. § 65 n. 6. ³ 'not even'. ⁴ from ἴάω. ⁵ 'became', from γίγνομαι. ⁶ ἀπαντα. ⁷ The subject is general; 'a man must not render wrong for wrong, even though he suffer'. On the acc. after κακῶς π. see § 62 n. 42; on the double negative § 50 n. 89. ⁸ οὐδέ. ⁹ 'if'. ¹⁰ 'anything whatever', however bad. ¹¹ ὑπό. See § 62 n. 41. ¹² Subject general as in n. 7; 'one must benefit a friend'; before ποιεῖν supply δέ. ¹³ 'Thinking', i. e. because they think. ¹⁴ 'they desire', i. e. men desire, with gen. ¹⁵ 'to call wise', i. e. to give the name of wise (to any). ¹⁶ Supply ἐστί. ¹⁷ 'not being so', i. e. if you are not so indeed. ¹⁸ διὰ. ¹⁹ ἤν imperat. ²⁰ πέρ. ἔχ. 'holding on all sides', i. e. encompassing. ²¹ τόνδε. Transl. 'Seest thou this sky on high, boundless and clasping earth in moist arms [embrace]? This believe to be Zeus, this deem (ἦγ.) a god'. ²² 'having gotten astride of', 'mounted'. ²³ 'being'. ²⁴ πρ. τ. γ. 'to him who laughed'. We say 'to one who laughed'. See § 64 p. 10; § 65 n. 33. ²⁵ 'said'. ²⁶ 'you shall have become', conj. aor. of γίγνομαι. ²⁷ 'yourself'. ²⁸ 'you shall tell it abroad'; ἐξερῶ used as fut. of ἐξαγορεύω. ²⁹ 'am pained'. ³⁰ 'at the present (state of) things', partic. from πάρεμι. ³¹ καὶ ἀνθ. acc. predicate after ποιοῦν; 'which makes me a man'. ³² gen. absol. 'when...fell'; on the opt. ῥιγῶ cf. n. 2. ³³ 'asked', used as aor. of ἐρωτάω. ³⁴ gen. after τινα. ³⁵ 'asked in turn'. ³⁶ acc. of limitation; see § 75 n. 2. ³⁷ aor. from φημί. 'When he said No'. ³⁸ 'said he'. ³⁹ Supply ῥιγῶ. οὐδέ is here '(I) too (do) not—'. ⁴⁰ δέ. ⁴¹ καὶ ἐάν. ⁴² πάντα, neut. pl. ⁴³ acc. ⁴⁴ nom. 'What is sudden,' unforeseen accidents. ⁴⁵ = Lat. esto. ⁴⁶ When the subject of the inf. is the same as that of the governing verb, it is generally omitted in Gr. before the inf. Here 'Cato said, that he (Cato) loved of (amongst) the young'. See § 64 n. 38. ⁴⁷ gen. of price. ⁴⁸ τὰ ἀγαθά. ⁴⁹ nom. before inf., because it is the subject of the governing verb ελεγε.

See § 21 n. 23. ⁵⁰ gen. after ζ. ⁶¹ ὁ 'Ολ. The comic poets called Per. the Olympian Zeus. ⁶² ἤστραπτε, from ἀστ. ⁶³ gen. after ἡμ. ⁶⁴ ἐπαινέω. ⁶⁵ ἐπὶ οἷς.

§ 64. ¹ = οὐκ ἀμείνονα ὄτουσιν, 'no better bed than any other man'. ² εὐεργετέω. ³ gen. after καταφρονεῖν. ⁴ ὁράω. ⁵ part. governed by ἐώρων, *videbam multos mordicus pecuniam tenentes*. ⁶ παραινέω. ⁷ gen. after προτιμᾶν, which verb contains the notion of comparison. ⁸ 'for, said he, these (τοὺς μὲν, the former) are the authors of life, but those' (τοὺς δέ, the latter) etc. On the construction (*oratio obliqua*) see Madvig's Greek Syntax § 163. ⁹ 'also'. ¹⁰ See § 63 n. 24. ¹¹ i. e. γῆς. ¹² 'said'. ¹³ See § 9 n. 7. ¹⁴ On the 2 adj. see § 38 n. 19. ¹⁵ ὅτε. ¹⁶ μετά. ¹⁷ τὸ μετ' ἄλ. ὅν (θάσος), 'that which is with (combined with) unreason'. ¹⁸ 'when he learnt', from μανθάνω. ¹⁹ predicate. ²⁰ = *esse*. ²¹ gen. after ἀπ. = *tantum abesse a morte*. ²² αἰτέω. ²³ 'be grieved', imperat. ²⁴ χρῆ (from χράω) τοιαῦτα, 'gives such oracles'. ²⁵ δέ. ²⁶ οἱ ἄνθρωποι. ²⁷ 'when asked'. ²⁸ opt. of ἐβίων, used as aor. of ζάω. πῶς ἂν β. 'how we may live'. ²⁹ ἐπ. τινί τι 'to blame some one for something'. ³⁰ conj. after ἐάν. ³¹ πῶς οὐκ εἰκός (έστι), 'how is it not likely?' i. e. 'must we not expect?' ³² Subject to εἶναι. ³³ predicate; takes gen. as *plenus*. ³⁴ 'That (saying) of Solon', = *Solomis illud*. The saying is that which Kroisos (Cræsus) is said to have remembered when on the burning pile (see Herodot. i. 32, 86), and which closes many Greek tragedies. ³⁵ On ἔχει with adv. see § 143 n. 11. ³⁶ See n. 34. ³⁷ τὸ δὲ εὖ. 'But may good (Germ. *das Heil*) prevail'. ³⁸ 'said that (he) saw'. See § 63 n. 46. ³⁹ 'consisting', from συνίστημι. ⁴⁰ inf. after ἐφη. perf. pass. from συνάπτω, 'that there had been attached to it' (the cross). ⁴¹ gen. abs. = *Deo volente*. ⁴² καὶ ἐ. ῥ. πλείους ἂν, 'you may sail even on a mat'. ⁴³ ὁμοίω. ⁴⁴ οὐδέ. ⁴⁵ See § 9 n. 7. ⁴⁶ 'the dead', from θνήσκω. τοῦθ' = τοῦτο. ⁴⁷ 'at what o'clock?' ⁴⁸ 'as others do', ask. ⁴⁹ 'those present', from πάρεμι. ⁵⁰ gen. after δκ. ⁵¹ ἐλαίνω. ⁵² 'fell to embracing'. ⁵³ ὅστις. ⁵⁴ gen. absol. 'at the suggestion of whomsoever', i. e. 'of I know not whom'.

§ 65. ¹ Supply ἐστί. ² τῇ οὐσίᾳ, dat. after χρῆται, 'employs'. ³ 'with what is present', i. e. with thy lot. ⁴ compar. adv., *minus*. ⁵ ζημιόω. ⁶ δέ. ⁷ λυπέω. ⁸ 'said'. ⁹ 'keep them', the books. ¹⁰ τὰ ἄλλα. Supply ἐστί. 'Mind it seeth, mind it heareth; all besides is deaf and dumb'. ¹¹ πρ. π. 'before they are hungry'. ¹² gen. abs. On the form of the sentence, cf. Juven. *uxorem ducis, salvis tot restibus?* ¹³ predicate; 'as a pledge'. ¹⁴ τοῦ ζ. after ἀρ. ¹⁵ = *cum liceat*,

whereas we might', from *ἔξεστι*. Participles of certain impersonal verbs are used in the acc. absolute (or *double acc.*). See Madvig, Greek Syntax, § 182.

¹⁶ 'to be in difficulties'; aor. pass. in form, mid. in sense, of *διαφορέω*. ¹⁷ τ. δ. i. e. *διαπορ*.

¹⁸ 'we choose'. ¹⁹ = *τίνος*; τ. δλ. οὐνεκα, 'for what other reason?' ²⁰ 'by the gods', i. e. 'in heaven's name'.

²¹ aor. from *εὐχομαι*. *εἴθε* δὲ τις, 'would any one pray?' ²² gen. after *ἐν*.

²³ 'than'. ²⁴ from *δύναμαι*. τοῦ δύν. gen. after οὐνεκα, 'in order to be able'. ²⁵ 'his', a common use of the art.

²⁶ aor. from *πίνω*. τοῦ π. 'of drinking'. ²⁷ aor. from *ἐσθίω*. τοῦ φ. 'of eating'.

²⁸ 'like', i. e. like to all, rich and poor; as death is called *ὅμ*. ²⁹ = *οὐ*. ³⁰ acc. of limitation. See § 21 n. 6. 'Let not fear subdue thee in mind'; we say 'subdue thy mind'.

³¹ with this accent and with dat., like Lat. *est* with dat. [= *habeo*]. ³² 'love'. ³³ See § 63 n. 24. ³⁴ acc. after *ἐπ*.

³⁵ superl. of *ἀγαθός*, 'my good friend'. *ἔφη*, 'said he'. ³⁶ 'when asked'. ³⁷ 'with pleasure'. ³⁸ = *minime*, 'far from it'.

³⁹ 'said'. ⁴⁰ 'tumbling'. ⁴¹ diminutive of contempt. See § 5 n. 11. ⁴² *ὅς* δὲ, 'whomsoever', with conj.

⁴³ δ. τ. μ. π. 'because he did not drink'. ⁴⁴ *ἤξ*. πλ. 'deigned to be...'. ⁴⁵ 'he had lived'. See § 64 n. 28. ⁴⁶ Cf. Hor. *Optat ephippia*

bos, piger optat arare caballus.

§ 66. ¹ *καὶ* *ἐάν*. ² conj. of *εἰμί*. ³ *οἱ πολλοί*, 'the many', the multitude. ⁴ i. e. of written laws. ⁵ *διοικέω*. ⁶ *χρησθαι* with double dative, as *uti Zenone magistro*, 'to employ Zeno as a master'.

⁷ instead of *αἱ παλαιαὶ γυναῖκες*; so *οἱ φρόνιμοι τῶν ἀνθρώπων*, 'men of discretion'. *παλ.* not in years (*antus*), but in history (*antiquae*), 'women of old time'.

⁸ *τρέω*, *πνέω* and all other dissyllabic verbs in -έω, have no other contracted syllable than *ει*; *δέω*, 'I bind', is distinguished from the forms of *δέω*, 'I lack', by the contractions *διαδοῦμαι*, *ἀναδῶν* etc.

⁹ *ὀνοχέω*. ¹⁰ *έδω*. ¹¹ 'paining him', i. e. 'by paining'.

¹² On the inf. after verbs of knowing, see § 138 n. 5. ¹³ *τὸ πρ*. 'the crown', summit.

¹⁴ aor. part. from *προσπίπτω*, 'what befell', i. e. accidents. ¹⁵ neut. pl. ¹⁶ 'being a man', 'as a man'.

¹⁷ 'no single thing', stronger than *οὐδέν*. See § 63 n. 10. ¹⁸ *οἱ κεκ*. 'they who possess', perf. part. of *κτέομαι*.

¹⁹ to be taken with *ὑπὸν*. ²⁰ From *πρόσειμι*, used as inf. of *προσέρχομαι*. *εἰ ὑπὸν πάντας πρ*. 'if they suspect that all approach'; whom? dat.

²¹ pres. ind. of *δίδωμι*, 'what a penalty do they pay!' ²² aor. mid. of *γράφω*. *Τάδε ἔγρ*. 'brought this indictment'.

²³ aor. mid. of *ἀντὸμνυμι*, 'swore to it on his side'. In the Athenian courts both plaintiff and defendant swore that their cause was just.

²⁴ i. e. 'son of'. In Greece, as in Rome, and still often in Holland, the name of the father was added for distinctness to the man's own name.

²⁵ A

further designation at Athens was taken from the man's township (δῆμος), which was expressed either by an adj. II. (from Πίθος in the tribe Κεκροπίς) or by an adv. 'A. (from Ἄλωπεκῇ in the tribe Ἀντιοχίς). ²⁶ 'against S.'. ²⁷ 'bringing in'. St Paul in like manner was charged by some Athenians with being 'a setter forth of strange gods' (ξένων δαιμονίων). Acts xvii 18. ²⁸ omit in Engl. ²⁹ 'also'. ³⁰ 'the penalty, death'. The text is an exact copy of the indictment. ³¹ gen. absol. ³² fut. part. of ποίεω, ὡς ποιῆσ. 'as if for the purpose of making him rich'. *Arcessens eum Archelao tanquam divitem facturo.* ³³ aor. of κελεύω; 'gave orders'. ³⁴ aor. inf. of ἀπαγγέλλω. ³⁵ See § 23 n. 11. ³⁶ gen. of price. ³⁷ δέ. ³⁸ 'also'. ³⁹ τὰ ἄλλα. ⁴⁰ 'has heeded'; perf. of φροντίζω. ⁴¹ aor. of διεσθίω. ⁴² ὁπόθεν διαφ. ἔχοι = unde haberet victum, 'whence he might have a living'. ⁴³ perf. of καταμελέω, with gen. 'this he has neglected'. ⁴⁴ Defiant; 'let him do' his worst. ⁴⁵ μεῖζ. ἢ κατὰ ἄνδρα φ. 'let him have thoughts beyond man's measure'; 'be all too highminded for a man'. ⁴⁶ 'going', partic. of εἶμι ido, used as partic. of ἐρχομαι. We say: 'Let him go, and do his utmost'. The Greeks say 'Going, let him' etc. See § 68 n. 8. ⁴⁷ acc. of duration. ⁴⁸ imperat. ⁴⁹ πατρίδα. ⁵⁰ to be taken with πλ. ⁵¹ used as adj. ⁵² ὁρθῶ.

XIV.

§ 67. ¹ gen. abs. = indignante quodam. ² supply κακά, and κακοῖς with τοῖς σεαυτοῦ. ³ § 65 n. 4. ⁴ πράττω. ⁵ 'to such a pitch of carelessness', eo negligentiae. ⁶ ἔχω. In this verb the aspirate of the root disappears in the present, in order that two consecutive syllables may not begin with an aspirate. So θ is softened in τρέφω, θρέψω; θρίξ, τριχός; ταχύς, θάσσων. Yet we find ἀφή, ὑφαίνω, ὄχι, ἔθεν. This law of dissimilation is seen in the change e.g. of r into l in the Romance and Teutonic languages; e.g. Germ. *Maulbeerre*, mulberry (not murberry), from *morus*; Ital. *pellegrino*, Fr. *pèlerin*, Germ. *Pilger*, pilgrim, from *peregrinus*. So marble, purple, from *marmor*, *purpura*. See § 69 n. 6. ⁷ πολὺ μᾶλλον οὐ, 'still less'. ⁸ The so called Attic future. Futures of three or more syllables, in which a short vowel (esp. α ε ι) precedes σω, drop the σ in Attic and the termination is contracted: thus σκεδάννυμι, σκεδῶ -ᾱς -ῶ; καλέω, καλῶ -εῖς -εῖ, (καλέσω is conj. aor.); this future is almost exclusively in use for verbs in -ίζω, which have it even in Herod. and Hippokr. See § 95 n. 4. ⁹ 'in so far as', quatenus. ¹⁰ 'that thou wilt fare well', from πράττω. On the omission of the subject, see § 124 n. 5. ¹¹ = audituri, fut. of ἀκούω. ¹² 'said'. ¹³ 'having seized', aor. of λαμβάνω. ¹⁴ 'also'. ¹⁵ 'for posterity'. ¹⁶ poetic for ἐμοῖς. ¹⁷ πέρθω. ¹⁸ ἀγρ. ¹⁹ 'to go away', from ἀπείμι (from εἶμι); used as pres. inf. of

ἀπέρχομαι. ²⁰ 'to come'; aor. of ἔρχομαι. ²¹ 'when present', from πάρεμι. ²² κατά.

§ 68. ¹ ἀρπάζω. ² attraction for μηδὲν τούτων δ, 'having no enjoyment from all that he has'. See § 98 n. 6. ³ ἐπιτάττω. ⁴ 'even', *etiam, vel.* ⁵ παραπλάζω. ⁶ *dicuntur* with acc. and inf. ⁷ gen. absol. ⁸ aor. imperat. of λαμβάνω, 'Come and take them'. We do not say as the Greeks 'coming take'. See § 66 n. 46, and next note. ⁹ perf. of λανθάνω. λ. τινά ποιών τι, 'I do something unperceived by some one'.

'He before whom not one, nor god nor man,
In one sole act, past, present or to come,
But naked stands, that same am I, the Air,
Whom one e'en Zeus might name'.

¹⁰ See § 66 n. 17. ¹¹ 'even'. ¹² ἐστίν. ¹³ 'exists'. ¹⁴ 'present'. ¹⁵ πάντα. ¹⁶ 'knows'. ¹⁷ *i. e.* His extravagance was too great to last long. ¹⁸ 'Cast no man's misfortune in his teeth'. ¹⁹ Supply ἐστί. ²⁰ gen. after δξ. ²¹ 'you will be', fut. of εἰμί. ²² 'said'. ²³ φράζω. ²⁴ σπένδω. δς ἀν αὐτ. σπ. 'whoever of them shall have poured a drink-offering'. ²⁵ inf. after χρ. ἦν. ²⁶ gen. after κρ. ²⁷ aor. of παρέχω, 'holding out'. ²⁸ = *futuros esse*. ²⁹ 'he professed', aor. from ὑπισχέομαι. ³⁰ = *esse*. ³¹ οὐ π. φ. 'though not many studied philosophy'. ³² διαλάμπω. ³³ ἀσκέω. ³⁴ Many transitive verbs can take a second cognate acc. See § 56 n. 19. ³⁵ gen. abs. ³⁶ aor. mid. from ἵστημι 'he had erected' ['ordered the erection of', causative use of mid.]. ³⁷ = *nuntiaturum*; from ἀγγέλλω. ³⁸ opt. perf. of θνήσκω. both τὸ μέγεθος and the relative clause *οτι τεθν.* depend on ἀγγ. 'to relate both the magnitude ... and also that'. ³⁹ Supply τεθναῖεν, 'were dead'. ⁴⁰ 'those in Sparta', 'those left in S.'. Subject to κλ. ⁴¹ 'beginning with Ag.', *i. e.* 'from Ag. downwards'. ⁴² κων. τι predicate. ⁴³ = *nempe*, 'as it seems'. ⁴⁴ Of the same root as *sculpo*. ⁴⁵ A proverb. The Kerkôpes are a kind of fairy folk in the legends of Herakles, whom they sometimes plague, sometimes amuse. 'Trying to carve a god, I carved Puck'. ⁴⁶ ἀποφαίνω. ⁴⁷ ἀποστίνω. A proverb which might have been applied to the 'whipping boy' of Edward VI. and other of our princes. ⁴⁸ εἶτα. ⁴⁹ 'so', *i. e.* 'just as you are', 'without more ado'.

§ 69. ¹ τρέω. ² δν with opt. is used in Gr. where we employ the auxiliaries 'can', 'may'. ³ to be taken with ὅμον. ⁴ 'if thou art'. ⁵ συνοικίζω. ⁶ ἐκτρέφω. See for the change of letters § 67 n. 6. ⁷ 'a school-pedant', 'a dominie'. ⁸ 'said'. ⁹ 'blame' aor. conj. from μέφομαι. ¹⁰ 'answered', from ἀποκρίνομαι. ¹¹ ἀλλδ. ¹² 'he who told'. ¹³ gen. after comparative. ¹⁴ 'lived with', *i. e.* studied under. ¹⁵ 'on

his return', aor. part. from ἐπανερχομαι. ³⁶ 'asked'. ³⁷ 'he learnt'. ¹⁸ 'that he would shew'. On the omission of the pron. see § 124 n. 5. ¹⁹ χαλεπαίνω. gen. abs. ²⁰ aor. part. of ἄγω. ἡσ. ἄγ. ἔφη, 'he maintained quietness [kept still] and said'. ²¹ 'that he had learnt', perf. of μαθάνω. ²² explains the τοῦτο, 'this, namely to bear'. ²³ ἐπολέμησε. upon whom? dat. ²⁴ acc. of limitation. See § 75 n. 2. καλ. agrees with γυν. 'fair of feature'. ²⁵ sc. ἐπολέμησε. Ph. and T. were two comic poets. The jest παρ' ὑπόνοιαν, 'contrary to expectation', is common in comedy. So Byron turns *solitudinem faciunt, pacem appellant*, 'They make a solitude, and call it — peace'. ²⁶ 'on account of an eel'. ²⁷ 'he'. So ἦ δ' ὅς, 'said he'. ²⁸ 3 sing. imperf. of ὀδα. ²⁹ 'took', aor. of αἰρέω. ³⁰ 'sold', aor. mid. of ἀποδίδωμι. ³¹ 'exempted', τινά τινος, aor. of ἀφίημι. ³² 'both'. ³³ ὁμνεύω. ³⁴ 'being', whilst. ³⁵ καί—δέ, 'aye and'. ³⁶ 'also'. ³⁷ Cf. Milton,
 'The great Emathian conqueror bid spare
 The house of Pindarus, when temple and tower
 Went to the ground'.
³⁸ ἴδω. ³⁹ 'to stand' = ἐστηκέναι, perf. of ἵστημι.

§ 70. ¹ 'malicious'. ² 'when it is clear'. ³ opt. with δν. See § 69 n. 2. ⁴ often to be rendered 'one' (the Fr. *on*), esp. in optative clauses with δν. ⁵ The Attics generally, Thuc. almost exclusively, employ the Aeolic terminations -εας, -εε, -εας, instead of -αις, -αι, -αις, in the 1st aor. opt. act. See § 91 n. 7. § 112 n. 7. § 118 n. 5. § 142 n. 1. ⁶ namely, the seed sown. ⁷ παύω τινα ποιούντα τι, 'I make some one cease to do something'. ⁸ with whom? dat. ⁹ Supply ἐστίν. ¹⁰ ἐβλῶν, used as aor. of ἴδω. ¹¹ 'bought', used as aor. of ἀνέομαι. ¹² See § 69 n. 30. ¹³ gen. after ἐδ. So after εγεο in Lat. ¹⁴ gen. absol. ¹⁵ 'adorned'; perf. part. pass. from κοσμέω. ¹⁶ sc. χειρῶ. So the Lat. *dextera* and *sinistra*. ¹⁷ See § 69 n. 35. ¹⁸ ἐρωτάω. ¹⁹ 'does he give', 3 sing. ind. pres. of δίδωμι. ²⁰ δέ. ²¹ 'they (the bearers) said'. ²² Plökion. ²³ Alex. ²⁴ 'said he'. ²⁵ εἶτα. ²⁶ 'thou art here', from πάρεμι, conj. after ὅταν. ²⁷ 'they are wont to hate', aor. of ἐχθαίρω. On this use of the aor. see § 76 n. 2. ²⁸ acc. after εὖ λ. See § 54 n. 27.

§ 71. ¹ ὑδάπτω. ² καὶ ἄκοντος Διὸς, etiam invito Iove. ³ κατακάω. ⁴ Dissyllabic prepositions accented on the last syllable (excepting ἀμφί, ἀντί, διά, ἀνά,) in anastrophe (when placed after their case) throw back the accent to the first syllable; so τούτου πέρι for περὶ τούτου. ⁵ καὶ ἐάν. ⁶ The aor. conj. is used in prohibitions, like the Lat. *ne dixeris*. ⁷ 'do', 2 sing. aor. conj. of ἐργάζομαι. ⁸ συνοικίζω. ⁹ 'to cloak', aor. of περιστέλλω. ¹⁰ Supply ἐστί. ¹¹ 'From

what (time)', 'since'. ¹² ἐπινοέω. ¹³ 'you became', aor. of γίγνομαι. ¹⁴ 'you raised', aor. of ἐπαίρω. ¹⁵ μέγα φρ. 'have high thoughts'. ¹⁶ gen. after καταφρ. ¹⁷ 'when asked'. ¹⁸ 'to his existing means', dat. partic. of εἰμί. ¹⁹ 'by adding', partic. of προστίθμι. ²⁰ 'said he'. ²¹ τὰ πᾶλλά, 'the bulk'. ²² 'being', partic. of εἰμί. ²³ aor. of προτίθμι, 'proposed', τινί τι. On the crasis, see § 57 n. 5. ²⁴ 'for a prize of a talent'. ²⁵ 'when ... said', gen. abs. ²⁶ 'when he came up', aor. part. of προσέρχομαι. ²⁷ 'when she saw', from θεάομαι. ²⁸ 'inquired', aor. of πυνθάνομαι. ²⁹ τί π. 'how fares?'. ³⁰ 'when he said'. ³¹ 'are lost', 2 perf. of ἀπόλλυμι. ³² aor. part. from αἰρώ. ³³ aor. from ἐπαφίημι. ἄρ. ἐπαφ. αὐτῷ, 'she took up and threw at him'. ³⁴ 'killed', aor. of ἀναιρέω. ³⁵ 'saying'. ³⁶ 'if'. ³⁷ gen. abs. In Holland to this day houses bear inscriptions like *Veritas*; and reading clubs like *Felix meritis*. ³⁸ 'enter', 3 sing. imperat. from εἰσεῖμι, used as imperat. of εἰσέρχομαι. ³⁹ ποῦ ἂν εἰσέλ. 'where can he enter?'. ⁴⁰ part. of εἰμι, 'going', used as partic. of ἐρχομαι. ὁμ. 'to the encounter'.

§ 72. ¹ ἀναιρέω. ² 'having taken', αἰρέω. ³ 'dedicated', aor. of ἀνατίθμι. ⁴ ὁράω. ⁵ 'to be assured'. ⁶ ἐνδύω. ⁷ used as aor. of ἴδω. ⁸ οἱ μὲν—οἱ δέ, alii—alii. ⁹ κατασκάπτω. ¹⁰ 'these oaths', gen. after παρημ. ¹¹ σύν. ἐαυτῷ ποιῶν τι, 'is conscious of doing something'. ¹² παραμελέω. ¹³ οὔποτε. ¹⁴ 'I know'. ¹⁵ οὔτε. ¹⁶ 'by means of'. ¹⁷ belongs to ἀποφ. ¹⁸ 'run away', opt. aor. from ἀποδιδράσκω. ¹⁹ belongs to ἀποστ. ²⁰ 'remove', 2 aor. opt. of ἀφίστημι. ²¹ Supply ἐστί. ²² gen. after κρ. So in Lat. *rerum potiri*. ²³ παρὰ. ²⁴ 'when we concluded', aor. mid. partic. of συντίθμι. ²⁵ 'deposited'. ²⁶ aor. mid. of παύω, 'ceased'. ²⁷ τ. ἔ. καί, 'why then'; (if you won't laugh,) why does any one even ask me out? ²⁸ ἐκλείπω. ²⁹ perf. part. of ἀπογινώσκω. The periphrastic use of εἰμί with the perf. part. is general instead of opt. and conj. perf. ³⁰ not expressed in Engl. Cf. § 55 n. 12. ἀπεγ. εἰσι μὴ ἄδ. 'have acquitted of wrong-doing'. ³¹ 'also'. ³² Supply εἰσί. ³³ λαμβ. δ. 'to take the law' of a man, is correlative to διδόναι δίκην, 'to give satisfaction'; the first said of the accuser, the last of the accused. ³⁴ i.e. ταῦτα ὧν. On the gen. see § 70 n. 13. ³⁵ κατασκευάζω. ³⁶ 'The sun of all days is not yet set'. It cannot yet be said 'Time is no more'.

§ 73. ¹ 'if you are'; on the meaning of this perf. see the vocabulary s. v. φύω. ² πταίω. ³ ἐμφύω. ⁴ κατασκευάζω. ⁵ 'the life in our time'; i. e. the present. ⁶ συγχέω. ⁷ 'from a better (nobler) father than Zeus'. πεφ. is conj. after κἄν = καὶ ἔδν, 'even if'. In the next sentence προσεπ. is from προσφύω.

⁸ διατερίζω. ⁹ τὰ ἄλλα. ¹⁰ φροντίζω. ¹¹ ὅπ. κ. ἐχ.
 'how they might have to eat', i. e. subsistence. ¹² καταμελέω.
¹³ 'said'. ¹⁴ σπουδάζω. Used in pres. sense. ¹⁵ 'after
 he had declaimed'. The word is of the same root as *meditor*,
 and denotes 'practice', 'trial', 'rehearsal'. ¹⁶ gen. absol.
 'when he said'. ¹⁷ ἐπὶ, 'by myself'. ¹⁸ dat. after διαμφ.
 'with Pl.' ¹⁹ A comic word, coined to ridicule the Platonic
 doctrine of 'ideas', i. e. of the eternal archetypes of which
 particular things are imperfect embodiments. We might
 say 'horsehood', or (on the analogy of *humanity*) 'equinity'.
²⁰ 'he'; so used also in ἡ δ' ὅς, 'said he'. ²¹ 'wherewith'.
²² The mind's eye alone can discern ideas. ²³ 'you possess',
 perf. of κτάνομαι. ²⁴ ᾄδω. ²⁵ to be taken after μέγα φρ.;
 denotes the origin of the pride. ²⁶ gen. after διαφ. *nihil a*
pueris differre. ²⁷ to be taken after γαυριώντων. ²⁸ 'when
 asked'. ²⁹ 'wherein?' ³⁰ 'you will know', fut. of ὀδα.
 Hence in *Philip van Artevelde*.

'Strip me the two,

This were the meanest, that the noblest beggar,

That ever braved a storm.'

'Ως here is 'to'. See § 27 n. 13. ³¹ 'you said'. ³² aor.
 of ὑπολαμβάνω. ὑπ. εἶπε, 'said in reply'. ³³ 'give', aor.
 imper. of δίδωμι. ³⁴ 'let us inquire'. ³⁵ 'after he (Dion.)
 had given'. ἥριστ. ἀριστάω. ³⁶ παρακμάζω. ³⁷ ὅναρ ἡ
 ὑπαρ, 'asleep or awake', adverbial use of these accusatives.
³⁸ 'bandaged', aor. mid. of περιδέω. ³⁹ i. e. another school
 pedant or dominie. ⁴⁰ 'on learning', from μαρθάνω.
⁴¹ ὁρμῶ. ⁴² ἐγένετο, aor. of γίγνομαι. The Greek here
 is: 'it fell out like, when'; we say, 'as when'. ⁴³ gen.
 after compar. The hen has picked up something 'too large
 to swallow'. ⁴⁴ aor. of καταπίνω. ⁴⁵ τὸ αὐτό, 'it was
 the very same thing'. ⁴⁶ ὁράω. ⁴⁷ 'when you have
 determined', κρίνω. ⁴⁸ μέγα. ⁴⁹ 'if'. ⁵⁰ = Lat. *ac-*
ceperis. ⁵¹ 'came'. ⁵² πέμπω.

§ 74. ¹ ἐγκαταλείπω. ² πράττω. ³ φεύγω. ⁴ περιάγω.
⁵ 'in consequence of'. ⁶ δεινὸν δεδ. like *torva tumentur*.
⁷ gen. absol. ⁸ aor. pass. of παρτείνω; 'he was exhausted';
 properly 'laid flat', 'prostrated'. ⁹ aor. of πορεύομαι.
¹⁰ 'asked'. ¹¹ 'also'. ¹² Δία. ¹³ ἔγωγε. ¹⁴ 'said
 he'. ¹⁵ 'both'. ¹⁶ τὰ ἄλλα. ἀπηλλ. ἀπαλλάττω. ¹⁷ gen.
 after compar. ¹⁸ to be taken with διατ. 'How would you
 have fared, think you?' ¹⁹ aor. pass. of διατίθηναι. ²⁰ supply
 διετέθην ἄν. ²¹ In Engl. 'or rather'. ²² οὐδέ, 'I should not
 even have been able'. ²³ aor. of δύναμαι. ²⁴ dat. of the differ-
 ence, *tanto minus*. ²⁵ partic. perf. pass. of σκέω. The gen.
 like the Lat. *Viri est fortiter pati*. ²⁶ Transl. 'What sort
 of training do you think a man must have had to be so much

less capable of fatigue than the lad?' ²⁷ 'when he had come'. ²⁸ aor. mid. of *θεάομαι*, 'when he had remarked'. ²⁹ Preserve the art. 'the largeness of the gates', 'the smallness of the city'. ³⁰ 'should march out' (by the gates). ³¹ aor. of *τυγχάνω*, 'thou obtainedst', 'wert allotted', with gen. ³² imperat. 'endeavour'. ³³ We say 'to one who said'. The Greeks 'to the man who said'. See § 76 n. 20. § 151 n. 4. ³⁴ 'yes, but'. ³⁵ *φύω*. ³⁶ fut. mid. in form, active in use. See § 76 n. 6. ³⁷ *πείθω*. ³⁸ *καταλείπω*. ³⁹ *ἀποφεύγω*. ⁴⁰ = *solebat*. ⁴¹ Supply *στρατόπεδον ἡγουμένης*, 'than an army of lions with a deer for general'. ⁴² *τεθαύμακα* from *θαυμάζω*, perf. in pres. sense.

§ 75. ¹ *ἀπολείπω*. ² in respect of his race', *genere*. Acc. denoting the particular part, property, or attribute, to which a statement is limited. *Σύρος τὴν πατρίδα*, a Syrian by nation; *Σωκράτης τοῦ νομα*, 'Socrates by name'. So *τὸ μέγεθος* 'in size'; *τὸν ἀριθμόν*, 'in number'. In Lat. this acc. is called the Gr. acc. *os umerosque Deo similis*. See § 90 n. 3. § 115 n. 3. § 125 n. 4. § 142 n. 4 and 5. § 150 n. 1. ³ 'which was deserted', depopulated. ⁴ 'to say'. ⁵ *τὰ ἐκ φιλ.* 'the lessons of philosophy', lit. 'what is derived from philosophy'. ⁶ *τὸ π. δ. λ.* 'the proper time for speaking'. ⁷ *ἐθέλω*. ⁸ *περὶ τὸ γ.* 'about painting'. ⁹ 'to forget'; aor. mid. of *ἐπιλανθάνω*. ¹⁰ 'to take'; aor. mid. of *προσφέρω*. ¹¹ 'that ... were discovered'; aor. pass. of *εὕρισκω*. ¹² In Gr., as in Lat., the relative is often in the neut. pl., when the antecedents are masc. or fem., if inanimate things are meant. ¹³ 'also'. ¹⁴ 'produced'; aor. of *ἀναδίδωμι*. ¹⁵ aor. of *δίδωμι*. ¹⁶ aor. of *λαμβάνω*. Cf. § 72 n. 33. ¹⁷ aor. of *εὕρισκω*. ¹⁸ 'stripped themselves', aor. mid. of *ἀποδύω*. ¹⁹ 'rubbed themselves with oil', aor. mid. of *ἀλείφω*. ²⁰ 'yoked', aor. of *ζεύγνυμι*. ²¹ *ὅστις*. ²² *φράσσειε*. ²³ *ἐναύσειε*. Supply *μή*. There were public curses at Athens against those who should refuse to tell the way or to give a light, or who should poison wells. See Cic. de offic. iii § 55. Iuven. xiv 103, 104. ²⁴ 'If you shall have clothed the naked, and have reproached him at the same time, you rather stript than clothed him.'

XV.

§ 76. ¹ *καὶ ὁ*. ² 'often acquired'; as in Hor. *deduxit corpore febres*. The aor. often denotes what frequently, usually occurs. See § 21 n. 25. § 88 n. 3. ³ neut. adj. instead of abstract subst. = *διὰ τὴν συγγένειαν*. See § 82 n. 9. ⁴ In Greek the adv. receives the force of an adj., when the art. is prefixed; so here *ὁ πῆλας*, 'he who is near', the neighbour. See § 11 n. 15. § 92 n. 1. § 127 n. 8. So *οἱ τότε*, 'the men of that day'; *ἡ ἡνυ πῶ*

λῆς, 'the upper city'. We say 'the *then* mayor'. ⁵ fut. mid. in pass. sense. In longer verbs esp. the fut. passive is avoided; so ὠφελήσομαι, not ὠφελήθησομαι; similarly from ἀμφισβητεῖν, ὁμολογεῖν, ἀπαλλάττειν, φυλάττειν, γυμνάζειν, ἀδικεῖν, ζημοῦν. ⁶ οἰμῶζω. Among the futures of the middle form used in active sense are ἀκούσομαι, βοηθήσομαι, σιγήσομαι, σωπήσομαι, ἔσομαι, εἰσομαι, γνῶσομαι, θανοῦμαι, ὀψομαι, πεσοῦμαι. See § 74 n. 36. § 78 n. 15. ⁷ 'he had been muffled up', plup. pass. of ἐγκαλύπτω. ⁸ 'said'. ⁹ 'pay the debt', aor. imperat. of ἀποδίδωμι. ¹⁰ 'shall be done', fut. of εἰμί. ¹¹ ἀντικαταλλάττω. ¹² aor. of γίγνομαι. ¹³ 'to leave and'. So γελάσας εἶπε, 'he laughed and said', or 'said with a laugh'. ¹⁴ 'when you have played the coward', aor. pass. in form, mid. in sense, of κακίζω. ¹⁵ i. e. τινί. ¹⁶ used as aor. of περισκοπέω. ¹⁷ We say 'why *don't* you answer?' So καλῶς ἔλεξας is our 'you say well'. ¹⁸ 'defeated in wrestling', aor. partic. pass. from καταπαλαίω, 'I wrestle down'. ¹⁹ 'by grappling', aor. part. pass. of συμπλέκω. ²⁰ See § 74 n. 33. παρηγ. from παραιτέω. ²¹ 'saying'. ²² '(the nightingale) herself', as the position shews. ²³ 'if they shall have put it on', aor. part. of περιτίθημι. ²⁴ 'they should appear', aor. conj. pass. of φαίνω.

§ 77. ¹ συναγωνίζομαι. ² διαπράττω. ³ κατεργάζομαι. ⁴ 'I should regard'. ⁵ 'both parties', gen. after ἀκρ. ⁶ ἀποκλῶ. ⁷ μέμφομαι. ⁸ aor. imperat. mid., as is shewn by the accent. ⁹ aor. pass. of ἀποπνίγω. παρὰ μ. ἀ. 'was drowned [lit. 'choked'] within a little', i. e. 'was well-nigh drowned'. ¹⁰ 'swore', aor. of δυννμι. ¹¹ aor. conj. of μανθάνω. πρ. ἀν μ. 'before he should have learnt'. ¹² 'when asked'. ¹³ opt. fut. of ὁράω. ¹⁴ 'I know'. ¹⁵ 'you would not have given over laughing'. ¹⁶ 'be', 2 pers. sing. imperat. of εἰμί. ¹⁷ οὐδὲ δ. 'nor is it even right'. ¹⁸ The subject is the same as the implied subject of *μηχ.* 'for a man to contrive how *he* shall escape death'. On the form of the fut. see § 76 n. 6. ¹⁹ We say, 'he will do everything [there is nothing he will not do] to escape death'. ²⁰ 'when A. offered', part. pres. of δίδωμι. The sense 'he offered' is frequent in the imperf. ²¹ gen. after εἶδει. Cf. *opus est*. ²² imperf. of δίδωμι. See n. 20. ²³ ἵνα. ²⁴ ἀν ᾧν, 'I should have been'. ²⁵ 'if I had accepted it', aor. part. of λαμβάνω. ²⁶ 'threw out', 2 aor. of ἐκβάλλω. ²⁷ aor. of κατὰγνυμι; the subject is τὸ παιδίον. ²⁸ παιδ. θεασ. ὑπ. 'on seeing a boy receive'. ²⁹ Supply ἐστίν. ³⁰ pres. part. of δύναμαι. ἡ δ. 'that (art) which is able to heal the soul's diseases', as contrasted with medicine, of which Hippokrates first employed the proverb. ³¹ 'A. γ. 'but enough, for', i. e. 'however'. ³² 'to go away', ἀπειμι, but used as inf. of ἀπέρχομαι. ³³ 'to

die', *morituro*, fut. part. of ἀποθνήσκω. ²⁴ 'to live', fut. part. (in use) of ζάω. ²⁵ πλὴν ἧ, 'except'. ²⁶ gen. after καταψ. ²⁷ οὐ π. 'scarcely'. See Riddell's ed. of Plat. Apol. pp. 171, 172. ²⁸ 'and yet' = *quamquam*. ²⁹ i. e. not with the intention of not grieving me. ³⁰ Supply ἐστί. ³¹ 'It is meet to blame them for this'; τοῦτο is acc. after the verb.

§ 78. ¹ 'obedience to'. ² ἄπτομαι. οὐ depends upon it. ³ 'should exact'. ⁴ μὴ νομ. ἔξ. 'should not think that he would have'. ⁵ 'he who had become', aor. partic. of γίγνομαι. ⁶ καὶ ἀγαθός. ⁷ cognate acc. after εὖ. 'who had conferred the greatest benefits upon him'. ⁸ gen. absol. ⁹ ἐφέπομαι. ¹⁰ gen. of price. ¹¹ partic. pres. of εἰμί; 'those who are'. ¹² ἐκχέω, imperfect. ¹³ 'their neighbours'; see on this use of the adv. with the art. § 76 n. 4. ¹⁴ εἰ δὲ μὴ. Ch. commanded men not to revile their neighbours; 'otherwise' [if they did not abstain from reviling, he said] 'that they would hear'. ¹⁵ On this inf. in *oratio obliqua*, see § 64 n. 8. On the middle form of the fut. of ἀκούω, see § 76 n. 6. ¹⁶ ἐπὶ. ¹⁷ Here we might have had λυπήσονται or λυπήσονται; in Gr. however even relative clauses in *oratio obliqua* are often in the infin. See Madvig Gr. Syntax, § 169. So in Lat. Madvig Lat. Gram. § 402. ¹⁸ partic. pres. of εἰμί. ¹⁹ ὀρέγομαι. ²⁰ imperat.

§ 79. ¹ 'in reality'. ² conj. pres. of δύναμαι. ³ The Magian Smerdis, who personated Smerdis, the murdered brother of Kambyzes, and usurped the throne of Persia, was slain by seven noble Persians, who determined the succession in the manner described in the text. ⁴ δτου, δτω are commonly used for οὔτως, ὥτως, gen. and dat. of δστις. ⁵ 'at sunrise'. ⁶ 'that he shall receive'. ⁷ compar. of the adv. The neut. sing. of the compar. and neut. pl. of the superl. generally serve as adverbs. ⁸ A friend of Perikles, who heaped offices upon him. ⁹ acc. after ἐπωπῆ. ¹⁰ τὰ ἀλφίτα, acc. after ἐπωπῆ. ¹¹ middle. ¹² οἰμώζω, see § 76 n. 6. ¹³ Supply ἐστί. ¹⁴ aor. conj. of λαμβάνω. μὴ λ. 'Am I to accept it?' ¹⁵ 'Is it possible for me to live after neglecting a talent?' On this sense of ἐστί see § 84 n. 14. ¹⁶ aor. part. of ὑπεροράω. ¹⁷ fut. of τυγχάνω, with gen. ¹⁸ aor. part. mid. of προῆμι; 'after throwing it [the talent] away'. ¹⁹ fut. of δίδωμι. οὐ δώσω δίκην; 'shall I not pay a penalty?' ²⁰ καὶ [even] ἐν Αι. See § 9 n. 7. ²¹ ἀσεβέω, perf. part., against what? acc. with εἰς. ²² follows ἐφη. ²³ π. εἰ. 'after making a long speech'; aor. part. of λέγω. ²⁴ τί ἀπ. 'what he should report'. ²⁵ 'said'. ²⁶ acc. of duration of time. ²⁷ διαπλάττω.

XVI.

§ 80. ¹ τάττω. ² 'the son of P.'. See § 9 n. 2. For Alexandros (Paris) see § 3 n. 1. ³ ἀρπάζω. ⁴ ἐπαυτέω. ⁵ 'away from'. ⁶ οἰκίζω. ⁷ 'we must shew'. the Gr. gerundive, as the Lat., generally has the dat. ⁸ gen. after compar. δμ. from ἀγαθός. See § 79 n. 7. ⁹ τρέφω. ¹⁰ gen. absol. ¹¹ Supply ἐστίν; the inf. ὁρᾶσθαι depends on this word; Cf. Hor. *niveus videri*; the active inf. ὁρᾶν is also admissible; 'like to look on', or 'to be looked on'. ¹² aor. part. of διαίρῃω, 'after breaking open'. ¹³ aor. of λαμβάνω; depends on ἐπέγρ. 'she wrote on (her tomb), that whatever king should be in need of money, should break open the monument and take as much as he wishes'. ¹⁴ 'found', aor. of εὐρίσκω. ¹⁵ 'lit upon', with dat.; aor. of ἐντυγχάνω. ¹⁶ dat. partic. ¹⁷ pass. though in act. we say πιστεύειν τῷ; in Lat. *credor* is poetic. See § 82 n. 2. ¹⁸ σ. τὸ δλ. 'maintaining utter silence'. ¹⁹ 'the mere name'; so *ipse* in Lat. Cf. § 86 n. 9. ²⁰ ἐπιγράφω. ²¹ φυλάττω.

§ 81. ¹ 'much'. ² transl. the part. by 'if' with the indic. ³ *dicunt, tradunt*. Fr. *on dit*. ⁴ κατακάω. ⁵ 2 aor. inf. of γίγνομαι. ⁶ οὐδένα οὔτε—οὔτε. So in Lat. *nullum neque—neque*. ⁷ gen. absol. ⁸ 'being able', from δύναμαι. ⁹ 'to find', aor. of εὐρίσκω. ¹⁰ gen. absol. 'when a play was being represented'. ¹¹ 'when the people had taken their seats', aor. ¹² 'flew across', aor. of διαπέτομαι. ¹³ aor. imperat. mid. of ὁράω. Used like the Lat. *en* or *ecce*. ¹⁴ 'said they'. ¹⁵ See n. 11. ¹⁶ 'reported (it)' aor. of ἀπαγγέλλω. ¹⁷ 'to the magistrates'. ¹⁸ 'apprehended', aor. partic. pass. of συλλαμβάνω. See Schiller's ballad, *Die Kraniche des Ibykus*. ¹⁹ φράζω. ²⁰ 3 fut. of πράττω. ²¹ 3 sing. imperf. of ἔξειμι; used as imperf. of ἐξέρχομαι. ²² gen. abs. φθέγγομαι. ²³ aor. part. of τίθημι. ²⁴ 'having taken up again', aor. part. of ἀναλαμβάνω. ²⁵ gen. absol. Supply τῶν κοράκων. ²⁶ 'hid himself', intrans. aor. of ὑφίστημι. ²⁷ 'at last'. ²⁸ 3 fut. in form, but used as simple future of κέκραγα, 'I cry', which is used as a present. ²⁹ μ. ὡς δυν. 'to the utmost as far as is possible', i. e. 'to the utmost of your power'. ³⁰ genit. after γένος. See § 155 n. 5. ³¹ πτόμαι. ³² gen. after compar.

§ 82. ¹ aor. midd. of ἀπόλλυμι; governed by δίκ. (ἐστίν). ² In the act. we say ἐπιβουλεύειν τινί, but in pass. ἐπιβουλεύομαι, 'I am plotted against'. So πιστεύειν τινί (to trust) and πιστεύομαι, ἀμελεῖν τινος (to neglect) and ἀμελοῦμαι. In Lat. this constr. is very rare; generally *persuadet aliquis mihi, persuadet mihi ab aliquo*. *Invidetur, credor*, are rarely found. See § 80 n. 17.

³ 'he who has stolen', from κλέπτω. ⁴ τὰ τῶν θεῶν, 'the property of the gods'. ⁵ χράω. ⁶ i. e. Iason. ⁷ 'whether'. ⁸ μὴ ὄντων νόμων, 'if there are no laws'. ⁹ 'slavery'. The adj. with the art. often represents a subst. See § 76 n. 8. ¹⁰ κτάομαι. ¹¹ 'if'. ¹² 'speaks'. ¹³ ὁ εἰπών, 'he who spoke'. ¹⁴ conj. pres. of εἰμί, 'if they [the few words] be'; sing. verb after plural noun. ¹⁵ 'if you shall have failed', aor. part. of ἀποτυγχάνω. ¹⁶ See § 9 n. 7. ¹⁷ ἐκπέμπω. ¹⁸ κολάζω.

§ 83. ¹ ἰδῶμι. ² καταφλέγω. Some verbs, whose stem-vowel is ε, retain ε (which is generally changed into α) in the 2 aor. pass. So λέγω, 'I collect', βλέπω, 'I see', ψέγω, 'I blame'. ³ κατασκάπτω. ⁴ ἐγκαταλέγω. ⁵ The periphrasis of the fut. by means of μέλλω denotes an action on the point of beginning; the dependent inf. is often in the fut. See § 86 n. 8. ⁶ συγκατακάω. This verb governs the dat. Σαρδ. ⁷ 'have worn out my life in the use of', 'have been all my days engaged upon'; κατατρίβω; χρ. takes a dat. ⁸ Here used, as often, in an indignant question; 'Do you then really bid me go dig?' ⁹ intrans. 2 perf. of ἀπόλλυμι. 'I am a lost man'. ¹⁰ fut. pass. of ὀράω. ¹¹ gen. abs.; 2 aor. partic. of ἀποθνήσκω. 'when Z. died', i. e. 'on the death of Z.'. ¹² ἀναιρέω. ¹³ gen. of price = pluris. ¹⁴ perf. mid. ¹⁵ προστάτω. ¹⁶ ἐξελέγχω. ¹⁷ ἀχθομαι. ¹⁸ ἀναγράφω. ¹⁹ ὀρίζω. ²⁰ Σ. ἔ. 'we shall have as allies'. ²¹ πείθω. ²² κρίνω. 'Let A. have been pronounced the first of generals', i. e. 'let him be esteemed', etc.

§ 84. ¹ perf. mid. ² 'at the longest', from μακρός. In Lat. *sumpsum*. ³ κτάομαι. ⁴ 'not at all', strengthened form of the negative; so in Lat. *nihil perturbati*. See § 155 n. 4. ⁵ ἀπαλλάττω. ⁶ perf. pass. with acc. of limitation 'who is adorned in soul', i. e. 'whose soul is adorned'. ⁷ ὀλβίζω. ⁸ ὀγκώω. ⁹ μεταλλάττω, gen. abs. ¹⁰ Supply εἰσίν. ¹¹ preposition after its case. On the accent see § 71 n. 4. ¹² ἀστράπτω, 'it lightened'. Verbs denoting natural phenomena are commonly used intransitively; ὕει, *pluit*, 'it rains', etc. ¹³ 'burst', aor. pass. of ῥήγνυμι. ¹⁴ εἰ ἦν, 'if it were possible'. See § 79 n. 15. ¹⁵ dat. of partic. We say 'by weeping'. ¹⁶ 'the dead', aor. part. of θνήσκω. ¹⁷ 'to raise again'; inf. pres. of ἀνίστημι. ¹⁸ τοῦ κλ. depends on the comparative. ¹⁹ ἄν ἦν, 'would have been'. ²⁰ νῦν δέ = *nunc vero*, 'but now', i. e. 'as things are'; the real state of the case is contrasted with the hypothesis. ²¹ ἔχω with adv. nearly = ἐστὶ with adj. See § 87 n. 19. § 91 n. 8. With a personal subject it denotes a *state* or *habit*. 'It is impossible'. ²² καὶ ἐμοί, 'for me also'. ²³ belongs to ἀνήκτο. We often find *ἄν* early in the sentence,

preparing the way for a verb; sometimes this verb has another $\alpha\upsilon$ with it. § 90 n. 5. So we might say, 'He would—in case, etc.—he would, I say', etc. ²⁴ δ . χ . 'if tears could do it'; it was not 'on account of tears', that he did not. So $\epsilon\kappa\epsilon\alpha$ is often used. ²⁵ pluperf. pass. of $\alpha\nu\acute{\alpha}\gamma\omega$, 'would have been brought back'. ²⁶ gen. abs.; aor. partic. pass. of $\pi\rho\sigma\tau\acute{\iota}\theta\eta\mu\iota$, 'when an oath has been added'. ²⁷ intrans. 2 aor. of $\kappa\alpha\theta\acute{\iota}\sigma\tau\eta\mu\iota$. ²⁸ $\kappa\alpha\iota$ *els*. The inf. is so entirely treated as a subst., that is coupled with an acc. by $\kappa\alpha\iota$, 'friends' reproach and sin against the gods'. ²⁹ 'when busily engaged with' ($\pi\rho\acute{o}\varsigma$). ³⁰ aor. part. from $\pi\rho\sigma\tau\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$. π . $\epsilon\phi\eta$, 'came up and said'. ³¹ synecopated perf. inf. from $\theta\nu\eta\sigma\kappa\omega$, 'that...are dead'. ³² dat. of the pron. ³³ 'also'. ³⁴ $\delta\iota\alpha\tau\alpha\rho\acute{\alpha}\tau\tau\omega$. ³⁵ 'I knew', used as imperf. of $\sigma\acute{\iota}\delta\alpha$. ³⁶ 'that I had begotten them'. On the nomin. see § 124 n. 5, on the partic. § 138 n. 5.

§ 85. ¹ See $\mu\mu\eta\eta\sigma\kappa\omega$ in Vocabulary. ² perf. mid. of $\psi\epsilon\ddot{\upsilon}\delta\omicron\mu\alpha\iota$. ³ $\sigma\acute{\omega}\zeta\omega$ has aor. $\epsilon\sigma\acute{\omega}\theta\eta\eta$, from the epic form $\sigma\acute{\alpha}\acute{\omega}\omega$, $\epsilon\sigma\acute{\alpha}\acute{\omega}\theta\eta\eta$. See § 95 n. 8. ⁴ $\tau\rho\acute{\epsilon}\phi\omega$. ⁵ $\kappa\alpha\tau\omicron\rho\upsilon\tau\tau\omega$. ⁶ $\epsilon\chi\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$. ⁷ 'is determined'; from $\delta\omicron\kappa\acute{\epsilon}\omega$. ⁸ $\alpha\nu\alpha\rho\rho\acute{\iota}\pi\tau\omega$. like the Lat. *iacta alea esto*. ⁹ participle of $\epsilon\iota\mu\acute{\iota}$, which often denotes what *really is*, as opposed to what only seems; translate here 'real'. ¹⁰ 3 plur. ind. pres. of $\delta\acute{\iota}\delta\omega\mu\iota$, 'give'. ¹¹ acc. after $\epsilon\upsilon$ $\pi\omicron\iota\epsilon\acute{\iota}\nu$. See § 63 n. 7. ¹² $\alpha\lambda\epsilon\iota$ δ . 'think that you ought'. On the omission of the subject before the infin. see § 67 n. 10. ¹³ verbs denoting 'to care for', take the gen. ¹⁴ acc. after $\mu\alpha\theta\eta\tau\acute{\epsilon}\omega\upsilon$. ¹⁵ π . τ . ϵ . 'from those that know' them; partic. pres. of $\epsilon\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$. ¹⁶ dat. after $\chi\rho\eta\sigma\theta\alpha\iota$. ¹⁷ 'also'. ¹⁸ Order $\epsilon\theta$. τ . σ . υ . $\tau\eta$ γ . 'you must enure the body to serve the judgement'.

§ 86. ¹ 'that Kyros, who won'. ² 'envy me not my tomb'; *i. e.* do not violate it, let my bones rest in peace. ³ See § 83 n. 5. ⁴ $\sigma\upsilon\nu\acute{\alpha}\gamma\omega$. ⁵ 'what was required for the expedition'. ⁶ $\acute{\omega}\varsigma$ with the part. here expresses a pretext. Kyros concealed from his troops that he was marching against Artaxerxes, king of Persia. ⁷ Supply $\acute{\epsilon}\sigma\tau\acute{\iota}$. $\pi\epsilon\iota\sigma\tau\acute{\epsilon}\omega\upsilon$, $\alpha\pi\omicron\lambda\omicron\gamma\eta\tau\acute{\epsilon}\omega\upsilon$ and $\alpha\pi\alpha\lambda\lambda\alpha\kappa\tau\acute{\epsilon}\omega\upsilon$ are here passives of the middle; *i. e.* $\pi\epsilon\iota\sigma\tau\acute{\epsilon}\omega\upsilon$ = $\delta\epsilon\acute{\iota}$ $\pi\epsilon\acute{\iota}\theta\epsilon\sigma\theta\alpha\iota$, 'one must obey', not $\delta\epsilon\acute{\iota}$ $\pi\epsilon\acute{\iota}\theta\epsilon\iota\nu$, 'one must persuade'. ⁸ 'to know', fut. of $\sigma\acute{\iota}\delta\alpha$. On $\mu\acute{\epsilon}\lambda\lambda\omega$ with the fut. inf. see § 83 n. 5. ⁹ 'by itself', *i. e.* without the body. See § 80 n. 19. ¹⁰ 'it appears'. ¹¹ $\eta\mu\acute{\iota}\nu$ $\acute{\epsilon}\sigma\tau\alpha\iota$, *erit nobis*, 'we shall have' that. See § 65 n. 31. ¹² gen. after $\epsilon\pi\acute{\iota}\theta$. and $\acute{\epsilon}\rho$. ¹³ correlative to $\tau\acute{o}\tau\epsilon$ above. ¹⁴ dat. agreeing with $\eta\mu\acute{\iota}\nu$ above; 'living', *i. e.* while we live.

§ 87. ¹ The third future (*paullo post futurum*) is the pro-

per future of those perfects which have a special present signification. See § 81 n. 28. *λέλειπται*, 'it remains', *λελειψεται*, 'it will remain' (*λειφθήσεται*, 'it will be left'); *κέκτημαι*, 'I possess', *κεκτήσομαι*; *μέμνημαι*, 'I remember', *μεμνήσομαι*. Other 3rd futures are used by the Attics as simple fut. pass. So *πεπαύσομαι*, *κεκόψομαι*, *βεβλήσομαι*.² Supply *αυτούς*.³ *προστάτω*.⁴ 'of this', i. e. what is necessary for guarding the constitution.⁵ conj. of *εἰμί*.⁶ Supply *ἐστί*, as with the following verbal adjectives.⁷ verb adj. from *πείθεσθαι*, 'to obey'. It may also take the acc. from *πείθεω*, 'to persuade'. See § 86 n. 7.⁸ It might be also *σωφροσύνη διωκτέα ἐστὶ καὶ ἀσκητέα*, as in Lat. *temperantia servanda est*; the Lat. poets rarely say: *aeternas quoniam poenas in morte timendum est*.⁹ These genitives depend on the compar.¹⁰ On the neut. predicate see § 13 n. 8. § 61 n. 1.¹¹ *ἐν μ. μ.* 'in greater esteem'.¹² *καὶ παρ' ἀνθρ....έχουσι*, 'and among men of sense'.¹³ infin. after *δεῖ*.¹⁴ *ἃ ἂν κ.* 'whatever it [our country] bids'.¹⁵ aor. inf. of *πάσχω*.¹⁶ agrees with the unexpressed *τῶν*, which is the subject of the preceding infinitives.¹⁷ inf. after *προσάττην*. *δεῖσθαι*, 'to be bound'.¹⁸ *τρωθ.* fut. part. pass. from *τιτρώσκω*, 'to be wounded'; *ἀποθ.* fut. part. from *ἀποθνήσκω*.¹⁹ *οὕτ. ἐ. nearly=τοῦτ' ἐστι*. See § 84 n. 21.²⁰ 'nor must we leave the ranks'.²¹ 'both'.²² *πελθεῖν* depends on *δεῖ*, which is to be supplied from *ποικητέον=ποιεῖν δεῖ*.²³ 'as'.²⁴ 'is by nature', intrans. perf. of *φύω*.²⁵ acc. after *βιάζ.*²⁶ i. e. 'than father or mother'; gen. after the compar.²⁷ Supply *ὅσων βιάζεσθαι*.

XVII.

§ 88. ¹ *Qui patrem nihil laedet*, 'not at all'. See § 84 n. 4.² *μένω*.³ 'has often overthrown', from *σφάλλω*. On the aor. to denote what is usual see § 76 n. 2.⁴ *φαίνω*.⁵ here adv.⁶ *γίγνομαι*.⁷ *ὅτι ἤκιστα*, *quam minime*.⁸ *μαίνομαι*.⁹ Supply *ὅτι δυστυχέις*.¹⁰ Supply *ἐστί*.¹¹ 'They slew', syncopated aor. of *κτείνω*, like *ἔβαν* from *βαίνω*.¹² gen. absol. 'when D. said'.¹³ conj. aor. from *μαίνομαι*.¹⁴ 'said he' (P.).¹⁵ Supply *ἀποκτενοῦσι*.¹⁶ 'but when he [the slave] said'.¹⁷ pluperf. of *μείρομαι*.¹⁸ Supply *εἴμαρτο*.

§ 89. ¹ from *δοῖς*. *ἐρωτῶ* like *rogo* with a double acc.² 'turned out', from *καθίστημι*.³ Supply *αὐτῷ*, and with the following participles *αὐτόν*.⁴ *ἀποφαίνω*.⁵ 'at the time of'. The great plague at Athens B. C. 430, during the Peloponnesian war.⁶ *βαίνω*.⁷ 'an honorable death'.⁸ 'in my judgement'.⁹ *κρίνω*.¹⁰ 'have failed', 'are lost',

from ἐκλείπω. ¹¹ 'else than', 'except'. ¹² Supply λόγῳ.
¹³ οὐκ οἶδ' ὅπως, 'I know not how', *nescio quo modo*, parenthetical.
¹⁴ τ. & χ. 'for ever'. ¹⁵ gen. absol. 'though he himself neither wrote anything, nor left anything behind him'.
¹⁶ dat. after παρεστώς. ¹⁷ intrans. perf. part. from παρίστημι, 'standing by'. ¹⁸ aor. part. of δεικνυμι.

§ 90. ¹ ἐκήρ. δώσ. 'proclaimed that he would give'. ² predicate.
³ acc. of limitation. See § 75 n. 2. ⁴ ἡ ἱππος, 'the cavalry'.
⁵ observe the double δν with the one verb, § 84 n. 23; δύν. opt. of δύναμαι. ⁶ καθαίρω; takes a gen. like καθάρως, § 33 n. 3. ⁷ ἐκδέρω. ⁸ μηδ. μήτε—μήτε. See § 81 n. 6.
⁹ Attic fut. of ἐξελαύνω. See § 67 n. 8. ¹⁰ cognate acc. 'who will cause his father no pain, and most enjoyments'.
¹¹ intrans. 2 perf. of διαφθείρω. ¹² οὔνεκα. ¹³ στέλλω. ¹⁴ ἀρήξατε. ¹⁵ aor. of εἰσέρχομαι. ¹⁶ from δύναμαι, 'if ye have any power'.

§ 91. ¹ ἄλλομαι. ² The inf. depends on δεινόν; see Vocabulary under δεινός. ³ χάσκω. ⁴ See § 66 n. 3. ⁵ personal construction, as in Lat. *dicitur Hercules tulisse*. ⁶ 'the whole time which he spent among men'.
⁷ On the form of the aor. see § 70 n. 5. ⁸ οὕτως ὥσπερ νῦν ἔχ. 'in the same state as now'. See § 84 n. 21. ⁹ aor. of καταλαμβάνω.
¹⁰ καταφθείρω. ¹¹ aor. partic. of πίπτω. ¹² τείνω. On the periphrasis of the perf. pass. see § 72 n. 29. § 93 n. 2. ¹³ τὸ δλ. ¹⁴ 'having found', aor. of εὕρισκω. ¹⁵ 'said'.
¹⁶ Hence the proverb *Vox et praeterea nihil*.

§ 92. ¹ See § 76 n. 4. ² i. e. λόγους. ³ τὰ τῶν ἄλλων, *aliena*. ⁴ 'in soul'. ⁵ καθαίρω. ⁶ αἶρω. ⁷ 'has not the nature'; i. e. 'it is not natural to it'. ⁸ 'when he saw', aor. of ὁρῶ.
⁹ 'said that he did not care at all for'. On the omission of the pron. before the inf. see § 67 n. 10. ¹⁰ acc. of limitation. See § 75 n. 2. ¹¹ imperf. of ἐξείμι, used as imperf. of ἐξέρχομαι. ¹² = *abibis*? 2 sing. ind. of ἀπειμι, used as fut. of ἀπέρχομαι. ¹³ See § 91 n. 8. ¹⁴ τί π. = *quid facturus*? ¹⁵ καὶ ἐάν. ¹⁶ conj. aor. after ἐάν. ¹⁷ ἐκκλίνω.
¹⁸ 'when he had borrowed'; aor. mid. of κίχρημι. ¹⁹ πόδας χρήσας, *δμματα χρησάμενος*, 'having lent feet and borrowed eyes', of a blind man carrying a lame. ²⁰ intrans. 2 aor. partic. of ἐπιβαίνω. ²¹ 'that he slept', aor. of καταδαρθάνω.

§ 93. ¹ *suscepturum* (from παραλαμβάνω), 'to take in charge', i. e. as their governor. ² ἀποκτείνω. The periphrastic form is universally used for the conj. and opt. perf. pass.; it is also more frequent in the active. See § 91 n. 12. ³ 'but he'.

ὁ, ἡ, τό, are frequently used with δέ, without ὁ μὲν, etc., preceding, when a person or thing before mentioned is introduced.
⁴ sc. υἱόν. See § 9 n. 2. So in Lat. *Hectoris Andromache*, i. e. υἱοῦ. ⁵ ὀπλίζω. ⁶ αἰρω. ⁷ used as aor. of ἀναλίσκω. On this *gnomic* aor. see § 76 n. 2. ⁸ a *nulla re*, gen. after ἀπέχ. ⁹ The antecedent is οὐδενός. So in Lat. *unde*. ¹⁰ dat. after ἐν in ἐμμεμ. ¹¹ ἐμμένω. ¹² διεκπεραίνω. ¹³ 'and before he shall have ended his life'. ¹⁴ 'before he shall have seen', aor. conj. from ὀράω.

§ 94. ¹ See § 69 n. 2. § 70 n. 5. ² 'sprang up'; 2 aor. intrans. (ἐφυν) from φύω. ³ pass. aor. with mid. sense. ⁴ See § 50 n. 5. ⁵ αἰρω. ⁶ 'from childhood'. See § 48 n. 5. § 146 n. 11. ⁷ perf. mid. ⁸ σήμαινε. ⁹ = οὗτως, 'whose (son)'. ¹⁰ καὶ ὀπόθεν. ¹¹ intransitive perf. of φύω. ¹² 'not at all'. § 84 n. 4. ¹³ On this Aeolic aor. opt. see § 70 n. 5. ¹⁴ καθαίρω. ¹⁵ 'said that he would answer'; on the omission of the pron. before the inf. see § 63 n. 46. ¹⁶ opt. of δύναμαι. ¹⁷ 'not having laboured', i. e. without labour. ¹⁸ aor. of παραβάλλω. ¹⁹ 'when the horse died', aor. of ἀποθνήσκω. ²⁰ 'he had learnt', aor. of μαθάνω. ²¹ See n. 19. ²² κατὰ ἔτος, 'year by year'. ²³ 'whatever'. ²⁴ ἐξυφαίνω. ²⁵ superl. of ἀγαθός. ²⁶ aor. midd. of περιβάλλω.

§ 95. ¹ See § 67 n. 1. ² fut. of εἰμί. ³ inf. fut. after verb of promising. ⁴ See § 67 n. 8. ⁵ 2 aor. conj. from λαμβάνω. ⁶ ἄγω. ⁷ possessive gen. See Vocabulary under κρῖνω; and § 4 n. 3. ⁸ καταδύω. For περιεσ. see § 85 n. 3. ⁹ βασκαίνω. Here the plur. verb after the neut. pl., because τὰ παῖδια denotes persons. The Lat. *fascinum* (whence 'fascination') is of the same root as βασκ. Spitting into the lap (*sinus*) was a common mode of averting the evil eye. See *Iuven.* vii 112. ¹⁰ aor. part. of ἀποβάλλω. ¹¹ συμβάλλωσι, aor. conj. of συμβάλλω. ¹² 'appear', aor. pass. in middle sense of φαίνω. ¹³ aor. of ὀράω. On this inf. and ὀράσθαι, below, see § 80 n. 11. ¹⁴ 'They say', *on dit*. ¹⁵ αἰρω. ¹⁶ aor. of λανθάνω; 'unawares carried an ox'; i. e. she carried the calf day by day, until it imperceptibly grew up into an ox. On the construction of the verb, see § 68 n. 9. ¹⁷ plur. aor. of ἐρχομαι. ¹⁸ syncopated perf. of θνήσκω. ¹⁹ κατασχύνω. ²⁰ aor. of κτείνω.

§ 96. ¹ μυριάσι sc. ἀνδρῶν. The dat. stands in Gr. in answer to the question, With what? of troops as the instruments of military operations, as the abl. in Lat. *omnibus copiis invadere* etc. ² ἐγκολάπτω. ³ ἐντείνω. ⁴ sc. ἔχω. ⁵ ξᾶνε, Ionic form of ξένε. ⁶ aor. imperat. of ἀγγέλλω.

⁷ 'here'; cf. the Lat. *hac*. ⁸ Epitaph on Leonidas and his Spartans at Thermopylae (Herodot. vii 228 § 2). ⁹ διαφθείρω. ¹⁰ Ἄλῃς μοι, 'I have had enough of'; 'no more for me of'. ¹¹ παρατείνω. See § 74 n. 8. ¹² syncopated intrans. perf., in pres. sense, of ἵστημι. 'they stand up for' (ἐς), 'are engaged in'. ¹³ αὐαίνω.

XVIII.

MIXED EXAMPLES.

§ 97. ¹ 'appearance'; gen. after μελέτω. ² Human life is compared with the seasons; we must not in youth 'wear out the mantle', which we shall need in old age; i. e. we must reserve the strength of the body by temperance. ³ παρακμάζω. ⁴ supply ἰάσθαι. ⁵ 'called', aor. of λέγω. ⁶ ἦν (ἀπατήν) ἀπατήσας, cognate acc. See § 68 n. 34. ⁷ The tragic poet who deceives by the perfection of the illusion, is more just, because he does what he undertakes to do. ⁸ gen. after the comparat. ⁹ The spectator who is deceived by the illusion is wiser, as having more sympathy with the poet. ¹⁰ 'marched through', aor. of διέρχομαι. There is a special term (σαγήνέω) for this Persian practice of *drawing* a country. See Herodot. iii 149, vi 31. ¹¹ ὡς ἔχ. 'that they might be able'. ¹² 'to tell'. ¹³ On this periphrastic perf. see § 91 n. 12. ¹⁴ θρίξ. ¹⁵ Predicate. Caesar, being also bald, esteemed the right of wearing a crown of bay above all his other honours (Suet. 45). ¹⁶ aor. imperat. of ἰκνέομαι. ¹⁷ = σοῦ, governed by ὑπερ. ¹⁸ θηήσκουσιν ὑπερ. On the accent see § 71 n. 4. ¹⁹ gen. absol. ²⁰ 'said'. ²¹ gen. absol. ²² gen. after comparat. ²³ Supply ἐστί. ²⁴ 'it is fated that we escape nothing (of all), whatsoever the gods send'. ²⁵ conj. pres. of δίδωμι; conj. after ὅσα ἄν.

§ 98. ¹ χρήματα. ² Supply ἀμαρτήσασθαι out of ἀμαρτάνοντας. ³ The ν ἐφελκυστικόν is used because of the metre. ⁴ 'of a good father'; gen. of origin. See Madvig, Gr. Syntax § 54 c. ⁵ 'those who were (at that time) called Gr.'. ⁶ Dat. of the agent after perf. pass. See § 111 n. 35. ⁷ The subject to be supplied out of the preceding οἷς. So in Lat. *Quibus multa nefanda perpetrata sunt, oderunt*. ⁸ 'led', aor. of ἄγω. ⁹ 'hung up', from ἀνάκειμαι, used as perf. pass. of ἀνατίθημι. ¹⁰ 'when he found it', aor. of εὕρισκω. ¹¹ 'but when he (A.) said', gen. absol. ¹² γράφω. On the periphrastic perf. pass. see § 91 n. 12. ¹³ i. e. 'these (fields)'. ¹⁴ 'said he'. ¹⁵ 'do ye think?' ¹⁶ τὰ ἀδικήματα. ¹⁷ dat. of instr. with πηδᾶν. ¹⁸ καὶ ἔπειτα. ¹⁹ τινά, sing., subject of γράφειν. ²⁰ 'them', i. e. τὰ ἀδικήματα. ²¹ ἄν ἔξαρκ.

'would suffice'. On the Aeolic aor. see § 70 n. 5. ²² gen. abs. containing the condition: 'if Zeus were to write'. ²³ Supply ἐξαρκέσει. ²⁴ ἐστίν. ²⁵ βούλεσθε. ²⁶ 'give', pres. ind. of δίδωμι. ²⁷ 'to them'. ²⁸ Predicate. 'The sins (τὰ ἀδικ.) of men are no evil to the gods'.

§ 99. ¹ Like the Lat. *bene audire*; See the Vocabulary. Milton imitates this usage: *Or hearst thou rather pure ethereal stream?* ² 'with what is thine own'. § 50 n. 5. ³ from μμνήσκω. ⁴ Attraction instead of ἤν. See § 68 n. 2. ⁵ 'if'. ⁶ μὴ προσπ.=*dissimulet*. 'if the reviled makes as though it were not so', i.e. 'takes no notice of it'. ⁷ gen. after a verb of caring. ⁸ ἔχ. τινός, 'to hold on to', 'to keep close to'. ⁹ conj. of εἰμί, depends on ἴνα. ¹⁰ Cf. 'If any man will do His will, he shall know of the doctrine, whether it be of God'. ¹¹ With this saying of Antoninus cf. St Matt. xxv 42—45.

§ 100. ¹ προέχω. See § 57 n. 5. ² sc. ἐστίν. ³ ἀπαλάττω. ⁴ τούτους subject of the inf. τελείν. ⁵ object of πιάζειν. *Quid hunc facturum exspectas?* ⁶ 'remember', perf. mid. imperat. μμνήσκω. ⁷ Prov. of those who when required to return A, deny that they have received B; or generally who make an irrelevant defence. ⁸ κἄρα σου 'thy head'; in Lat. we must say *caput tuum*. § 50 n. 5. ⁹ fut. of συγχέω. ¹⁰ has this accent when it comes after its case; See § 71 n. 4. ¹¹ i. e. σοί, 'whilst thou art dripping with blood'. ¹² 'will flow'; fut. of ῥέω. See § 76 n. 6; and on the plur. verb after dual noun see § 54 n. 30. ¹³ τίνω. ¹⁴ 'Punish her, for it is even from hence that women's conditions (τὰ τῶν γυν.) are distempered; some, either for children's sake, or on the score of kindred, after finding a woman evil did not destroy her, and thereupon wrong-doing has stolen upon many [of the sex], and moves onward, so that virtue becomes extinct'. Or thus:

'Strike her and spare not: for all women's ills
From this source spring; some man, for children's sake,
Or kin's, hath caught in sin and left alive;
Then Vice from one to many hath wound its way,
On and still onward; Virtue is seen no more'.
¹⁵ aor. of ἀπόλλυμι. ¹⁶ aor. of λαμβάνω. ¹⁷ τὸ ἀδικον.
¹⁸ perf. of ὑπορρέω. ¹⁹ ἡ ἀρετή. ²⁰ gen. absol.; aor. part. pass. of ἀπορρέω. ²¹ Supply εἰσί.

§ 101. ¹ ἐστί. ² 'even if', καὶ ἐάν. ³ poet. aor. conj. of the epic verb βλώσκω. ⁴ ὁ ἐμός. ⁵ 'to stand', intrans. ² aor. of ἵστημι. ⁶ οὐποτε δύναίτο ἄν, 'would never be able'; δ. opt. pres. of δύναμαι. ⁷ ἐξ ἑδ. 'secretly'. ἐκ with the

neut. adj. often serves for an adverb; *ἐκ τοῦ φανεροῦ*, 'openly', etc.
⁸ neut. pl. ⁹ *καὶ ὅταν περ*. ¹⁰ αὐτοῦ (or αὐτῆς) with the
 superl. denotes the highest point which the quality expressed
 by the adj. has attained in the person (or thing) spoken of.
 See Madvig Gr. Syntax § 95 n. 2. Here 'at its noblest'.
¹¹ conj. aor. pass. in middle sense of φαίνω. ¹² *καὶ ἐπὶ*.
¹³ aor., in form pass., of the deponent δέρκομαι. ¹⁴ 'initia-
 tions' (into the mysteries). ¹⁵ μόλωσι. See n. 3. ¹⁶ See
 § 9 n. 7. ¹⁷ 'life'. ¹⁸ Supply ἐστὶ. ¹⁹ αἰτέω. ²⁰ intrans.
 perf. of φύω, 'is naturally'. ²¹ dat. after ἴσον, 'an evil
 equal to a forced thirst'. ²² On the form see § 70 n. 5.
²³ aor. of πίνω. ²⁴ partic. of δίδωμι. We can also say
 'than by giving him to drink'. ²⁵ ἀπό. ²⁶ gen. after
 ἦττων. Cf. n. 45. ²⁷ gen. after κενός, as after *vacuus*. ²⁸ 'is
 wont'. § 110 n. 2. ²⁹ aor. part. of ἐκχέω, 'after giving his
 tongue full vent'. so a wind πολὺς πνέει, 'blows strong'; a river
 πολὺς ῥεῖ, 'flows with full stream'. ³⁰ depends on φιλεῖ. ³¹ 'he
 spoke'. ³² ἀλλὰ γάρ, 'but (in vain), for'; i. e. 'however'.
³³ prepares the way for μάθοις below. See § 84 n. 23.
³⁴ gen. absol. 'if the gods conceal'. ³⁵ opt. aor. of μανθάνω.
³⁶ πάντα. ³⁷ 'you should go over', aor. of ἐπεξερχομαι.
³⁸ κλήω. ³⁹ 'for a deed of shame'. ⁴⁰ acc. of duration.
⁴¹ 'give', aor. imperat. of δίδωμι. ⁴² *καὶ εἶτα*. ⁴³ *καλέω*.
⁴⁴ οἱ φ. 'parents'. ⁴⁵ gen. after ἦσ. Cf. n. 26.

§ 102. ¹ μετ. δεῖπ. 'during the meal', 'while dining';
 the Lat. *inter cenandum*. ² 'in comparison with his'
 (Alexander's). ³ Translate by the pluperf. in Engl. ⁴ aor.
 of λαμβάνω. ⁵ 'think'; the Latin *sibi videri*. ⁶ gen.
 after λάθρα. ⁷ μέ. ⁸ i. e. ἐκείνων ἃ ἰκόμεν, where ἃ is a
 cognate accusative, 'that errand whereon I came'. ⁹ aor. of
 ἰκνέομαι. ¹⁰ takes the gen. in the poets, like many adjectives
 beginning with a privative, 'without the honour of'. ¹¹ aor.
 pass., used as mid., of προφαίνω. On the crasis see § 57 n. 5.
¹² dat. after μυχθ. ¹³ 'it was fated', opt. of χρή. ¹⁴ 'to
 be joined (in wedlock) to'; aor. pass. of μίγνυμι. ¹⁵ 'should
 reveal to men, for them to behold'. ¹⁶ fut. opt. of εἰμί.
¹⁷ aor. (in use) of ζάω. ¹⁸ 'at the hands of'. ¹⁹ i. e.
ποίας εἰς ἑορτὰς ἤξετε; ²⁰ 'bathed in tears', perf. mid. of
 κλάω. ²¹ fut. of ἰκνέομαι. ²² imperat. of ἐπίσταμαι.
 'know of these things as in actual progress, and no longer
 delaying'. ²³ 'The hopes you chase are winged', i. e. you
 are too impatient. ²⁴ ἀνυχέω, 'he has not sped ill'.
²⁵ Supply ἐστὶ, 'fortune has not one only form', but many;
 he may have been fortunate, though not exactly as you
 would wish. ²⁶ τὸ τ. θ. 'the service of the god'. ²⁷ 'to add'
 to our knowledge. ²⁸ 'so long as it may be allowed',
 conj. of ἔξεστι. ²⁹ part. of εἰμί, 'while yet a boy, one

knows how to do evil', *πρόκα*, 'gratis', i.e. without any charge for the teaching. ³⁰ On the inf. after verbs of knowing ('know how to') see § 138 n. 5. ³¹ οὐδ' ἢν λ. 'not even if he shall have taken'; aor. conj. of λαμβάνω. ³² aor. to denote what is usual. See § 76 n. 2. ³³ 'that we may neither appear to be'; the corresponding μήτε 'nor' is not contained in this fragment. ³⁴ 'to be of', i.e. 'of the number of', 'to rank amongst'. ³⁵ καὶ ἀποδ. 'even though our father be abroad'. ³⁶ 'has suffered', perf. of πάσχω. τὰ ἐμά, 'my' (sufferings). i.e. 'what I have'. ³⁷ gen. after ἐστ. ³⁸ Supply αὐτούς, i.e. 'such friends'. ³⁹ 'to escape' them, aor. of φεύγω. ⁴⁰ aor. of ἐρχομαι. 'Did there not come a rumour respecting P. either, that he would arrive?'

§ 103. ¹ 'from an enemy's mouth'. ² μή in prohibitions takes generally the aor. conj. or pres. imperat. § 71 n. 6. ³ licebit; fut. of ἐξεστί. ⁴ 'to support life'. ⁵ inquit, from φημί. ⁶ See § 9 n. 7. ⁷ Veni, vidi, vici. ⁸ gen. absol., aor. partic. of ἀναιρέω, 'when Cato had killed himself'. ⁹ gen. after φθ. so also σωτηρίας. ¹⁰ 'for you also'. ¹¹ gen. absol., 'when some bade him beware of'. ¹² 'he said that he did not fear'. δέδια is used as a pres. ¹³ aor. partic. of δείκνυμι. ¹⁴ Shakespeare, *Jul. Caes.* Act I. sc. 2.

'Let me have men about me that are fat;

Sleek-headed men, and such as sleep o' nights:

Yond' Cassius has a lean and hungry look;

He thinks too much; such men are dangerous.'

¹⁵ 'to be discharged', aor. pass. of ἀφίημι. ¹⁶ συγχωρέω. ¹⁷ 'said'. ¹⁸ 'say nothing'. ¹⁹ The 24 letters of the Gr. alphabet. Latin, which has no W, and in which I and J, U and V, respectively, are not distinguished, has only 23 letters. ²⁰ πρότερον ἢ δ., 'before going through the 24 letters'. ²¹ used for σεαυτόν. See § 55 n. 16. § 116 n. 6. ²² aor. mid. of ἐπιλαμβάνω. 'he (Aug.) took hold of him (Ath.) by the hand and said'. ²³ 'detained', aor. of κατέχω. ²⁴ 'saying'. ²⁵ 'also'. ²⁶ τ. ἐν δ. ν. 'the young men in repute', i.e. of rank. ²⁷ 'when they did not attend'. The full expression is προσέχειν τὸν νοῦν, 'to apply the mind', with dat.

§ 104. ¹ κτάομαι. ² 'as a friend'. ³ καὶ αὐτός, et ipse, 'I too'. § 51 n. 15. ⁴ τὸ ἀπὸ τοῦδε, 'from this time'. ⁵ 'oneself'. ⁶ 'life at Athens'. This termination was originally derived from the dat. pl. We find Πλαταιᾶσι, 'at Plataea', Ὀλυμπίασι, 'at Olympia'. ⁷ μεταβάλλω, gen. absol. ⁸ acc. after πατοῦσαν. ⁹ 'even'. ¹⁰ explains τὸδε, 'this, namely, to be praised in excess'. ¹¹ 'they [i.e. men, the Fr. on] use the construction of' the act. with the dat.,

and the mid. with the acc. From this verb comes *Syntax*.
¹² Any part of any word, taken *materialiter*, as it is called, may thus be used as an indeclinable subst. Thus λέγει τοῦτο τὸ ἐκὼν, 'the word ἐκὼν means this'. ἐν τῷ ἐκὼν, 'in the word ἐκὼν'. So in Lat. *a similibus fiunt dissimilia*; ut ab lupus, lepus, lupo, lepori, 'From like (nominatives) come unlike (oblique cases); as from (the nominatives) *lupus*, *lepus* come (the datives) *lupo*, *lepori*'.
¹³ imperat. ¹⁴ 'being the first', 'beginning the fray'. ¹⁵ the 'roundness', i.e. the ease and smoothness. It is Aristophanes, who repels the charge that he is a plagiarist of Euripides.
¹⁶ τὸ ἐμὸν.
¹⁷ ὦ ἀναξ. ¹⁸ dual of πρέσβυς.

§ 105. ¹ See § 55 n. 2. τὰλλα is τὰ ἄλλα. ² καὶ ἐκεῖ.
³ 'to the same number'. ⁴ Predicate, 'as food'. ⁵ fut. of εἰμ. τί αἶμ. ἔστ. π. 'what [wherein] he will be the better after being educated?'
⁶ 'even'. ⁷ 'he will not sit', used as fut. of κάθημαι.
⁸ gen. abs. 'when some one was introducing to him', pres. part. of συνίστημι. ⁹ gen. abs. 'on the other's saying'.
¹⁰ gen. of price. ¹¹ 'to buy', used as aor. of ὠνέομαι.
¹² imperat. ¹³ ἴνα. ¹⁴ opt. ¹⁵ 'might know', opt. of οἶδα.
¹⁶ 'for what purposes', neut. pl. ¹⁷ 'also'. ¹⁸ In the Attic comic poets the cooks are generally hired for the occasion, not permanent servants.
¹⁹ aor. of ἐμπίπτω; 'he fell into'. We say 'out of the frying-pan into the fire'. ²⁰ aor. of λαμβάνω. ²¹ 'restore', aor. imperat. of ἀποδίδωμι. ²² 2 sing. fut. of λαμβάνω.
On the form see § 76 n. 6. ²³ 'he discovered', aor. of γιγνώσκω.
²⁴ ὡς μ. θ. *velut imprudens*. ²⁵ παρακαταβάλλω, aor.; 'let it drop alongside'.
²⁶ ironical. 'as he pretended'. ²⁷ ἀνοιμῶζω. ²⁸ 'but some'. ²⁹ 'say that he said while doing so'.
³⁰ Supply ἔστί. ³¹ 'should be lost', aor. midd. of ἀπόλλυμι. ³² 'when one has learnt'; νοῦν is object to ἔχειν.
³³ 'see double', i. e. 'see twice as well'. ³⁴ aor. of ἐξαμαρτάνω. ³⁵ τὸ αὐτό. So in Lat. *bis idem peccare*, 'to commit the same fault twice'; cognate acc. See § 97 n. 6. ³⁶ Supply ἔστι. *Non est sapientis*.

§ 106. ¹ θάπτω. ² 'after him', after his name. ³ on the acc. see § 54 n. 27.
⁴ 'in any point'. ⁵ pass. aor. with midd. meaning. ⁶ 'I should not be alive'. *El* with ind. past in the conditional clause, and *δν* with ind. past in the apodosis, are employed where the condition has not been fulfilled; *Si eius periculum fecissem, non essem vivus*.
⁷ sc. ὁ υἱός. ⁸ ἔστιν paroxylon, 'exists'. ⁹ ἄλ. ἀλείφω. K. δ. δ. 'You flay a flayed dog', i. e. you waste your pains. ¹⁰ 'also'. ¹¹ 'to suffer', aor. of πάσχω.
¹² used as aor. pass. of τύπτω in the sense of πληγὴν δίδωμι, 'I wound'. ¹³ depends on λόγος

ἔστι, 'the story runs that the eagle said, when he saw'.
¹⁴ aor. of ὀράω. ¹⁵ τάδε ἀλίσκ. cognate acc. 'We suffer this capture'; 'we are here taken'. ¹⁶ ἡμῶν αὐτῶν. See § 103 n. 21. ¹⁷ poetic for ἀλίσκόμεθα. Hence Waller:

'That eagle's fate and mine are one,
 Which, on the shaft that made him die,
 Espied a feather of his own,
 Wherewith he wont to soar so high.'

§ 107. ¹ acc. of limitation; in Lat. mostly the abl.; *claudus altero pede*, 'lame of one foot'. See § 75 n. 2. ² See § 93 n. 3. ³ προνοέω. On the crasis see § 57 n. 5. ⁴ δημιουργέω.
⁵ See § 53 n. 2. τῶν θεῶν depends on ἄλλος. ⁶ The augm. comes after the prep., though ἐπιτηδεύω is not a compound, but formed from ἐπιτηδες; so προεφήτευσα, though προφητεύω is from προφήτης. § 111 n. 1. ⁷ ἄλλος ἄλλο sums up an enumeration of particulars; in such cases we add 'in a word'.
⁸ 'I am doomed to mourn my lost hair', lit. 'to the mourning of the hair'. ⁹ On the accent of a prep. after its case see § 71 n. 4. ¹⁰ conj. aor. pass. 'has had her yellow crop [i. e. her mane] reaped'; θέρος cognate acc. ¹¹ σπάω.
¹² gen. of quality, 'a meadow of river waters'. ¹³ 'has seen', aor. conj. of ὀράω. ¹⁴ generally taken passively, 'when the sun shines full upon her'. ¹⁵ 'after her mane has been shamefully plucked bare beneath clippings'. ¹⁶ καὶ ἄν.
¹⁷ On the form of the opt. see § 70 n. 5. οἷκ. ἄν, 'even the pitiless would pity her'. ¹⁸ cognate acc. = ὅτι τοιαῦτα μ. 'for her great fits of frenzy as she mourns and weeps the mane she once had'. ¹⁹ See § 76 n. 4. ²⁰ 'will be the ruin of me', fut. of ἀπόλλυμι. ²¹ λέγε. ²² ἐπί. ²³ ὑπάρχει μοι is 'I have to start with': οἷς ἄν etc. 'whoever have by nature no stock of virtue of their own (οἷκ.) belonging to them (πρ.)'. ²⁴ partic. of πρόσκειμι. ²⁵ explained afterwards by εἰς τὰ μν. etc. 'fly thither for refuge, i. e. to their tombs and their family'. ²⁶ 'count their ancestors, how many (they were)'. In Engl. we say 'count the whole series of their ancestors'. Cf. Verg. *per noctem, quam longa est*, 'the live-long night'. ²⁷ οὐδ. ἔχ. π. 'they are none the better' for their pedigree. ²⁸ fut. of λέγω. ²⁹ = ᾤτινι. ³⁰ ἐγένοντο, aor. of γίγνομαι. 'For how would they ever have been born (without ancestors)?' ³¹ gen. absol. ³² 'laughed at him', sing. verb after pl. noun. ³³ 'said'. ³⁴ conj. after ὅταν. ³⁵ 'the suite'. ³⁶ The subject is τὰ παιδάρια. ³⁷ gen. after κατ. ³⁸ 'playing the connoisseur'.

§ 108. ¹ οὐδὲν ὄφ. 'it is of no avail'. ² in act. ἀφαιρεῖν τινά τι; in pass. ἀφαιροῦμαι τι. So in Lat. *doceor aliquid*, and with all passives of *quem-quis* verbs. ³ π. ε. 'went to...and

said'. ⁴ 'but when he [the schoolmaster] said'. ⁵ 'because'. ⁶ 'I do not know how', supply γεωμετρῆν. ⁷ τοῦτο, 'and what of that?' ⁸ Supply ὁσθα. 'For you do not know how to read either'. ⁹ 'to prove', from δεικνυμι. ¹⁰ ὁμ. with dat. Cf. Hor. *Invitum qui servat, idem facit occidenti.* ¹¹ Supply ἐστί. ¹² 'We use what is present', i. e. 'we enjoy what is provided'. ¹³ παρατίθημι. ¹⁴ aor. opt. of δοκέω; on the form see § 70 n. 5. 'if any one should require his entertainer to serve up fish or cakes, he would be thought strange'. ¹⁵ plur. ind. pres. of δίδωμι. ¹⁶ κ. τ. = *atque id* or *idque*, 'and that too'.

§ 109. ¹ sc. ἐστί, 'it is hard'.)(ῥάδιον. ² i. e. χρημάτων. ³ 'in a day', in one day. ⁴ τοῦ ἑτέρου—τὸν ἕτερον, *alterius—alterum*, accuser and accused. ⁵ ἐπαίρω. ⁶ aor. of παρέρχομαι. ⁷ aor. of ὁράω. ⁸ 'He who is hastening to see virtue as though it were his country, must pass by pleasures as Sirens'; he who is as eager to see virtue, as Odysseus was to regain Ithake, must pass by pleasure as O. sailed past the Sirens. ⁹ 'when he said'. ¹⁰ Supply ἐστί. ¹¹ poetic and ancient form of τοῖς. ¹² Supply αἰσχροὺς εἶναι. ¹³ 'when he met', aor. of ἐντυγχάνω. ¹⁴ 'foul is foul, seem it, or seem not so'. ¹⁵ καὶ ἐάν, 'both if—and if'. ¹⁶ ἀλλά. ¹⁷ pres. part. of δύναμαι. ¹⁸ οὐδέ. Supply δίκαιός ἐστι. ¹⁹ 'abstained', aor. mid. of ἀπέχω. ²⁰ καὶ οὐ. ²¹ 'It is not possible'. See § 84 n. 14. ²² agrees with the subject to εἰπεῖν, 'for a man to say while living'. § 77 n. 18. ²³ ταῦτα. ²⁴ 'I shall suffer', fut. of πάσχω. ²⁵ 'you spoilt', aor. of ἀπόλλυμι. ²⁶ 'by pouring on it', aor. of ἐπιχέω. ²⁷ aor. of πίνω. ²⁸ aor. of ἐσθίω. ²⁹ aor. of λέγω. ³⁰ λέγω τινα τι is the common construction. See § 106 n. 3. ³¹ 'I lie here'. An epitaph.

§ 110. ¹ 'by nature'. ² 'are wont'. So Hor. *aurum per-rumpere amat saxa.* § 101 n. 28. ³ verbal adj. of χροῖσθαι, *utendum*, takes the dat. ⁴ κλινω. ⁵ 'and again towards the other quarter' (the south). τὰλλα=τὰ ἄλλα. ⁶ pres. ind. of παραδίδωμι, 'we hand on'; an allusion to the torch-races, in which each runner passed on his torch to the next. Lucr. *et quasi cursores vitæ lampada tradunt.* ⁷ 'to take', aor. of λαμβάνω. ⁸ Supply ἐστί. ⁹ 'when advanced' in life, intrans. aor. of προβαίνω. ¹⁰ 'when they came together', aor. of συνέρχομαι. ¹¹ 'struck', aor. of καθικνέομαι. ¹² 'and said', aor. of λέγω. ¹³ gen. absol. 'when one was reading'. ¹⁴ 'when he had given a peep of'. ¹⁵ like *ille*, 'the famous'. ¹⁶ aor. of ἀναβαίνω. ¹⁷ aor. (in use) of κέκραγα. ἀναβάς ἂν ἀνέκ. 'he would have mounted...and cried aloud'. § 76 n. 13. ¹⁸ On the accent of prepositions after their case see § 71 n. 4. ¹⁹ gen.

after φροντ. ²⁰ 'to establish', aor. of καθίστημι. ²¹ 'if'.
²² 'ye shall have destroyed', aor. conj. of καθαιρέω. ²³ 'You
draw down the moon to your own hurt'. Prov. The Thessa-
lian witches were said to lose the use of eyes and feet. Cf.
Verg. *carmina vel caelo possunt deducere lunam*. ²⁴ 'after
coming to speech with D.' ²⁵ 'was amazed at'; the aor. pass.
is frequent in this sense; the pres. καταπλήττω is not used in
good authors. See § 111 n. 4. ²⁶ acc. after καρ., as after
horreo etc. in Lat. ²⁷ The nom. because the subject of the
infin. is the same as that of the main verb. See § 67 n. 10.
§ 84 n. 36. ²⁸ 'if I were not A., I would have been D.'
²⁹ ἐπαίρω. ³⁰ 'they say', *on dit*. ³¹ 'did he go abroad',
used as imperf. of προέρχομαι. Similarly εἰσέγει.

§ 111. ¹ ἐγκωμιάζω; augm. following the prep., though the
verb is formed from ἐγκώμιον. See § 107 n. 6. ² διαπείρω.
³ 'painted'. ⁴ 'was amazed at'. See § 110 n. 25. ⁵ δη-
λος ἦν θ. 'shewed that he admired'. ⁶ used as aor. of ἐρω-
τάω. ⁷ aor. of προσέρχομαι. ⁸ aor. of πάσχω. τί παθ.
'What had come to him that he should?' 'what possessed him
to admire?' ⁹ is subject of εἶπεν. ¹⁰ pluperf. of κτάομαι, 'you
would not have asked me, if you had had my eyes'. ¹¹ opt.
aor., in use, of φημί, 'I would say'. ¹² 'also'. ¹³ 'of'.
¹⁴ 'but' I would say 'if any one has educated ears'. ¹⁵ Sup-
ply ἔχουσιν. ¹⁶ 'of those who have', *i. e.* of the wealthy.
¹⁷ Supply εἰσί. ¹⁸ The construction is ἀκούειν τινός τι.
¹⁹ καταστρέφω, 'I have been compelled'. ²⁰ εἰμι used as
fut. of ἔρχομαι. ²¹ 'having heard of', perf. of πυνθάνομαι.
²² 'we knew', imperf. of οἶδα. ²³ παρὰ σοῦ (on the accent
see § 71 n. 4). 'let her (Io) learn from thee (Prometheus)'.
²⁴ 'by'. ²⁵ πάντα ὅσα. ²⁶ Supply ἐπίστασθαι. 'I know
all that a man of birth should'. ²⁷ τε. ²⁸ ἵνα, 'where'.
²⁹ καὶ οὐκ. ³⁰ 'even'. ³¹ neuter. ³² 'though I am'.
³³ 'poor wretch'; in this sense πόνηρε has this accent. ³⁴ 'do
you stand', intrans. perf. of ἵστημι. ³⁵ dat. of agent after
perf. pass. See § 98 n. 6. ³⁶ διασπαράττω, 'have been rent
asunder', sing. verb after neut. plur. ³⁷ διαπραχίζω, 'have
been severed'. ³⁸ 'the lordly flesh of porkers' and other
expressions, as well as the rhythm of the whole passage, is a
burlesque of the tragic vein. ³⁹ καταλοάω, 'has been crushed
in pieces'. ⁴⁰ gen. after ἐν μ. ⁴¹ *i. e.* the paunch, *vulva*.
⁴² καταισιμόω, 'have been consumed'. ⁴³ τὰ ἀκρ. 'pettitoes'.
⁴⁴ νωγαλίζω, 'has been munched'. ⁴⁵ παρεντρώγω. The
παρά, here and below, denotes what is taken by the way, as a
side dish; 'has been picked'. ⁴⁶ ἐξοπτάω, 'baked'. ⁴⁷ παρ-
εγκάπτω, 'have been gulped down as a finish'. ⁴⁸ λείπω.
⁴⁹ aor. of ἐσθίω. ⁵⁰ 'haste, haste'. Many imperatives of
transitive verbs are used intransitively, παύε, 'stay'; ἄγε, the

Lat. *age*, etc. ⁶¹ ποτέ. ⁵² aor. of χάσκω. ⁵³ 'even'.
⁵⁴ 'these remnants', gen. after ἀμ. ⁵⁵ aor. of ἀμαρτάνω.
⁵⁶ aor. conj. of τρέχω.

§ 112. ¹ ὁ belongs to οἰόμενος; 'he who believes'. ² καὶ—δέ, 'and also'. ³ quam pulcherrime. ⁴ τὰ ἐν τῷ κόσμῳ, 'all that is in the world'. ⁵ οὐδέ, *ne—quidem*. ⁶ κτάομαι.
⁷ on the form of the opt. see § 70 n. 5; on the meaning of the opt. with ἀν § 69 n. 2. ⁸ μακάριος is 'blessed'; but in the voc. it is one of those words which cannot be rendered literally. We must say 'my good friend', 'my good sir', 'my good fellow', or the like; and in a long dialogue we must omit most of these compellations. ⁹ imperat. of ἐπίσταμαι. 'know how' takes the inf. See § 102 n. 30. § 138 n. 5. ¹⁰ ἴνα. ¹¹ See § 86 n. 9.
¹² τὰ ἀν. cognate acc. after δυστ. ¹³ 'may add', aor. conj. of προσλαμβάνω. ¹⁴ 'in number', acc. of limitation. See § 75 n. 2. ¹⁵ καλέω. ¹⁶ 'to the wedding-feast', the common sense of the plur. ¹⁷ πότερα = Lat. *utrum?* ¹⁸ καὶ ἐκ τοῦ ἔμπ. 'also from the harbour', *i. e.* foreign merchants. ¹⁹ τοῦτο. ²⁰ 'What is this to you?' ²¹ 'It is a kind of supremacy in this art, to know beforehand' etc. ²² fut. of ἐσθίω.
²³ inf. of πρόοιδα. ²⁴ 'I know not that I ever saw fish dearer'. ²⁵ depends on τιμῆς. ²⁶ gen. of time. ²⁷ 'you would have been'. ²⁸ depends on τις. ²⁹ 'I used to give', imperf. of δίδωμι. ³⁰ Supply ἐπρίατο. Priamos buys Hektor from Achilles at the end of the Iliad. ³¹ aor. partic. of κατατίθημι.
³² aor., in use, of ὠνόμααι. 'A conger I bought, and laid down as much [money] as it drew' [*i. e.* weighed]. In English, 'at its weight in silver'. ³³ 'have killed', perf. of ἀναιρέω.

§ 113. ¹ gen. abs. see § 67 n. 1. ² *i. e.* Gelo. ³ ἐπαγγέλλομαι. ⁴ διαδέχομαι. ⁵ ἐκρίπτω. ⁶ ἐκφεύγω.
⁷ conj. aor. after ἀν, 'if'. It is a cook who is speaking; he does not accept an engagement, until he is satisfied respecting the guests. ⁸ ἐστίν. ⁹ Sacrifices were the most frequent occasions of feasts. ¹⁰ pass. of συνίστημι, 'of what the feast consists'. ¹¹ καλέω. ¹² 'for which I must hire myself or be on guard against them'. ¹³ οἷον, 'for instance'. τό is art. to γένος. ¹⁴ κ. τὸ ἔμπ. 'that is in the harbour'.
¹⁵ 'after he has lost', aor. of ἀποβάλλω. ¹⁶ φορτία. ¹⁷ aor. of γίγνομαι. ¹⁸ 'Such (an employer) I let alone', aor. of ἀφίημι. On the use of the aor. see § 76 n. 2. ¹⁹ ἀλλὰ.
²⁰ 'just so much as to satisfy the law', *i. e.* to fulfil the letter of his vow. ²¹ poetic dat.; depends on ὁμοῦ. ²² 'he casts up the account'. ²³ intrans. fut. of ἐπιβάλλω, 'how large a proportion [of the expense] will fall on his shipmates'. ²⁴ 'setting [the sum] down', partic. of τίθημι. ²⁵ σπλάγχνα, 'each eats his own meat', *i. e.* the flesh of the victims which he has

himself offered. ²⁶ εἰσπλέω. ²⁷ 'up to', 'not less than'; so *ad* in Lat. ²⁸ inf. perf. of γίγνομαι, depending on περιχ. 'that as much as 10 and 12 [drachms] to the mina [=100 drachms] have come in'; i. e. rejoicing at having made, on this one voyage from Byzantium, a profit of 10 or 12 per cent. ²⁹ 'asked'. ³⁰ 'said yes'. ³¹ 'being present', part. of πάρεμι. ³² i. e. of Sokrates. ³³ 'would you have preferred to see me put to death justly rather than unjustly?'

§ 114. ¹ the pl. because the fame of several different persons is spoken of. ² 'the freedom derived from it'. ³ καθαιρέω. ⁴ οἱ πρὸ αὐτοῦ, 'those before him', 'his predecessors'. βέλτιστε. ⁵ 'if'. ⁶ depends on νόμιμον τοῦτό ἐστι. ⁷ καὶ ἐάν. ⁸ τὰ ἀναλ. ⁹ 'without more ado'. ¹⁰ gen. after ἀπολαύειν. ¹¹ aor. conj. of τυγχάνω, 'if he shall happen to spend'. ¹² 'they forbid', aor. of απαγορεύω; on the use of the aor. see § 76 n. 2. ¹³ μή after verbs denoting prohibition is not expressed in Engl. See § 55 n. 12. ¹⁴ πίθηται, conj. aor. mid. of πείθω, 'whoever shall not have obeyed'. ¹⁵ 2 aor. of ἐπιβάλλω; on the tense see n. 12. ¹⁶ μ. δ. 'not even anything whatever', 'nothing in the world'. ¹⁷ conj. after ἐάν. ¹⁸ aor. of παραδίδωμι, 'they deliver him over'; see n. 12. ¹⁹ neut. ²⁰ 'do you understand?' from συνίημι. ²¹ On ἔχει with adv. see § 143 n. 11. ²² 'that he must either turn foot-pad'. ²³ acc. of duration. ²⁴ gen. after τισίν. ²⁵ Δία. ²⁶ = *sed quid hoc ad me, quaeso?* ²⁷ σε. ²⁸ 'it is not possible, owing to you, to get a share of anything of the fish kind'. μ. aor. of μεταλαμβάνω. ²⁹ 'you have brought together', perf. of συνάγω. ³⁰ gen. after πόλιν. ³¹ 'the fishes' in Gr. = 'the fish-market'; so 'the herbs' = 'the vegetable market'. ³² A parsley crown was the prize at the Isthmian games. ³³ 'has come in', perf. of εἰσέρχομαι. ³⁴ 'you have snapped it up in a trice', ἀρπάζω. ³⁵ aor. of ὀράω. 'owing to you it is not possible to see a partridge or thrush, even on the wing'. ³⁶ 'saying, that he had a short sword'; the Greeks say 'the sword short'; see § 59 n. 24. ³⁷ 'said'. πρόσθε imperat. aor. of προστίθημι. 'Add a step also'; i. e. close with the enemy at once, so that the longer weapon may have no odds.

§ 115. ¹ τρέφω. ² constr. ἀναγκαϊότερόν (ἐστιν) ἰ. ψ. σώματος = ἡ σῶμα. ³ acc. of limitation; 'in efficacy'. See § 75 n. 2. ⁴ 'as the votes turned out equal'. ⁵ gen. absol. ⁶ without art. See § 147 n. 1. ⁷ dat. of the difference, with comparat. So in Lat. *quanto contradicebat [tanto] plura adiciente*, 'the more he refused, adding more'. ⁸ partic. of προστίθημι. ⁹ 'you cast him out', conj. aor. of ἐκβάλλω. ¹⁰ aor. inf. of δίδωμι. ¹¹ 'on the score of pay-

ment'. ¹² fut. pass. of ἐκπίνω. ¹³ fut. of εἰμί. ¹⁴ 'having his shoes put on'. Hence ὑπόδημα, 'a shoe'. ¹⁵ perf. of κτάομαι.

§ 116. ¹ perf. middle; partitive gen. after τινές. That it is not gen. absol. is shewn by the art. ² ἀπαλλάττω. ³ ἐθίζω. ⁴ 'elected'; from αἰρέω. ⁵ The pronoun is emphatic; 'we men' (in opposition to Necessity, which inflicts calamities upon us). ⁶ αὐτοὶ παρ' αὐτῶν. In Gr., as in Lat., pronouns attract one another; *mea me, tua te*, etc. Here αὐτῶν (= εἰαυτῶν) is for ἡμῶν αὐτῶν. The reflexive pronoun is often used in Gr. for the 1st and 2nd persons, (in the sing. for ἐμαντοῦ and σαντοῦ). § 103 n. 21. ⁷ = ἐδν. ⁸ aor. of πιδρυννυμαι. Sneezing was sometimes regarded as a good omen (Hom. *Od.* xvii 541. Xen. *Anab.* iii 2 § 9), but generally as a bad. See Frontin. *strateg.* i 12 § 11: 'Timotheus of Athens when about to give battle to the Corcyraean fleet, said to his pilot who, because he had heard one of the rowers sneezing, had begun to sound a retreat, *Do you wonder that of so many thousands one has a cold?*' ⁹ 2 aor. of ὀρᾶω. ¹⁰ perf. as pres. ἀνακρ. is (in use) conj. aor. of κέκραγα. ¹¹ aor. imperat. of ἐγγέω. ¹² aor. of πίνω. For the infin. see § 101 n. 24. ¹³ Δία. δός is aor. imperat. of δίδωμι. ¹⁴ οἶμαι. ¹⁵ See § 104 n. 6. ¹⁶ 'it appears'. ¹⁷ 'for instance'. ¹⁸ ὑπερακοντίζω. This fishmonger has 'outshot' his neighbours, surpassed them all. ¹⁹ 'in the first place'; one particular in which he stands alone is that he lets his hair grow to be offered to a god. So Achilles vowed his hair to the Spercheios (Hom. *Il.* xiii 142); Aias to the Ilissos (Philostr. *Heroic.* 11). Cf. Deuteron. xiv 1. Jerem. xvi 6. ²⁰ with gen. See § 4 n. 4. ²¹ 'he says'. ²² 'but [it is] not for this', this is not the true reason. ²³ Branding was a common punishment for slaves; *inscripta ergastula, litterati*. In Martial we find a branded slave afterwards risen to wealth and station, concealing his brand by a bandage (ii 29, 9, 10). ²⁴ predicate; 'as a curtain'. ²⁵ ἀποκρίνεται. ²⁶ 'if'. ²⁷ gen. of price. ²⁸ Supply ἐστί. ²⁹ aor. of προστίθημι. ³⁰ 'what kind'. Aeginetan silver coins weighed more than Attic. This fishmonger pays in Attic (as we might say 'in currency' or 'in greenbacks') and is paid in Aeginetan (as we might say 'in gold'). ³¹ τὸ ἀργ. ³² aor. conj. of καταβάλλω. ³³ ἐπράξατο, 'he exacts'. On the use of the aor. see § 21 n. 25. ³⁴ 'to pay back small change', aor. of ἀποδίδωμι. ³⁵ aor. of προσαποδίδωμι. ³⁶ 'both ways', i. e. both in receiving and paying. ³⁷ 'the agio', or profits upon the exchange. ³⁸ A description of a 'fright', whom not even her father ever kissed, from whose hands the dog would not eat, whose complexion turned day into night. ³⁹ 'gain', aor. of λαμβάνειν. ⁴⁰ ἦν δν, 'would

have been'. ⁴¹ aor. of ἀφίημι. ⁴² σφάζω. ⁴³ θνήσκω.
⁴⁴ i. e. ἔνεστι.

§ 117. ¹ ὥς δλ. 'in very truth'. The use of ὥς (and *quam*) with superlatives is similar. ² οἱ πολλοί, *plerique*. ³ 'are wont'; used as pres. The pres. is only found in the Homeric part. ἔθων. ⁴ predicate to θεῶν, which gen. depends on καταφρον. ⁵ μεταδιαιδάω. The double augm. in διαιδάω and διακονέω (perf. δεδிகόνηκα) is more remarkable, as they are derived from διαίτα and διάκονος. Less surprising are ἡνειχόμεν (imperf. of ἀνέχομαι), ἡνώρθουν (imperf. of ἀνορθόω). ⁶ See § 55 n. 2. ⁷ τὸ ἀπὸ τούτου, 'from that time forth'. ⁸ συγκεράννυμι, 'united'. ⁹ ἀναιρέω. § 116 n. 33. ¹⁰ κναθίζουσα, 'filling the cup'. ¹¹ ἐνλίστε. ¹² aor. of ἐπιχέω. ¹³ τρία. An allusion to the practice of mixing three parts water to one of wine; a mixture which the speaker thinks ungenerous. ¹⁴ 'if'. ¹⁵ 'you know', aor. conj. of γιγνώσκω. ¹⁶ fut. of εἰμί. ¹⁷ ἀνήλωσε, aor. of ἀναλίσκω. Sing. after πόλ., although the plur. is the nearest subject. ¹⁸ See § 62 n. 11. ¹⁹ gen. after περ. 'from his plays'. ²⁰ perf. of λανθάνω λ. σ. ἀφ. 'you are unwittingly effacing'. ²¹ οἶμαι. ²² 'that his tr. consisted in these antitheses'. ²³ perf. pass. of δίδωμι. ²⁴ imperf. of προστίθημι. See § 26 n. 8. ²⁵ 'resembles'.

§ 118. ¹ 'to become your own'; i. e. independent. ² 'what are popularly esteemed as good things'; *ea quae vulgo habentur bona*. ³ See § 66 n. 3. ⁴ acc. of limitation. See § 75 n. 2. 'in things relating to war'; as we say 'in war'. *Great in council, great in war*. ⁵ On the form of the aor. see § 70 n. 5. ⁶ 'the female births'. ⁷ gen. absol. εἰσάγω. ⁸ 'also'. εἶπεν, 'said'. ⁹ 'seems'. ¹⁰ gen. of price. A cook is speaking. ¹¹ These accusatives 'a glauciscus [some unknown fish] at 3 drachms!' etc. depend on 'to buy!' 'to think of buying!' understood. ¹² gen. in exclamation, where the Lat. has acc. *O curas hominum!* ¹³ καὶ ἐμοί. ¹⁴ aor. of λαμβάνω. ¹⁵ used as aor. of ὠνέομαι. ¹⁶ belongs to ἀπηγάζαμην, aor. of ἀπάγχω. 'If it had been possible for me also to procure from any quarter and to buy a neck [as I have bought τραχήλους, 'necks of oysters'], I would have hung this neck which I have, before bringing these dishes hither'. ¹⁷ aor. of εἰσφέρω. ¹⁸ δεῦρο. ¹⁹ διακονέω. On the augm. cf. § 117 n. 6. ²⁰ 'I was being ruined', imperf. mid. of ἀπόλλυμι. ²¹ κατέδονται, fut. of κατεσθίω. ²² διαπντίζω, 'will spirt out'. The cook is afraid that he will never be repaid the large sums he has spent; it will be all consumed, and the guests will spit out even the costliest wines. ²³ 'you will be tripped up', καταπλίττομαι. *A* is a young spendthrift, *B* his father. 'Our chorus', because the chorus consisted partly of old,

partly of young men. The son uses long words, and the father shews whence they came. ²⁴ fut. of ἀποβαίνω. 'These words of yours will lead to some result', i. e. you will repent of them. ²⁵ τὸ ἀποβ.

§ 119. ¹ ὁρμή τοῦ βούλεσθαι, 'an impulse to desire'; supply ἐμπίπτει. ² instead of ὑπ' αὐτῶν. Sometimes in Lat. (Madvig's Lat. Gr. § 250 a), and commonly in Gr. (Madvig's Gr. Syntax, § 38 g) the dat. is used with perf. and pluperf. pass., to denote what one *has* ready, completed. Sometimes there may be an ambiguity; e. g. πάντα λέλεκται σοι may be 'you have heard all', or 'you have said all'. See § 123 n. 5. § 125 n. 2. ³ sing. verb after neut. pl. ὑπὸ ταύτας depends on τεταγμένα. ⁴ The gen. depends on προὔτιμα (for the crasis see § 57 n. 6), which verb implies a comparative, 'estimated above'. ⁵ 'whether'. ⁶ The perf. of deponents in Gr. as in Lat., is pass. in form, but (generally) active in sense. See § 121 n. 8. ⁷ See § 93 n. 3. ⁸ καλλῶνι agrees with ἀνθει the dative of the instr.; μυρίῳ is dat. of the difference (like the Lat. *multo maior*, 'by much', *infinito plus*). ⁹ aor. imperat. mid., with partic. 'cease trifling'. See § 122 n. 12. ¹⁰ 'if'. ¹¹ 2 pers. sing. fut. of λανθάνω. λ. π. 'you will unawares make'; see § 68 n. 9. ¹² conj. aor. mid. of λαμβάνω. Takes a gen. like ἔχομαι and other words denoting 'to lay hold of'. ¹³ On the form see § 52 n. 17. ¹⁴ 'born', syncopated perf. part. of γίγνομαι. ¹⁵ μὴ οὐ, after a negative, or interrogation; here μὴ οὐ μαθ. 'without having learnt'. ¹⁶ δύναιτο. ¹⁷ καὶ ἐάν. ¹⁸ aor. mid. of βάλλω. ¹⁹ κ. ἐβ. 'he fixed and cast'. ²⁰ aor. conj. of μετέχω, with gen. ²¹ gen. after σωτηρίαν. ²² ἃ γε, *quae quidem*, 'yes, money which'. ²³ mid. of ἀπὸδύμι. ²⁴ from τίθημι. 'She [Fortune] makes'. ²⁵ εἰσφέρει. In Athens there was no poor-law; but a kind of benefit-clubs (ἐρανοί), which made a contribution (εἰσέφερον ἔρανον) for their needy members, who were bound to repay the loan when in better circumstances. ²⁶ λαμβάνω. ²⁷ 'you will know'. ²⁸ 'you seemed', aor. of δοκέω. ²⁹ partic. of οἶδα. ³⁰ 'to resemble [εἶδ.] one who knows'; i. e. 'you seemed as if you knew'. ³¹ fut. of λανθάνω. ³² conj. aor. of λανθάνω. ³³ 2 pers. fut. of σύννοια, 'you will be privy to yourself'; i. e. your conscience will convict you. ³⁴ imperat. ³⁵ 'even'. ³⁶ 'if'. ³⁷ fut. pass. of ὁράω. ³⁸ On the form see § 63 n. 2. ³⁹ belongs to ἐπιτ. ⁴⁰ 'you know'. ⁴¹ perf. of μανθάνω. ⁴² Supply ἐστί. ⁴³ agrees with the subject of μαθεῖν, 'for a man, after hearing, not to learn'. ⁴⁴ aor. of μανθάνω. ⁴⁵ δίδωμι. ⁴⁶ aor. of λαμβάνω. ⁴⁷ perf. part. pass. of εὐρίσκω. On the dat. ἄλλοις see n. 2. ⁴⁸ fut. of συμβαίνω.

§ 120. ¹ The art. belongs to the partic.; εὐτ. is pred. *Sulla, qui felix appellatus est.* See § 132 n. 5. ² 'counted amongst his greatest instances of good fortune'. On this partitive gen. see Madvig's Gr. Synt. § 51 c. ³ φείδομαι. ⁴ gen. absol. See § 67 n. 1. ⁵ ἔφη, 'said'; ἔστ' = ἔστε. θανόντε aor. of θνήσκω. ⁶ gen. after ἐκ. ⁷ ἀλλά. ⁸ i. e. κακῶν. ⁹ Cf. Hor. *Respiciere ignoto discas pendentia tergo*; and Catull. *Non videmus manticae quod in tergo est.* ¹⁰ 'is chosen', pass. of the middle sense. αἰρούμαι is I. 'I am taken' pass. of αἰρέω; (in this sense ἀλίσκομαι is more common); II. 'I choose', mid.; III. 'I am chosen'. ¹¹ aor. mid. of αἰρέω. ¹² 'I was chosen', again pass. of the middle. ¹³ πολλὰ. ¹⁴ pass. aor. from a deponent. ¹⁵ On the accent see § 71 n. 4. ¹⁶ τὰ ἐναντία. ¹⁷ aor. of γινώσκω. 'I know that about one and the same event many contradictory statements have been pressed by witnesses'. ¹⁸ See n. 10 and 12. ¹⁹ 'from those who have been proposed', perf. pass. of the middle of προβάλλω. ²⁰ imperf. mid. of ἐνίστημι, 'opposed'. ²¹ dat. after μαχ. 'to fight with', or 'against'.

§ 121. ¹ εὐρίσκω. ² 'those kinds of food', partitive gen. ³ Supply ἐκεῖνα. ⁴ sc. ἀναπαίθει. ⁵ i. e. with her. ⁶ 'secretly', 'unperceived', from λανθάνω. ⁷ See § 114 n. 4. The gen. depends on ἐπιφανεστάτας. Phrases like 'after performing the most illustrious exploits of all his predecessors', instead of 'more illustrious than any' etc. were frequent in the 16th and 17th century in English. Milton, *P. L. Adam, the goodliest man of men since born His sons, the fairest of her daughters Eve.* ⁸ κατεργάζομαι, the perf. in act. sense; see § 119 n. 6. § 126 n. 9. ⁹ ἐπί. ¹⁰ aor. of γίγνομαι. ¹¹ imperf. of οἶδα; plur. verb after dual. ¹² ἀπό. ¹³ These participles depend on ἦδ. Σ. 'they knew that S. lived' etc. ¹⁴ perf. pass. of προλέγω; 'they have been before described'. ¹⁵ conj. of φημί. ¹⁶ ἔχω. ¹⁷ the subj. is αὐτῷ. 'Can one say that it was because they desired the life and the temperance of S. that they coveted his society, or rather because they thought that, if they associated with him they would become' etc. ¹⁸ pres. partic. of δίδωμι. The gen. absol. contains the condition: 'if God offered them, either to live, etc., or to die, they would have chosen death rather'. ¹⁹ ὁράω. ²⁰ syncopated perf. inf. of θνήσκω. ²¹ aor. mid. of αἰρέω. ²² attraction for ἕξ ἐκείνων δ. See § 68 n. 2. § 99 n. 4. ²³ ὥς τ. = *quam primum*. ²⁴ Here the pass. aor. is used as midd.; above we had ὀρέεσθαι in the same sense.

§ 122. ¹ 2 aor. from παραλαμβάνω. ² The gen. depends on νεκρούς. ³ ἐγκρύπτω. ⁴ aor. of ἔρχομαι. ⁵ aor. of δέγω. ⁶ 'to' of approach to persons, ὡς τὸν Δι' εἰς τὸν οὐρανόν. See

§ 73 n. 30. ⁷ perf. opt. of *πυνθάνομαι*. ⁸ 'said I'. ⁹ *ἐ. σοί*, 'you are allowed'. ¹⁰ aor. midd. of *αἰρέω*. ¹¹ 'to be cast into', aor. of *ἐμπίπτω*, used as pass. of *ἐμβάλλω*. Masters had full liberty to scourge their slaves, whom they also punished by sending them to the mill. ¹² *πα. συνεχ.* See § 119 n. 9. ¹³ aor. of *καταγορεύω*. ¹⁴ *τὰ ἀλ.* ¹⁵ aor. of *πάσχω*. ¹⁶ *παρά.* ¹⁷ aor. of *τυγχάνω*, with gen. ¹⁸ perf. partic. pass. of *ἀμαρτάνω*; depends on *συνγ.* ¹⁹ conj. aor. midd. after *μή* prohibitive, see § 103 n. 2. *εἴη*, opt. of *εἰμί*. ²⁰ 'we fled', i. e. 'were banished'. ²¹ aor. of *κατέρχομαι*; the technical term for an exile's return. ²² fut. of *φεύγω*. On the form, see § 76 n. 6.

§ 123. ¹ 'robbed of a portion of his dominion'. See on the construction *ἀφαιρούμαι τι* Madvig's Gr. Syntax § 25. ² The acc. with inf. gives in *oratio obliqua* the complaints of Hades. 'For, said he', etc. See § 146 n. 20. Madvig's Lat. Gr. § 403 a. Gr. Synt. § 163 d. ³ perf. part. midd. from *συνλέγω*. ⁴ *ἄπτω*. ⁵ instead of *ὑπὸ Ξέρξου*. See § 119 n. 2. ⁶ Water and earth as the elements of the land were the token of its submission (Aristot. *Rhet.* II 23 § 18). ⁷ aor. of *ἐρχομαι*. ⁸ imperf. of *δύναμαι*. ⁹ 'When E. said', gen. absolute. ¹⁰ 'those who stand up before the time', pres. midd. of *προεξανίστημι*. ¹¹ Police, called from their staves *ραβδόχοι* or *ραβδοφόροι*, kept order at the games. ¹² imperat. pres. of *τίθημι*. See § 26 n. 8. ¹³ Attraction for *ἐκείνων* &. See § 121 n. 22. ¹⁴ perf. of *κτάομαι*. ¹⁵ imperf. of *τίθημι*. ¹⁶ 'if taken', aor. pass. of *λαμβάνω*. ¹⁷ *ῥώννυμι*. ¹⁸ Supply *ληφθῆις*. ¹⁹ 3 sing. pres. of *παρίημι*. ²⁰ 'let it go', aor. of *μεθίημι*, *εἰπών*, 'and said'. ²¹ *ἐκδίδωμι*. ²² 'they say'. ²³ aor. of *πυνθάνομαι*. ²⁴ opt. of *εἰμί*. ²⁵ 'that he said'. Cf. St. Luke II 52. ²⁶ 'you will be able', *δύναμαι*. ²⁷ aor. of *μανθάνω*. ²⁸ 'you will know how', *ἐπίσταμαι*. See § 112 n. 9. ²⁹ *ἵστημι*. ³⁰ fut. midd. of *ἵστημι*.

§ 124. ¹ *καταχέω, τινός τι*. ² *φημί*, with acc. and inf. ³ See § 9 n. 7. ⁴ 'as a proverb', proverbially. ⁵ In Gr. when the subject of the inf. is the same person as the subject of the principal verb, it is in general not expressed with the inf.; predicates or attributes belonging to it are in the nomin. See § 110 n. 27. Madvig's Gr. Synt. § 160. The Lat. poets sometimes imitate this constr. Madv. Gr. § 401 n. 3. Catull. *phaselus ille ait fuisse navium celerrimus*. ⁶ *ξηραίνω*. ⁷ *ἐν τ. μ.* = *imprimis*. See Madvig's Gr. Syntax § 96 n. 2. ⁸ aor. of *δοκέω*. ⁹ *δέ* is often found at the beginning of the apodosis, where we do not translate it. See § 125 n. 15. ¹⁰ 'burst out', *ἐκπίπτω*. ¹¹ 'rose up from'. ¹² imperf. of *οἴχομαι*. ¹³ Cf. Hamlet's speech (Act 2 sc. 2 l. 524).

'this player here,

But in a fiction, in a dream of passion,
Could force his soul so to his own conceit,
That from her working all his visage wann'd,
• • • • • And all for nothing!

For Hecuba!

What's Hecuba to him, or he to Hecuba,
That he should weep for her? What would he do,
Had he the motive and the cue for passion,
That I have?

- ¹⁴ 'has befallen', γίγνομαι. ¹⁵ gen. absol.; aor. of φημί.
¹⁶ 'It is not possible'; see § 79 n. 15. ¹⁷ 'when he saw',
ὄρᾶω. ¹⁸ 'when he heard', πυνθάνομαι. ¹⁹ aor. pass.
in form, midd. in sense, of διαλέγομαι. ²⁰ 'has not had the
trumpet's blast about his ears', perf. pass. of περισαλπίζω.

§ 125. ¹ Supply οὐδείς. ² For ὑφ' ἡμῶν. See § 119 n. 2.
This example is more remarkable, as ὑπό with the gen. is frequently found, if the perf. pass. has (as here πᾶσι τοῖς πολίταις) already one dat. dependent on it. ³ ἀποστρέφω. ⁴ acc. of limitation. See § 75 n. 2. ⁵ 'in the sea-fight'; cognate acc. See Madvig's Gr. Synt. § 26 b. and above, § 53 n. 17. ⁶ The pres. καταπλήττω is not found in good authors; see § 110 n. 25.
⁷ Aor. of ἀφικνέομαι. ⁸ 'in search of', 'drawn by'. ⁹ 'he was incessant in talk'. See § 101 n. 29. ¹⁰ aor. of ὑπολαύβανω. ὑπ. ἔφη, 'cut him short and said'. ¹¹ 'do you really say?' ¹² gen. absol. ¹³ aor. of γινώσκω. ¹⁴ gen. absol.; aor. of λέγω. ¹⁵ See § 124 n. 9. ¹⁶ To understand the jest, say 'Silencia'. ¹⁷ partic. of εἰμί; gen. absol. ¹⁸ gen. absol. see n. 6. ¹⁹ aor. of λαμβάνω. ²⁰ 'making it our pride on our parts'. ²¹ aor. of τυγχάνω; with gen. ²² with negative, 'not at all'. We see here the origin of the phrase: 'It is much to obtain what you desire; more, not even to desire at first'. ²³ gen. absol. aor. of ἐπιγίγνομαι. ²⁴ 'said'. ²⁵ 'fear'. perf. used as pres. ²⁶ 'but he (A.) said'.

§ 126. ¹ aor. of λαμβάνω. ² 'what relates to wine-making'. ³ historic pres. ⁴ 'after day-break' (next morning). ⁵ i. e. that they were not poisoned. ⁶ resolve the partic. into a relative clause with 'although'. ⁷ 'he himself'; ἔχοντα, although he had. ⁸ See § 114 n. 4. ⁹ See § 121 n. 8. ¹⁰ aor. of τυγχάνω. ἐτ. διατ. 'happened to be staying'. ¹¹ aor. of προέρχομαι; 'he had come out of', with gen. ¹² aor. of καταπίπτω. ¹³ intrans. aor. of περιφύω; 'clung to him and'. ¹⁴ aor. pass. of ἀναρέω. ¹⁵ aor. of πίνω. The story is an instance of that Greek belief in Nemesis, and the jealousy of heaven, which appears in the legend of Polykrates' ring. ¹⁶ aor. opt. of δίδωμι. ¹⁷ aor.

of μεταδίδωμι. ¹⁸ 'even'. ¹⁹ 'that you should call on Fortune, putting your own hand to the work'. We say 'that you should not call on F., without etc.' or 'that you should put etc., when you call on F.' Cf. the story of Herakles and the waggoner, whence our proverb, 'Put your own shoulder to the wheel'. ²⁰ acc. absol. 'as though it were right', 'as thinking it right'. See § 65 n. 15. ²¹ gen. absol. ²² aor. of λέγω, 'but when he said', gen. absol. ²³ aor. imperat. of δίδωμι.

§ 127. ¹ 'had arrived', from παραγιγνομαι. ² δέδοικα. Verbs of fearing are followed by μή, as Lat. *metuo ne sit*. ³ 'if one were preferred'. ⁴ αἰρω. ⁵ 'the needy'. ⁶ μᾶλλον δέ, *vel potius*; the following ἀθρόον is predicate. ⁷ A few irregular verbs, in addition to the liquid verbs, form the first aor. without σ. So εἰπεῖν, σεύω, ἀλέομαι, δατέομαι, φέρω (ἤνεργα). ⁸ On the adv. see § 76 n. 4. ⁹ aor. of ἐκφεύγω, used as pass. of ἐκβάλλω, 'to be banished'. ¹⁰ 'that she might remain'. ¹¹ From τυγχάνω, 'having obtained' (her request). ¹² 'after using', i. e. after putting on. ¹³ καὶ—δέ, 'and—also'. ¹⁴ sc. τῇ Γλαύκῃ. ἀπέθ. aor. of ἀποθνήσκω. ¹⁵ aor. of ἐφευρίσκω. What follows is an account of Palamedes' inventions. ¹⁶ καὶ ἐκείνα, 'those 10 from one, yes (γε) and from them (tens) discovered fifties up to 1000'; i. e. decimal notation. ¹⁷ καὶ ἐκ. εὔρε, see n. 15. ¹⁸ χίλια. ¹⁹ 'for shepherds of ships', i. e. captains, as chieftains are 'shepherds of the people' in Homer. ²⁰ 'am', intrans. perf. of φύω. A countryman, who cannot read, describes the letters of the name ΘΗΣΕΥΣ. ²¹ 'by compasses'. ²² Supply ἐστὶ. ²³ 'as it were'. ²⁴ ἐλίσσω. The older forms of the capital Σ are still more like a 'twisted curl'. ²⁵ Supply γωνίαν, 'at right angles', or vertical. ²⁶ i. e. γραμμῇ, 'line'. ²⁷ Supply γραμμαί, 'three cross lines are fixed on' the vertical in E. ²⁸ 'it is easy', ἐν with neut. adj. is often thus used; ἐν καλῶ ἐστίν, 'it is well'; ἐν ἀσφαλεῖ, 'it is safe'. ²⁹ synocopated intrans. perf. part. from διίστημι; 'from divergent points'.

§ 128. ¹ αὐτομολέω. ² 'one of the most notable Persians'. ³ ἦκω, 'I am come'; as οἰχομαι, 'I am gone'. ⁴ πέμπω, gen. abs. ⁵ 'the bearers'. ⁶ 'though there were many Athenians'. ⁷ 'when they said'. ⁸ 'because'. ⁹ 'he should discharge'. ¹⁰ ὥς ἡδύ [ἐστι], 'how sweet it is'. ¹¹ 'even'. ¹² 'to forget', aor. midd. of λανθάνω. ¹³ synocopated intrans. perf. part. of παρίστημι. ¹⁴ imperat. ¹⁵ Palamedes. ¹⁶ τῶνδε, gen. after ἀπωσε, aor. of ἀπωθέω; cf. δοκέω, δόξω. Both verbs have also the regular future. ¹⁷ 'to speak with God', i. e. not against Him; like our 'with reverence be it said'. So σχεδὸν εἰπεῖν, 'so to say'; 'pretty

nearly'. In general the infinitive, used thus restrictively, has ω with it; ω ς ξ πος ϵ ιπ $\acute{\epsilon}$ ν, 'so to say'; ω ς σ υνελόντι ϵ ιπ $\acute{\epsilon}$ ν, 'in a word'. See Madvig's Gr. Syntax § 151. ¹⁸ χ . δ . 'past-times'. ¹⁹ See § 127 n. 15. ²⁰ 'for them as they sit', i. e. rest; κ . is used as pres. ²¹ α λ $\acute{\tau}$ έω. ²² μ οί ϵ στι. ²³ syncopated form of δ εδειπνηκ $\acute{\epsilon}$ ναι. Cf. τ εθ $\acute{\nu}$ ναι, ϵ στ $\acute{\alpha}$ ναι, τ ε τ λ $\acute{\alpha}$ ναι. ²⁴ ξ υννέφω (= σ υν.). ²⁵ cognate acc. 'gives forth winter thunders', 'thunders winterly'. ²⁶ gen. abs., partic. of π άρειμι. ²⁷ aor. pass. in form, in sense mid., of κ αταρρέω. 'When a highway was at hand, I fell into a bye-way'. Prov. of neglected opportunities. ²⁸ υ ποπίνω. ²⁹ $\acute{\omega}$ ς α νδρες. ³⁰ syncopated perfect for η ριστήκαμεν, from δ ριστάω. Cf. ϵ σταμεν, τ έθναμεν.

XIX.

VERBS IN μ i.

§ 129. ¹ 'they ascribe', on attribue. ² aor. of ξ ν $\acute{\eta}$ μι. ³ perf. of ϕ ρ $\acute{\iota}$ σσω in pres. sense. ⁴ 'during the days', 'all day long'. ⁵ 'they tie up', on met à l'attache. ⁶ gen. absol. 'when there is such a thing as a whip'. ⁷ 'do you propose?' Evidence extracted from a slave by torture was regarded as trustworthy; but his oath worthless. ⁸ α ποκ $\acute{\omega}$ ω. ⁹ The robe of Athene, carried in procession at the Panathenaia. ¹⁰ ρ ήγνυμι. ¹¹ The poet Philippides is speaking of the honours paid by the Athenians to Demetrios Poliorketes. The Dionysia were called Demetria. Demetrios was received with the state of Demeter and Dionysos. The figures of Demetrios and Antigonos were woven in the peplos with those of Zeus and Athene; this peplos was rent by a storm while carried through the Kerameikos. The Dionysia were prevented by an unseasonable frost; the grapes and figs and great part of the corn were blasted by hoar-frost. The person attacked (δ ι' δ ν etc.) is Stratokles, the proposer of these honours (Plutarch, Demetr. 12). ¹² σ υντέμνω. Demetrios desiring to be initiated into the lesser and greater mysteries, one of which fell in Boëdromion (3rd month), the other in Anthesterion (8th month), Stratokles passed a decree, B. C. 301, for calling Mounychion (10th month) first Anthesterion, and then, after the lesser mysteries had been celebrated, Boëdromion. Thus he 'abridged the year into one month' (Plutarch *ibid.* 26). ¹³ aor. of υ πολαμβάνω. Stratokles 'seized the acropolis for an inn', by his decree assigning D. lodgings in the Parthenon (*ibid.*). ¹⁴ In the famous battle, B. C. 362, Epaminondas received his death-wound from Gryllos, but defeated Agesilaos. ¹⁵ Syncopated perf. inf. of θ νήσκω. ¹⁶ 'laid aside' aor. mid. of α ποτίθημι. ¹⁷ 'also'. ¹⁸ 'added'. ¹⁹ 'however'. ²⁰ θ νήσκω.

²¹ Aristotle wrote a memorial of G., which is lost. Compare the story of M. Horatius Pulvillus (Liv. II 8), who, when informed of his son's death while dedicating the Capitoline temple of Jupiter, simply gave orders for the funeral 'Let him be carried out', and proceeded with the ceremony. ²² *τίθημι*.

²³ *περιπίπτω*. ²⁴ *καταγιγνώσκω*. ²⁵ *τὸ ἐλάχ*.

§ 130. ¹ *ἀφίημι*. ² *πλ.* is here used as a substantive; see § 38 n. 19. ³ *καὶ ἀγαθῶ*. ⁴ See § 32 n. 4. ⁵ 'in addition to those very advantages which they have in hand'. ⁶ fut. mid. ⁷ 'also'. ⁸ Supply 'bring', *φέρει*. ⁹ supply 'be brought', *φέρου*. ¹⁰ *θνήσκω*. ¹¹ aor. imper. of *ἐπέχω*. ¹² attraction for *ἐκείνων*, *ᾧ*, where *ᾧ* is cognate acc. § 102 n. 8. ¹³ conj. aor. of *πάσχω*. *εὖ πάσχω* is used as pass. of *εὖ ποιεῖν*, and therefore takes *ὕπὸ* with gen. of agent. § 62 n. 41. ¹⁴ imperat. ¹⁵ from *συνίημι*. *συνίασι* is from *σύνειμι* (*εἰμι*).

§ 131. ¹ 'which you feel towards us'. ² 'set down as', i. e. take for, regard as. ³ 'why?' as *quid?* ⁴ 'which comes from'. ⁵ meat-offerings were commonly wrapped in fat and so burnt (Hom. II. I 460). Hence the art. *τῇ*; 'the fat proper to such a sacrifice'. ⁶ trans. 1 aor. ⁷ 'exist', continue to be. ⁸ intrans. 2 aor. opt. ⁹ gen. of price, *minoris*, pluris. ¹⁰ used as aor. of *ὠνέομαι*. ¹¹ 'may sell'; used as aor. of *πωλέω*.

§ 132. ¹ belongs to *οἰκούντα*, 'him who administers'. ² 'also'. ³ 'the public affairs'. ⁴ *ἀφίστημι*. ⁵ See § 120 n. 1. ⁶ 'that they would conquer'. ⁷ *δελκνυμι*. ⁸ Supply *ἐστί*. ⁹ In the Greek temples many pretended relics of the heroic age were preserved. (See extracts from Pausanias in Thirlwall's *Greece*, VIII 468.) Add the tools of Epeios, the maker of the Trojan horse (Pseudo-Aristot. *mirabil. ausc.* 116, Lycophr. 950, Justin xx 2); Agamemnon's shield and sword (Ampelius 8 § 5, where are many other instances); the arms of Diomedes (Strab. VI 434, Pseudo-Aristot. l. c. 117); the bow and breastplate of Philoktetes (Appian Mithrid. 77); the dagger of Helikaon and the tripod won by Diomedes at the funeral games of Patroklos (Phanias ap. Athen. VI 231); the tusks of the Kalydonian boar (Procop. I 15); the Argo's anchor (Arrian *peripl.* 9 § 2, who has doubts about an iron anchor, but is inclined to believe in fragments of a stone one); cups presented by Aineias to the oracle at Dodona; and a brazen *phiale* with his name presented to Hera (Dionys. Hal. I 51; Trojan altars, *ibid.* 53, 55; cf. 64 init.); relics of Orestes in Rome (Hygin. fab. 261, Serv. Aen. II 116, VI 136); a *phiale* of Odysseus at Circeii (Strab. V 232); six different cities disputed the possession of the Trojan image of Pallas (Marquardt-

Becker, *röm. Alterth.* iv 206). Many other examples are cited in Lobeck's *Aglaophamus*, 51 sq.; Friedländer's *Sittengesch. Roms*, ed. 2, ii 107 seq., *e. g.*, Leda's egg, the anvil tied by Zeus to Hera's feet, the sword of Iphigeneia, the hair of Isis, the bones of the monster to which Andromeda was exposed (brought from Joppa and exhibited by Scaurus when aedile). In Christian times some feathers of Gabriel's wing, a cherub's bone and rays of the star of Bethlehem have been exhibited to the credulous; the exhibition of the holy coat at Trèves in 1844 led to the discovery of 20 others. See Erasmus, *Peregrinatio religionis ergo*. Horace ridicules these mock antiques: *Quo vafer ille pedes lavisset Sisyphus aere.* ¹⁰ ἀναρρώννυμι. ¹¹ conj. of ἔξειμι, used as conj. pres. of ἐξέρχομαι. ¹² conj. aor. of εἰσέρχομαι. ¹³ used as aor. of ὠνέομαι. ¹⁴ 'the passers-by', partic. of πάρεμι, used as partic. pres. of παρέρχομαι.

§ 133. ¹ imperat. ² used as pres. ³ 'in the case of'. ⁴ partic. of εἰμί. ⁵ πήγνυμι. ⁶ 'like', with gen. ⁷ intrans. perf. of κατάγνυμι. ⁸ aor. of πίνω. ⁹ = Lat. *licet*. ¹⁰ 'by lamp-light'. In Lat. *ad lucernam*. ¹¹ gen. of time. ¹² περίεμι; used as inf. pres. of περιέρχομαι. ¹³ used as perf. of ζάω.

§ 134. ¹ 'those who have received favours'. ² 'even'. ³ ἀφίστημι. Supply τῆς ἀρχῆς out of ἀρχοντι. ⁴ gen. absol. ⁵ πᾶρνυμαι. See § 116 n. 8. ⁶ syncopated intrans. perf. ⁷ 'the field of itself'. ⁸ 'with my own hands'. ⁹ λαμβάνω. 'I do everything towards giving and receiving'; *i. e.* I do all I can to improve the land, and to receive crops in return. ¹⁰ *i. e.* ἀγρός. ¹¹ See § 68 n. 10.

§ 135. ¹ ἐμπίμπλημι. ² δρέγομαι. ³ 'whether he is to march?' ⁴ λανθάνω. ἐλ. ἀγ. 'I bought unawares'. ⁵ 'not even full 13'. ⁶ Twenty bushels of seed corn, 13 of crop; 'the remaining 7 have, methinks, marched against Thebes'. The 'Seven against Thebes' of Aeschylus's play went to Thebes, but never returned; so my seven bushels have been sown, but have not sprung up. ⁷ 'May all turn out for the best'. Derived from *δνησις*, 'advantage'; the other in jest derives it from *δνος*, 'an ass'. ⁸ aor. opt. of γίγνομαι. ⁹ 'You have your wish'. 'It does turn out *δνησ*'. ¹⁰ *i. e.* ὁ ἀγρός. ¹¹ A technical term, borrowed from E. himself. 'He condensed pleasure', *i. e.* made it full and perfect. ¹² ἔμασ. ἐπ. 'he diligently chewed'. It is a cook that is speaking, who takes the highest good of Epicurus to consist in the pleasures of the palate. ¹³ ὁρᾶω. ¹⁴ τὸ ἀγ. 'the highest good', the *summum bonum* or *finis bonorum*. εἶδε τ. ὅλον ἐστὶ, 'saw it, of what kind it is', *i. e.* 'saw its nature'. ¹⁵ The Stoics.

¹⁶ depends on *εἰδότες*. ¹⁷ *οἶδα*. ¹⁸ *ὅ γε*, etc. 'since they have it not'. ¹⁹ 'they cannot give it to another either'.

§ 136. ¹ See § 61 n.1. ² *ἔπειμι*, used as partic. pres. of *ἐπέρχομαι*; gen. absol. ³ 3 sing. imperf. of *οἶδα*. ⁴ 'if.' ⁵ 'layman', i. e. the unprofessional man; here, one who is no cook. ⁶ depends on *ἔχων*. ⁷ *εἰσεῖμι*; used as conj. pres. of *εἰσέρχομαι*. ⁸ 'cummin-sawyers', i. e. 'skin-flints'. ⁹ 'famines', i. e. starvelings. A cook is lecturing his pupils, and tells them there is no sauce like impudence. If a cook comes blustering with a train of apprentices, and calls the servants of the house niggardly starvelings, every one crouches before him. ¹⁰ 'a genuine cook', no mere braggart. ¹¹ 'even'. ¹² not only rejected but 'flogged to boot'. ¹³ *ἄπειμι*, used as fut. of *ἀπέρχομαι*. ¹⁴ 'as I suggested then'. ¹⁵ 'to the empty braggart'. ¹⁶ 'mouths'; there is a pun on mouths of men and of harbours. ¹⁷ *καλέω*. ¹⁸ *τὰ ἔμπ.* ¹⁹ *πέρας*, 'the summit' or *ne plus ultra*. *προσδ.* *προστρέχω*. 'For as into the marts of commerce, [so with us], the height of skill is this, if you run well for the mouth'. ²⁰ 'a wedding feast', see § 112 n.16. ²¹ See § 113 n.9. ²² Supply *ἐστὶ*. ²³ 'The giver' is the father-in-law; 'the receiver', the bridegroom. ²⁴ Supply *εἰσὶ*. 'there are here'. ²⁵ = the Italian *conversazione*; in modern Greek *συναναστροφή* (Corai). ²⁶ 'a race-course'; i. e. stage for displaying. ²⁷ *μυμνήσκω*.

§ 137. ¹ *fas est*. ² opt. of *εἰμι*, expressing a wish. 'Ἴσμεν from *οἶδα*. ³ gen. of price. Madvig Gr. Synt. § 65 a, Lat. Gr. § 294. ⁴ See § 69 n.2. ⁵ *οὐκέτι καί*, 'do not (as the others do) also'; *οὐκέτι* denotes, 'when you come to speak of them, you can no longer say, that they also &c.' *εἰδώς, εἰδότες, εἰδείη* and *ἴσασι* all from *οἶδα*. ⁶ 'when prosperous'. *ἴσθι* imperat. of *εἰμι*. ⁷ 'that are not accomplished'. ⁸ *λανθάνω*. ⁹ *διαρρήγνυμι*. *λ. δ.* 'unawares burst asunder'. ¹⁰ *τοιούτο*. ¹¹ 'such a pantry [his stomach] has he, as of a house'. ¹² *συζεύγνυμι*. A lady is telling the story of her marriages. ¹³ The beard and tattered cloak (*τρίβων, pallium*) were the characteristic badges of those who would pass for philosophers; Lucian diverts himself continually at their expense. Epictetus (Arrian iv 8 § 4 seq.) 'Here is a philosopher. How so? Why, he wears a cloak and beard. Well, what have mendicant priests? Therefore, if men see any of them acting ill, they cry at once, *See what a philosopher does*; whereas they should rather, from his unworthy acts, conclude that he is no philosopher. If however the profession of the philosopher were only to wear a beard and cloak, then they would have spoken reasonably'. Again § 12, 'What is it then that makes a philosopher? a cloak? No, but reason. What is his end? to wear a cloak? No, but

to have sound reason. What are his speculations? how to make his beard long, or hair luxuriant?' See Juven. xiv 12. ¹⁴ *ἔρχομαι*. ¹⁵ *ἐμπίπτω*. ¹⁶ *οὐδὲ ὅδε* = *ne hic quidem*. ¹⁷ *τὸ ἀργ.* ¹⁸ The Lat. *esto*. The philosopher refused her money, because it was not a good. 'Granted', she says, 'let it be evil; for this very reason give it me, throw it from you'. ¹⁹ 'fill' the cup. ²⁰ *πίνω*. On the inf. see § 141 n. 16. § 152 n. 19. ²¹ from *ἄπειμι*; used as pres. inf. of *ἀπέρχομαι*. ²² *γινώσκω*. ²³ Substantives of this kind are often used adjectively, both in Gr. and Lat. *Galli equites*. ²⁴ *μανθάνω*. ²⁵ Probably a freedman, retained about his old master's person, is speaking; slaves could not be initiated.

§ 138. ¹ *παρίστημι*. In the dual and plur. of the perf. and plup. and in the moods and partic. the shortened form is most common; *ἔσταμεν* not *ἑστήκαμεν*, *ἑστώς*, -*ῶσα*, not *ἑστηκώς*, -*υῖα*; *ἑστηκός* is however more usual than *ἑστός*. Cf. § 146 n. 5. § 148 n. 6. ² *πρόσειμι*. ³ 'because she was'. ⁴ *οἶδα*. ⁵ 'that it is true'. *οἶδα θεοῖς εἰκων*, 'I know that I am yielding to the gods'; *οἶδα θεοῖς εἰκειν*, 'I know how to yield to the gods'. So *ἐπίσταται ᾄδειν* and *κυβερνᾶν ἰσασί* below. ⁶ *Hippokrates*. ⁷ 'though composing'. *ἰσασί* is from *οἶδα*. ⁸ *ἐπι-τυγχάνω*. ⁹ aor. imperat. mid. of *προΐημι*. ¹⁰ 'Bow, wow, uttering the cry of [barking like] a dog'. ¹¹ *μανθάνω*. ¹² used as aor. of *ἑρωτάω*. ¹³ 'what will there be to me more?' *i. e.* 'what more shall I have?' 'How shall I be better off?' ¹⁴ the dat. with *δεῖ* is rare; generally the acc.

§ 139. ¹ See § 9 n. 7. ² *παρίστημι*. ³ *διακαθαίρω*. ⁴ 'like those who have their sight'. ⁵ attraction for *ἐκέλευε*. ⁶ *οὐ μὴ* with aor. conj., (and sometimes with fut. ind.) expresses a strong negation. Originally *οὐ δέος ἐστὶ μὴ*, 'there is no fear of'. Madvig Gr. Syntax § 124 n. 4. ⁷ *ἁμαρτάνω*. ⁸ 'why have you laid down your burden, and why do you still stand etc.?' ⁹ from *κείρω*; 'a bread-waster', no bread-winner. ¹⁰ *λαμβάνω*. ¹¹ 'The name Way-side [*i. e.* a foundling] should have been given him'. *τεθ.* is pass. of the mid. sense. ¹² *τὸ δὲν*. ¹³ *ἔτι*. ¹⁴ *σῶα*. ¹⁵ On the construction *λέγειν τινα* *τι* see § 54 n. 27. The fig-sellers put the best, ripe figs at the top of their baskets. ¹⁶ *εἶτα*. ¹⁷ *ὁ μὲν*, the buyer. *τοιαῦτα*, 'such', *i. e.* as he sees at top. ¹⁸ object to *εἶδ.* ¹⁹ *i. e.* the seller. ²⁰ *κέρμα*. ²¹ Like the Esquimaux, the poor Athenians used their mouths as a pouch (for money, Aristoph. Vesp. 791, Eccles. 818). ²² A good example to prove that *ἀπεδόμην* is used as aor. to *πώλῃω*.

§ 140. ¹ *ἀμφιέννυμι*. ² 'as a helmet'. See § 66 n. 6.

³ 'among the number of'. ⁴ the article stands before the predicate, to denote not 'a charioteer', but 'the c.' *Auriga*, the well known constellation. ⁵ ζεύγνυμι. ⁶ 'most bitterly'. ⁷ λαμβάνω. ⁸ ἀφίημι. ⁹ 'even'. ¹⁰ λέγω. 'For on whatsoever day a woman shall have betrayed her own body, and deserted the ranks of modesty'. The metaphor is preserved. ¹¹ aor. of ἐξέρχομαι. ¹² A satire upon the reluctance of N. to undertake active service; the 1000 drachmae must be a bribe to some popular leaders (Plutarch Nik. 8). 'I offer you 1000 drachmae, if you will release me from holding commands'. 'Agreed: for with Nikias's [1000] that makes 2000'. ¹³ λαγχάνω. ¹⁴ '[to shew] by how much what is below is better than what Zeus holds' [than the upper world]. ¹⁵ ἐστίν. ¹⁶ = ἐκείνων d. Attraction. § 139 n. 5. ¹⁷ 'you weigh', conj. after δταν.

§ 141. ¹ ἐμπίμπλημι. ² 'such a man, as',—'one to take thought for it'. See § 74 n. 33. ³ εὐμque, 'and that'. ⁴ Avoid confusion between προτεθέντων and προτιθέντων. ⁵ 'of that which was'. ⁶ 'this also', i. e. what follows. ⁷ 2 aor. opt. from ὁράω. ὅποτε with opt. 'whenever'. ⁸ constr. ἐκέλευέ τινα τῶν συν. αὐτῷ (Kimon) νεαν. μεταμφ. αὐτῷ (with the ill-clad citizen). ⁹ κατάγνυμι. ¹⁰ 'break them with your head [as] with a stone' (Dobree on Aristoph. Plut. 314). ¹¹ conj. 2 aor. pass. κατάγνυμι. ¹² acc. of limitation. See § 75 n. 2. ¹³ used as aor. pass. of τύπτω in the sense πλῆγην δίδωμι. ¹⁴ gnomic aor. See § 21 n. 25. παρ. is aor. of παρ-έχω. ¹⁵ 'also'. ¹⁶ ἀπονίζω. The construction φ. a. is like ὁδὸς πειν. See Madvig's Gr. Syntax § 148 b. So in Lat. *iussi ei bibere dari*. ¹⁷ δεῦρο. ¹⁸ λαμβάνω. The inf. is frequent after adjectives denoting capacity, readiness, excellence, etc. Madvig Gr. Syntax § 149. So in Lat. Vergil. ecl. v 1 *boni convenimus ambo, tu calamos inflare leves, ego dicere versus*. ¹⁹ aor. midd. ²⁰ imperat. pres. midd.

§ 142. ¹ On the sense of the opt. see § 69 n. 2. On the form § 70 n. 5. ² See § 8 n. 4. ³ ὑπὸ τ. 'E. depends on ἀφωρ. ⁴ τὸ σῶμα and τὴν ψυχὴν acc. of limitation. See § 75 n. 2. ⁵ Supply καὶ διακείμενος. On ὁ Ἀγήνορος in next sentence see § 9 n. 2. ⁶ φ, 'wherewith', dat. of instr. with χρῶσαι. ⁷ When Iason demanded the golden fleece of Aietes, he was required to yoke the fire-breathing, brazen-hoofed steers, which Aietes had received from Hephaistos. ⁸ πρ. δεχ. 'being the first to receive'. προδκετο is from πρόκειμαι. On the crasis see § 57 n. 6. ⁹ ἐστι (parox.) with inf. means 'it is possible'. So Hor. *quod versu dicere non est*. See § 146 n. 6. ¹⁰ Charon. ¹¹ perf. of ἀποθνήσκω. ¹² λανθάνω. ¹³ γιγνομαι. ξ. γ. 'I found myself unawares'.

14 'where'. 15 'my interest required'. It is a gourmand who is giving his recollections of a sumptuous repast. 16 ἤκω, 'he came', i. e. the waiter, whose business it was. ἐφ' = ἐπ'. 17 Light, made dishes, are sheer 'vanity'. 18 gen. after δξ. 'smelling of the Horae', i. e. of delicious, divine fragrance. On the gen. (which is similar to that after words denoting fullness) see Madvig Gr. Syntax § 60 n. 2. See below § 144 n. 24. 19 'the hemisphere of the whole heavenly vault'. 20 ἀπαντα. 21 sing. verb after neut. pl. 22 τὰ ἐκεῖ, i. e. 'all the fair things there', i. e. in heaven. 23 'in this dish'. 24 gen. after διέρ. 25 The name of a prickly sea-fish, as well as a scorpion. Thus the *Pisces*, *Hoedi* and *Scorpius* of the sphere are reproduced in this dainty dish. 26 'the whole brunt of the battle fell on me', for my friend 'was busy chatting and nodding'. 27 adverbial; 'at last'. 28 ἀνῆκα, here intrans. 'I did not give in'. 29 predicate. 'I have made the dish into a sieve by digging at it', or 'have made a sieve of the dish'. 30 imperat. of οἶδα. 31 predicate. 'nor would I ever make a friend of one who was an enemy to the land'.

§ 143. 1 'as if towards Cilicia'. 2 'nor in anything else'. So οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδέλς, 'no one anywhere did this'. In Lat. two negatives destroy one another (*non nemo* = 'some one') except I. when *ne*—*quidem* follows a negative; e. g. *nemo, ne Caesar quidem*, where we also say, 'no one, not even Caesar'; II. where a general negative is resolved into its parts; e. g. *nihil nec bonum, nec malum*, 'nothing, whether good or bad'. 3 *quam primum*, 'at once'. 4 μὴνυμι. 5 μοι δοκῶ, *mihi videor*; the *ἄν* is to be taken with κοινωνῆσαι. So we often find οὐκ ἄν οἶδα where *ἄν* belongs not to οἶδα, but to the inf. following. See Madvig Gr. Syntax, § 139 b note. 6 'of that which benefits men', i. e. of the earth. 7 παύσασθε. Translate τῇνδε 'here'. 8 μετὰ. 9 syncopated perf. part. See § 138 n. 1. 10 Supply ἐστί. 11 On ἔχω with adv. see § 84 n. 21. § 150 n. 24. 12 'Why, what else [is the matter] than that', etc. 13 'to my thinking'. On this restrictive use of the inf. see § 128 n. 17. 14 gen. of time. Wine was cooled by being immersed in a well. 15 β. κ. = *Vis demittam*? 16 καὶ ἔπειτα. 17 conj. aor. (in use) of ἀνέλκω. 18 Supply περισσοβουμένην. 'The old lady let no cup pass her, but drinks that which is being pushed round', i. e. each as it comes round. 19 ἑάσατε. 20 The fire must not be too 'slow', for it turns out the meat 'not baked but boiled'; nor must the fire be too 'quick, for that again scorches all it reaches outside, [the outside of the joint], but does not sink deep into the flesh'. 21 ὄσα. 22 λαμβάνω.

XX.

IRREGULAR VERBS.

§ 144. ¹ 'would have thought', from *οἶμαι*. ² *i. e.* τὸ αὐτό. The acc. is a kind of cognate acc. as in Lat. *idem bis peccare*. See Madvig Gr. Syntax, § 27. Lat. Gr. § 229. ³ The gen. depends on *ἐστί* omitted (*sapientis est viri*); Madvig Gr. § 54. Lat. § 290. ⁴ μεταβάλλω. ⁵ πλ. ὅσον, *quam maxime, mirum quantum*. Madvig Gr. § 198 a, n. 4. ⁶ 'differing', *i. e.* that they differ. ⁷ 'also'. ⁸ γίγνομαι. ⁹ πίπτω. ¹⁰ Supply *ἐστί*. Cf. 'Man never is, but always to be blest'. ¹¹ πυνθάνομαι. ¹² neut. gen. after δέ. ¹³ = *quid sibi opus esset?* ¹⁴ 'with a side-glance at νοῦς'. *καινοῦ* might also be taken as *καὶ νοῦ*. The boy's book and pen and tablet must be 'new', or, with each he must bring 'intelligence'. ¹⁵ γίγνομαι. ¹⁶ On the nomin. see § 124 n. 5. ¹⁷ ὑπέχω. ¹⁸ 'and [said that] he pardoned all offenders except himself'. ¹⁹ 'and snores louder than he shouts' [for the battle]. ²⁰ gen. absol. ²¹ 'Why, who blames him?' ἀπιδών aor. of ἀφορῶ. ²² Supply ἀγῶνα. ²³ 'being reputed son of a cook', gen. absol. ²⁴ 'of the cook's apron'. On the gen. see § 142 n. 18.

§ 145. ¹ διαγιγνώσκω. ² 'for', *i. e.* 'for, if you do'. ³ καλέω. ⁴ *petituros*, denotes the purpose of the mission. See § 151 n. 4. ⁵ gen. dependent on *δησομένων*. ⁶ gen. after the compar. ⁷ Supply *ἐστί*. ⁸ accus. of limitation. See § 75 n. 2. ⁹ 'as'. ¹⁰ ἀποσβέννυμι. ¹¹ acc. after κ. δ. as after κ. ποιεῖν. See § 85 n. 11. ¹² κατὰ. ¹³ aor. in use of διαζάω. ¹⁴ 'already a heaven-sent calamity', *i. e.* past a mere human, natural. ¹⁵ οἶδα. ¹⁶ τὸ ἀγαθόν. ¹⁷ gnomic aorists. See § 76 n. 2. The poet teaches that matter is indestructible.

'Earth-sprung to earth returns, of skyey seed

The scions seek again the heavenly pole;

Of all things born none dies, but each by each

Dissolved, shews forth an individual form'.

ἴδιον is 'a form of its own', after dissolution it assumes again a distinctive form proper to it. Another reading is *ἐτέρων*, 'a different', *i. e.* a new form. ¹⁸ imperat. ¹⁹ 'Let the magistrate and the commoner greet one in a friendly way; in this case whose [literally in old Engl. 'whether's'] greeting do you suppose cheers the hearer more?' Observe that *πρόσρ.* is used as verbal subst. to *προσεῖπ.* ²⁰ 2 aor. here intrans. ²¹ ἀπ-όλλυμι. ²² 'if'. ²³ On this cognate acc. see § 53 n. 17. 125 n. 5. ²⁴ intrans. perf. ²⁵ used as aor. pass. of λέγω. ²⁶ ἀλίσκομαι. ²⁷ a common name for a slave. ²⁸ θνήσκει.

²⁹ 'a long farewell to you'. ³⁰ λιμένα. ³¹ εὐρίσκω. ³² καὶ ὑμῖν. *Nil mihi vobiscum.* The passage is an epitaph. ³³ ξύν-εimi, 'that they may be acquainted with that life in which they delight, eating worms'. Mark the mixture of dual and plur. ³⁴ εἶμι, used as fut. of ἔρχομαι. *Non ibis?* ³⁵ λαμβάνω. ³⁶ 'Go packing with your decrees and your compulsion'. ³⁷ join with εἰ. cf. Hor. *non pascas in cruce corvos*; and *abire in malam rem.* ³⁸ 'with', 'as a relish to'. ³⁹ fut. of κατ-εσθίω. ⁴⁰ ὄζω.

§ 146. ¹ 'humanly', i. e. with moderation; so we say 'humanly speaking', i. e. so far as man's foresight can reach. ² 'what belongs to'. ³ γινώσκω. See § 152 n. 25. ⁴ ἀποθνήσκω, used as pass. of ἀποκτείνω. ⁵ θνήσκω. This shortened form is more frequent than τεθνηκέναι. Cf. § 148 n. 17. and ἐστάναι, § 138 n. 1. ⁶ See § 142 n. 9. ⁷ 'during life'. ⁸ πύσχω. ⁹ ἐκπίπτω, which is used as pass. of ἐκβάλλω. ¹⁰ ἀνιάω. ¹¹ a pueris. See § 48 n. 5. ¹² διαφεύγω. ¹³ 'the quarries'; the same in which the Athenians, taken prisoners with Nikias and Demosthenes, were confined B.C. 413, and exposed to the inclemency of the weather. ¹⁴ 'for not praising'. ¹⁵ The only name by which the Greeks knew the letter O was οὐ; Ω was ω; Τ, ὕ; Ε, εἰ (Athen. x. 453 F, Plato Cratylus 393 D); the names by which these letters are vulgarly known are of very late introduction, and the last two are wrongly explained. O was used by the Spartans also to denote No: Auson. epist. xxiv 36, 37 *una fuit tantum, qua respondere Lacones, littera, et irato regi placuere negantes.* The king was Philip of Macedon (Plut. de garrulitate c. 21). A similar play on the letter I (Aye) is in *Romeo and Juliet* III 2, 45 etc. ¹⁶ gen. after πλήσας; so in Lat. occasionally after *implere*. ¹⁷ the small and large letters, filling the page, would have the effect of an often-repeated soft No followed by a loud one: No NO; No NO. ¹⁸ 'of'. ¹⁹ Supply ἐστί. ²⁰ oratio obliqua; 'for (he said) that he was'. See § 123 n. 2. ²¹ 'even'. ²² αἰρέω.

§ 147. ¹ Like ἥλιος, σελήνη, γῆ, and other appellatives, which approximate in sense to proper names, βασιλεὺς is used without the art. to denote 'the Persian king' (Heind. on Plat. Euthyd. 8). See § 159 n. 6. ² κατασκέλλω. ³ ὁράω. ⁴ διαφέρω. ⁵ τυγχάνω. ⁶ πίνειν τινός, 'to drink of something'. A use of the partitive gen. to denote an indeterminate portion of a whole. So in Germ. *von einer Speise essen.* Engl. 'The people did eat of their sacrifices'. Madvig Gr. Synt. § 51 d. ⁷ 'are victorious'; and have conquered. ⁸ 'his men'. See § 142 n. 2. ⁹ Supply ἐστίν. ¹⁰ synco-pated perf. Cf. § 138 n. 1. ¹¹ acc. after προελ. ¹² ἐστί. ¹³ On ἔχω with adv. see § 143 n. 11. ¹⁴ καὶ ἡμεῖς. ¹⁵ τὸ

αἰνέ. ¹⁶ κυνέω. ¹⁷ One of the many Attic forms of address which we cannot render literally; 'my good fellow', in a querulous tone. ¹⁸ καταδαρθάνω. ¹⁹ συνειδότα. On the dat. following see § 72 n. 11. ²⁰ midd. ²¹ εἰδότα. ²² fut. pass. used as midd. ²³ On the accent see § 71 n. 4. ²⁴ εἶτα and οὕτω are frequent after participles, 'though born..., still after that'. ²⁵ syncopated perf. of γίγνομαι. See § 138 n. 1. ²⁶ καὶ οὐδέλ. ²⁷ κρατῆρα. ²⁸ ὅδε ὁ ἀνὴρ. ²⁹ ἐσθίω. ³⁰ adverbial; followed by καί. Cf. aequē ac. ³¹ 'the man is like a labouring ox, he does no work till he has been well fed'. ³² 'the Dog', i. e. 'the Cynic'. ³³ 'passed a sentence of banishment against you'. ³⁴ Supply κατέγνω.

§ 148. ¹ ἐκβαίνω. ² εἰπεῖν. ³ 'before men expected it'. ⁴ ἀλίσκομαι. ⁵ πάσχω. The art. belongs to προσδοκᾶν, on which παθεῖν depends. ⁶ Both τεθνεώς and τεθνηκώς are used by the Attics. Compare the epic πεπτεώς (Att. πεπτώς) from πίπτω. See § 138 n. 1. § 160 n. 7. ⁷ οὐδὲ οὐδέλ, 'not even one'. Lat. *nemo, ne hostium quidem*. ⁸ ἀπωλόμεθα. ⁹ This was said in exile, when T. had received the tribute of three cities from the Persian king. ¹⁰ ἀνέανω, the acc. depends on σφ. ¹¹ Supply ἐστί. ¹² μὲν. ¹³ καθαιρέω. ¹⁴ ἦρε, from αἶρω. ¹⁵ 'those, who once possessed it, I see' etc. ¹⁶ τὰ ἐκχ. ἐκχέω. ¹⁷ Cf. § 146 n. 5. ¹⁸ 'nor have we [alone] lost a husband'; mark the sudden change from ἐμοί to the plur., and then back to ἐγώ. So in the next passage. ¹⁹ imperat. of οἶδα. ἀφ. ὦν. On the nomin. see § 124 n. 5; on the partic. after a verb of knowing § 138 n. 5. ²⁰ 'making his lot swerve to what is not fated'. ²¹ intrans. ²² ἐγκ. midd. ²³ 'Were you not the worst of men, you would never be dishonouring your own city and praising this as your country'. ²⁴ προσδοκῶσα. ²⁵ pluperf. intrans. of ἐγείρω. ²⁶ ἐκδιδράσκω. ²⁷ intrans. aor. of παραδύω. ²⁸ ὁρμάω. ²⁹ from ἦα (εἶμι) used as imperf. of ἐρχομαι.

§ 149. ¹ ἀ—συμφέρει depends on ἀκούειν. ² ἐσθίω. ³ καὶ ἐκεῖ. ⁴ to be rendered in Engl. by a past tense; so εἶναι in the next sentence. ⁵ 'go abroad', used as pres. opt. of προέρχομαι. ⁶ κατεσθίω. ⁷ πορεῖν. ⁸ ἀμπέχω. ⁹ fut. of εἰμῶ. ¹⁰ conj. 2 pers. ¹¹ used as aor. of ἴδω. ¹² μέτρομαι. ¹³ ἀπρέω. ¹⁴ belongs to εἰπεῖν, 'methinks I would say'. ¹⁵ imperat. ¹⁶ 'if'. ¹⁷ conj. aor. of γίγνομαι. καί, 'even'. ¹⁸ perf. used as a pres. [root δλω]. δέδοκα is more common in 1 and 3 pers. sing. ¹⁹ Supply ἐστί. 'It's all to no purpose'. ²⁰ with adv. 'fares'. ²¹ τρίτα. ²² Supply ἐστί. ²³ λαμβάνω. ²⁴ γίγνομαι. ²⁵ The assonance may be imitated 'akin not to their persons, but to their personality'. ²⁶ 'in order that', 'for the purpose of'. ²⁷ The words π. ἐ.

are treated as a neut. subst. when the art. is prefixed; 'respecting the [question], of what character he is to turn out'. ²⁸ ἐκβαίνω.

§ 150. ¹ Acc. of limitation. See § 75 n. 2. ² ἀποτείνω.
³ πίνω. ⁴ 'unprovoked', 'without having suffered any previous injury'. ⁵ ἐκφέρω. ⁶ intrans. ⁷ 'When water chokes, what must one drink after it to wash it down?' prov. Cf. 'Who shall decide when doctors disagree?' ⁸ = ἐκείνων ἀμαθεῖν. ⁹ μαθαίνω. ¹⁰ ἴστημι, syncopated perf. ¹¹ παρέρχομαι. ¹² ἀπόλλυμι. ¹³ 'if'. ¹⁴ fut. of εἰμι. ¹⁵ τοῦτο. ¹⁶ ἐλαττώ, perf. pass. ¹⁷ ὠνειδίσαιτε gnomie aorist, see § 76 n. 2. ¹⁸ γίγνομαι. ¹⁹ acc. after εἰπ. 'this', i. e. οὐ γ. α. γέρων; ²⁰ 'if'. ²¹ See § 142 n. 9. ²² The son can say to the father, when he declines to indulge him; 'Have not you been young yourself?' the father cannot retort, 'Have not you been old?' ²³ τινά. ²⁴ See § 143 n. 11. With οὐδ. ἐργ. supply ἐστί. 'There's no difficulty in finding fault with a boxer's fighting, but to fight oneself is no longer easy'; no longer, i. e. when you pass from criticism to proof of your own prowess. ²⁵ gen. after ἕτ. 'different from'. ²⁶ πάσχω. ²⁷ συμπίπτω. ²⁸ cognate acc. after ἀνυχ. and εὐδαιμ. ²⁹ μμνήσκω, aor. pass. in form, midd. in sense; takes gen. as in Lat. ³⁰ ὑπολαμβάνω. ³¹ 'also'. ³² γινώσκω. ³³ καὶ ἄν; take ἄν with γν.

§ 151. ¹ δμνυμι. ² So in Lat. *et nati natorum et qui nascentur ab illis*. In Old Test. children's children. ³ ἕως ἄν, 'as long as'. ⁴ ἀναλίσκω. A person charged with a certain function is described in Gr. by the part. fut. with art. οὐδ' ὁ κωλύων παρῆν, 'nor was there any there to hinder it'; 'nor was there there the man to hinder it'. So δεόμεθα τοῦ παύσοντος, where we say, 'we need some one to put a stop to it'; lit. 'the man who shall'. See § 74 n. 33. Madvig's Gr. Synt. § 180 b n. 1. For the fut. part. without art. see above § 145 n. 4. ⁵ The aor. is frequent in this sense; the pres. is not used in good authors. ⁶ 'of what is right'; 'of what he ought to say'. ⁷ μηδὲ ἓν, 'not even one single thing', stronger than μηδέν. So οὐδὲ εἰς. See § 152 n. 27. ⁸ καὶ ἐάν. ⁹ δύο. ¹⁰ νόμιζε. ¹¹ μηδὲ ἄν, 'not even if'. ¹² σφόδρα π. 'very much'. ¹³ λαμβάνω. ¹⁴ perf. in use of λέγω. ¹⁵ πυνθάνομαι, gen. abs. ¹⁶ 'also'. ¹⁷ ποτέ. ¹⁸ μαθαίνω. ¹⁹ Supply ἐστί. ²⁰ διὰ. ²¹ ἀπρέω. ²² Pythagoras (Juven. xv 174) *ventri indulsit non omne legumen*, 'denied his stomach certain kinds of pulse'. Verses were ascribed to him Δειλοί, πάνδειλοι, κυάμων ἀπο χεῖρας ἔχεσθε· ἴσθι τοι κυάμους τε φαγεῖν κεφαλὰς τε τοκῆων, 'Caitiffs, utter caitiffs, hold your hands from beans; to eat beans and parents' heads is all one'. ²³ ἀποθνήσκω.

²⁴ conj. aor. of ἐξαγορεύω. ²⁵ Zeno the stoic. ²⁶ This line gives Zeno's bill of fare. ²⁷ predicate 'by way of relish'.
²⁸ 'to drink with [or after] it'. See § 150 n. 7.

§ 152. ¹ 'his parents' (τίκτω). ² neut. predicate to fem. subject. See § 61 n. 1. Supply ἐστί. ³ κεράννυμι. ⁴ ἀπελαύνω. ⁵ φέρω. ⁶ οὔτε. καίπερ, 'although', regularly takes the partic. in Attic. So in the silver age *quamquam diruta* (Iuven.) 'although destroyed'. See § 157 n. 1. ⁷ from εἰμι, used as pres. imperat. of ἔρχομαι. ⁸ omit in English. ⁹ ἐμπύπλημι. ¹⁰ used as fut. of ἔρχομαι (ἀνέρχ.) ¹¹ θῶπα; properly a subst. ¹² Translate:

'Therefore come fire, come swords: scorch, burn this flesh,
 Drain my black blood and glut thee; for the stars
 Shall sink to earth, earth shall mount up to sky,
 Ere that from me there meet thee one smooth word'.

¹³ οἶδα. ¹⁴ ταῦτα. ¹⁵ πίμπρημι. ¹⁶ ἀνδρα. ¹⁷ the nomin. absolute, which is rare, 'and if one shall have spoken but to a single man'. ¹⁸ πύθοντο, opt. aor. of πυθάνομαι. ¹⁹ πίνω. On the infin. see § 137 n. 20. ²⁰ ὑπό. ²¹ προκαταλαμβάνω. ²² ἐφευρίσκω. ²³ φεύγω. ²⁴ λέγε. ²⁵ aor. imperat. of γιγνώσκω. See § 45 n. 3. § 146 n. 3. Ovid. *ars amat. ii 499, 500 fama celebrata per orbem littera, cognosci quae sibi quiesque iubet*. Attributed to Bias, Thales, and Chilon, and to the Pythian god himself, on whose temple it was inscribed (Xen. memorab. iv 2 § 24). Sokrates seems to have frequently taken it for his text. ²⁶ Either ἵσθι 2 sing., or ἴστε 2 pl. imperat. of οἶδα. ²⁷ See § 151 n. 7. 'Tis from a grudge that you thus ungrudgingly teach me much, in order that hearing much I may learn no single thing'. ²⁸ μανθάνω. ²⁹ The master says, *Fiat experimentum in corpore vili*. The slave, the *corpus vile*, replies, 'I know'. The learned Marc-Antoine Muret, when travelling in disguise, fell ill in Lombardy. The doctors, taking him for a vagrant, said, *Faciamus experimentum in anima vili*. Muret exclaimed, *Vilem animam appellas, pro qua Christus non dignatus est mori?* On the proverb see § 61 n. 27. ³⁰ μανθάνω. ³¹ perf. midd. of περιβάλλω. ³² τὸ ἐμόν. ³³ fut. of εἰμί. μ. ἐ. 'you will not have learnt', a rare periphrasis; in the perf. the auxiliary verb and participle commonly represent the opt. and conj. ³⁴ fut. of εἰμί.

§ 153. ¹ Constr. δεῖ ἐμφρ. τὰς ὁδοὺς τῶν ἀδικ. ἀρχ. 'while they are only beginning'. ἀντισχεῖν in the first sentence is aor. of ἀντέχω. ² ἐμπύπλημι. ³ ὀνίνημι. ⁴ διαλαμβάνω. ⁵ μόν. τ. ἐγγ. governed by γινώρ. ⁶ καλέω. ⁷ 'Who knows but death is life, and life death? except that notwithstanding [though there is so little to choose between the two] those mortals who see the light' etc. ⁸ ὀλλυνμι, intrans. 2 perf.

⁹ κτάομαι. ¹⁰ 'This is mere by-play'. It is a cook, who is boasting of his skill. ¹¹ 'if'. ¹² λαμβάνω. ¹³ 'proper implements'. ¹⁴ τὸ ὄπτ. ¹⁵ ἀρμόσσωμαι, from ἀρμόττω. ¹⁶ 'Syrus', a common name of a slave in comedy, many slaves coming from Syria. ¹⁷ γίγνομαι. ¹⁸ τὸ αὐτό. ¹⁹ ὁράω. 'What happened in the case of the Sirens of old, that self-same thing you will see again'. ²⁰ 'owing to'. ²¹ See § 151 n. 7. § 152 n. 27. ²² δύναμαι. ²³ = omnino. ²⁴ διέρχομαι. ²⁵ πάρεμι, used as pres. part. of παρέρχομαι. ²⁶ ἐστῆ-ξεται, a fut. formed from ἔστηκα, which is used as a pres. ²⁷ βυ-νέω. ²⁸ ῥίνα, acc. of limitation; see § 75 n. 2. ²⁹ προσ-τρέχω. ³⁰ conj. after ἀχρὶ ἄν. The rescuer must stuff his nostrils against the fumes of the good things, as the companions of Odysseus did their ears against the songs of the Sirens. ³¹ σφόδρα π. 'very many'. ³² 'of those who are seated', i. e. of the guests. ³³ κατεσθίω. ³⁴ ἐπιδίμην, aor. of ὠνό-μαι. 'Some say you dye your hair, that hair which you buy jet-black from the market'. ³⁵ intrans. 2 aor. of ἐπιβαίνω. ³⁶ τε. ³⁷ fut. of ἀπέρχομαι. The thought is in Ps. xlix 17, Eccles. v 15, 1 Tim. vi 7.

§ 154. ¹ ὁράω. ² μετὰ οὐ πολὺ, 'after no long time'. See § 159 n. 4. ³ 'to associate with'. Lat. cum optimis Graecorum victurus. ⁴ ὁράω. ⁵ ἐξαίρῃ. ⁶ ᾧ ἐταίρε. ⁷ μανθάνω. ⁸ γιγνώσκω. The verses are a σκόλιον, or festive song, called 'crooked', because it passed from guest to guest in no order, but by the choice of the last singer. Admetos is the king of Pherai in Thessaly; by 'the good' is meant his wife Alkestis, who died for him; by 'the cowards' his father who refused to die for him. ⁹ ἐπ. εἰπ. 'to laugh and say', 'to say with a laugh', see § 69 n. 20; on the nomin. see § 124 n. 5. ¹⁰ dat. after ἐντ. ¹¹ gen. of time; mark the plur., though two are spoken of. ¹² ἐντυγχάνω. ¹³ gen. after μεστόν, as in Lat. after plenus. ¹⁴ ἔχω. ¹⁵ 'your beard', a very frequent meaning of the art. ¹⁶ with partic. See § 152 n. 6. 'although you, if any man, have for your years black hair'. The Greeks say 'if any other man also', and 'the [or your] hair black'. See on the use of the art. § 59 n. 24. ¹⁷ θρίξ. ¹⁸ gen. absol. 'when some one required him'. ¹⁹ ὅστις. ²⁰ τὸ ἀγ. See § 135 n. 14. ²¹ 'which they [i. e. men] are ever seeking'. ²² εὖ γε, 'bravo!' 'well said!' became a Lat. word *Euge, poeta!* ²³ See § 135 n. 12. ²⁴ ἐστίν. ²⁵ See § 152 n. 27. ²⁶ 'For [in the pleasures of the palate] the highest good [as defined by Epicurus] is added to pleasure', you have not only the enjoyment of eating, but the possession of the *summum bonum*. The cook caricatures the teaching of Epicurus. ²⁷ καὶ ἐν. On the neut. predicate σοφόν see § 61 n. 1. ²⁸ κατὰ, 'in that art which concerns us', i. e. in our

culinary art. ²⁹ 'Order is everywhere wise, but of our art it is almost the head and front'. ³⁰ παρατίθημι. ³¹ καὶ ἀφ. ἀφαιρέω. ³² ἐπάγω. ³³ 'how they [the guests] are disposed for the dinner'. ³⁴ 'of the dishes themselves'; you must discriminate between dishes, no less than between companies. ³⁵ aor. of ἐπαινέω, here intrans. 'some piping hot, some when they have abated of their heat'. ³⁶ Supply ἀποψ. The cook shews that generalship is required in his craft.

§ 155. ¹ perf. with intensified present signification, 'know for certain'. πέπωκεν perf. of πίνω. ² 'very well'. ἴσ. from οἶδα. ³ περιπίπτω. ⁴ Lat. *fugae nihil meminit*. Madvig Lat. Gr. § 455 n. 4. See above § 84 n. 4. ⁵ On the following gen. see § 81 n. 30. § 147 n. 6. ⁶ συναλίσκομαι. ⁷ διατρώνω. ⁸ 'tries to get clear'. ⁹ noctu. ἐκχυθ. ἐκχέω. ¹⁰ gen. abs. πίπτω. ¹¹ 'When the oak has fallen, all the world goes a wooding'; a proverb applicable to Alexander's death. ¹² 'the interval is short'. ¹³ gen. abs. θνήσκω. ¹⁴ μίγνυμι. ¹⁵ A favorite maxim with Tiberius (Dio Cass. LVIII 23). Nero, the burner of Rome, corrected one who quoted it, *Immo ἐμοῦ ζῶντος* (Suet. 38). In modern times *Après moi le déluge* has been put into the mouth of prince Metternich, lord Palmerston, etc. ¹⁶ χάσκω (μεταχ.) ¹⁷ ὁ ἕτερος. ¹⁸ δεινδ. ¹⁹ πάσχω. ²⁰ οἶδα. In Lat. *Quam quisque norit artem, in hac se exerceat*. ²¹ τὸ μί. ²² ἀπόλλυμι. ²³ γλῶσσα. ²⁴ ὁμώμοκε, δμνυμι. A verse of the Hippol. of Euripides, often attacked for its lax morality. ²⁵ supply ἐστί. ²⁶ θνήσκω. A proverb applied to the Athenians in Sicily B. C. 413; either they died in war or prison, or (according to report) they recited Euripides to their masters, and returned to Athens in some cases, and thanked the poet to whom they owed their freedom. ²⁷ Syncopated perf. of γίγνομαι. See § 138 n. 1. ²⁸ φρονεῖτε. ²⁹ 'to'. See § 122 n. 6. ³⁰ βαδίζω. On the mid. form see § 76 n. 6. ³¹ καὶ οὐκ. ³² φείγω. ³³ καὶ εἶτα. ³⁴ φέρω. ³⁵ gen. after πρό in προμ. 'fighting in the van of'. ³⁶ dat. of place. ³⁷ στορέννυμι = *straverunt*, which is of the same root. A couplet of Simonides.

§ 156. ¹ δάκνω. ² See § 9 n. 7. Cf. *ubi ad Dianae veneris*. ³ ὑπισχνέομαι. ⁴ μή belongs to ἐπιστροφή. ⁵ 'on the way'. ⁶ i. e. that Eurydike was really following him. ⁷ 'looked at his wife'. ⁸ who, esp. Demosthenes, were hostile to the Macedonian party. ⁹ See καθεζόμεν in Vocabulary. ¹⁰ See § 152 n. 27. ¹¹ γίγνομαι. ¹² often followed by τε καί. 'He is at once both prosperous and wise'. ¹³ ἐπαινέω. ¹⁴ ἀπόλοιτο and ἀπόλωλα, from ἀπόλλυμι. ¹⁵ gen. absol. ¹⁶ imperf. in use of ἐπανερχομαι. ¹⁷ προμανθάνω. ¹⁸ part. pres. in use of ἐπανερχομαι. ¹⁹ ἄπτω. ²⁰ = *autem*. 'now', i. e. 'you

must know'. ²¹ 'also'. ²² ὁράω. ²³ intrans. 2 aor. of ἐφίστημι. ²⁴ cogn. acc. 'he asked them such questions, as he used to ask'. ²⁵ intrans. perf. of διαρρήγνυμι. ²⁶ with partic. See § 70 n. 7. ²⁷ gen. absol. ²⁸ λανθάνω. ἔλ. με ἔχων, 'I was not aware that you had'. ²⁹ 'even'. ³⁰ αἰρέω. βραδύς etc. The hare and the tortoise. ³¹ used as perf. pass. of λέγω. ³² κατεσθίω. ³³ παρὰ. ³⁴ παραλαμβάνω. ³⁵ διαφέρω. ³⁶ κατατρέχω. ³⁷ ἐπιβαίνω. ³⁸ πυνθάνομαι. gen. absol.

§ 157. ¹ See § 152 n. 6. ² καὶ ἐκεῖ. ³ δῆτα. ⁴ ἐκβαίνω. ⁵ λανθάνω. ⁶ λαγχάνω. ⁷ εὐρίσκω. ⁸ poetic for ἔλιπεν. ⁹ ἄπτω. This epigram occurs twice in Auson. 22, 23. ¹⁰ ἦλθε, ἔρχομαι. ¹¹ δεικνύμι. ¹² intrans. 2 aor. of βαίνω. ¹³ ὁράω. An epigram on the statue of Olympian Zeus. ¹⁴ imperat. aor. of λέγω. An epitaph on Diogenes the Cynic, or Dog-philosopher. ¹⁵ syncopated intrans. perf. of ἐφίστημι. See § 138 n. 1. ¹⁶ οἰκέω. ¹⁷ 'Just so'. ¹⁸ θνήσκω. ¹⁹ neut. pl. after φρ. ²⁰ τίκτω. ²¹ 'did you master', περιγίγνομαι. ²² 'by spending'.

§ 158. ¹ αὐτόν belongs to ἐπισκοπούμενος. ² Medea prays to the god Somnus (Val. Flacc. viii 74) *maior ades, fratrique simillime Leto*. ³ ἀφαιρέω. ⁴ 'of'. ⁵ aor. of λέγω. ⁶ ὅτι is often found after verbs of saying, even where the very words used are repeated: so sometimes in English. 'Say not, that I lost', where it should be, 'Say not, I lost', or 'Say not, that you lost'. So ἀπεκρινάμην, ὅτι οὐδ', 'I answered, No'. On this ὅτι before *oratio recta* see § 54 n. 22. Madvig's Gr. Syntax § 192 a. ⁷ ἀπόλλυμι. In Lat. we can imitate the assonance, *perdidi—reddidi*. ⁸ ἀποθνήσκω. ⁹ ἀποδίδωμι. ¹⁰ ἀφηρέθην τι, because we say ἀφαιρέσθαι τινά τι; so *daceor, celor*. On the pass. of the middle sense see § 120 n. 10. ¹¹ ἀφαιρέω. ¹² 'by whose means the Giver required it of thee'; ἀπαιτέω has 2 accusatives, like *posco*. ¹³ εὐρίσκω.

§ 159. ¹ κάμνω. ² καὶ ἂν ἐπ' ὅλ., 'even if only for a short time'. See Liddell and Scott s. v. *κάν*. ³ ἀπωθέω. ⁴ See § 154 n. 2. ⁵ 'by a common Persian'. ⁶ 'the Persian king's troops'. On *βασι* without the art. see § 147 n. 1. ⁷ ἀνθίστημι. See § 138 n. 1. ⁸ ἀποδιδράσκω. ⁹ the slave. ¹⁰ Diogenes. ¹¹ dat. instr. ¹² λαμβάνω. ¹³ acc. after φρ. 'to be crooked-minded'. The moral of this *skolion* (see § 154 n. 8) is, 'The pot calls the kettle black'. ¹⁴ σύ. ¹⁵ κτείνω. B.C. 514 Harm. and Arist. slew Hipparchos, son of Peisistratos; brazen statues were erected to them in Athens, which Xerxes carried away, and Alexander restored. Other *skolia* were sung to them, and they are often celebrated in Attic authors. ¹⁶ θνήσκω. On the syncopated

form see § 138 n. 1. ¹⁷ 'If'. ¹⁸ *ἐξικνέομαι*. 'If the lion's skin is too short, piece it out with the fox's'; 'where force fails, try craft'. ¹⁹ *κατατίθημι*. ²⁰ *ἀναιρέω*.

§ 160. ¹ *ἐμπίπτω*. ² 'on our part'. ³ *τρώγω*.
⁴ *διαφέρω*. ⁵ *προβαίνω*. On the crasis see § 57 n. 6.
ἐπὶ τοσούτο τῆς δόξης, εὐδοκίας. ⁶ constr. ὥστε διὰ τοῦτο
δοκεῖν πολλοὺς τῶν τεθν. πάλιν ζ. ποιεῖν. ⁷ See § 148 n. 6.
⁸ 'if'. ⁹ *καὶ ἐάν*. ¹⁰ *ἄλλο*. ¹¹ *διατρώγω*. ¹² On a
superstition of the same kind see § 116 n. 8. ¹³ *αἰρέω*.
¹⁴ *καθαίρω*. ¹⁵ *ἵστημι*. 'What practice [the actual subsisting manners and habits of a nation] abolished, that law will not establish'. ¹⁶ *ἀλλά*. ¹⁷ Supply *ἐστί*. ¹⁸ 'when one has escaped'. ¹⁹ *μυμήσκω*. ²⁰ gen. after *μεμν.*
²¹ aor. imperat. of *πυνθάνομαι*. ²² *τινά*, 'about what time'.
²³ *λαμβάνω*. ²⁴ *γίγνομαι*. ²⁵ *φέρω*, 'you will bear water',
i. e. be dropsical.

VOCABULARY.

ἄβατος, *ον*, (*βαίνω*), untrodden, inaccessible.

**Ἀβδηρα*, *ων*, *τά*, a Thrakian town on the Nestos, the birth-place of Demokritos and Protagoras.

ἀβέβαιος, *ον*, insecure, uncertain.

ἀβίωτος, *ον*, *βίος* *ἀ*, a life too bad to live, that is no life.

ἄβουλος, *ον*, (*βουλή*), thoughtless.

**Ἀγαθοκλῆς*, *έους*, *ὁ*, tyrant of Syracuse 317—289 B.C. § 97.

ἀγαθός, *ή*, *όν*, (*good*), virtuous, able, fortunate, useful; *τά ἀγαθά*, goods, wealth. Comp. and superl. *βελτίων* and *βέλτιστος* imply moral excellence; *ἀμείνων* and *ἀριστος* (*Ἄρης*, *ἀρετή*), serviceableness, capacity; *κρείσσων* and *κράτιστος* (*κράτος*), superiority and strength; the rarer *λῶν*, 'more desirable, beneficial' (from the Doric verb *λῶ*), is in Attic used of inquiries about the future (he consulted the gods, *εἰ λῶν εἴη*): Plato has, *ὦ λῶστε*, 'my good friend' (Krüger).

**Ἀγάθων*, *ωνος*, *ὁ*, an Athenian tragic poet, patronised by king Archelaos; he is an interlocutor in Plato's Banquet.

ἀγάλλω, *αλῶ*, to adorn; mid. with dat. to take delight in.

ἄγαλμα, *ατος*, *τό*, ornament, statue, image of a god.

**Ἀγαμέμνων*, *ονος*, *ὁ*, king of Mykenai, leader of the Greeks before Troy.

ἄγαν, adv. = *nimis*, too much; *μηδέν ἄγαν*, 'nothing too much', i. e. moderation in all things.

ἀγανακτέω, Att. *ῶ*, *ήσω*, to be irritated, annoyed at, vexed with.

ἀγαπάω, Att. *ῶ*, *ήσω*, to love § 85; to be contented with, with dat.; with partic. § 124.

ἀγαπητός, *ή*, *όν*, beloved.

ἀγγέλλω, *ελῶ*, to report, bring tidings.

ἄγγελος, *ου*, *ὁ*, a messenger.

ἀγείρω, *ερῶ*, to bring together, collect; midd. to collect by begging.

ἀγένητος, *ον*, not done; *ἀγένητον ποιεῖν*, *infectum reddere*.

ἀγεννής, *ές*, (*γέννα*), low-born, base, vulgar.

ἀγεννητος, *ον*, unbegotten.

ἀγεννώς, adv., basely.

**Ἀγήνωρ*, *ορος*, *ὁ*, 1. Agenor, king of Phoenikia, father of Kadmos and Europa § 100; 2. king of Argos, father of Argos § 142.

ἀγήρως, *ων*, (*γήρας*), free from old age, undecaying.

**Ἀγησίλαος*, *ου*, *ὁ*, Agesilaos II., son of Archidamos, and king of Sparta 397—361 B.C.

ἄγιος, *α*, *ον*, (*hagiographa*, *hagiology*), sacred, holy.

**Ἄγεις*, *ιδος*, *ὁ*, brother of Agesilaos, king of Sparta 426—397 B.C.

ἀγκάλη, *ης*, *ή*, (*uncus*, *angulus*), in pl. the bent arm, embrace.

ἄγκυρα, as, ἡ, anchor.

Ἀγλαΐς, ἰδος, ἡ, daughter of Megakles; a performer on the trumpet, famed for her voracity.

ἄγνοέω, Att. ὦ, ἦσω, to be ignorant; with acc. not to know a thing.

ἄγνοια, as, ἡ, ignorance.

ἄγνωμονέω, Att. ὦ, ἦσω, to be thoughtless, obstinate.

ἄγνώμων, on, senseless, unfeeling; τὸ ἄγ. stubbornness § 62.

ἄγνως, ὦτος, ὁ and ἡ, (γινώσκω), p. 62, a stranger: *ignarus* in act. sense; also like *ignarus* in pass. sense, unknown.

ἄγορά, ἄς, ἡ, (ἀγείρω), place of assembly, market-place, market. Lat. *forum*.

ἄγοράζω, ἄσω, to be in the market-place; to buy.

ἄγοραίος, on, vulgar, common.

ἄγραφος, on, unwritten.

ἀγρίαίνω, ἀνῶ, to be angry.

ἀγριος, α, on, wild (properly living in the fields, savage).

ἀγρός, οὐ, ὁ, a field, an estate; ἐπ' ἀγροῦ, in the country.

ἀγχίνοια, as, ἡ, (ἀγχι near, νους), readiness, quickness of parts.

ἄγω, ἄξω, 2 aor. ἤγαγον, (Lat. *ago*, Fr. *agir*), to lead, bring, drive, celebrate; ἄγειν ἡσυχίαν, maintain quiet; ἄγε = *age*, 'come!'

ἀγών, ὠνος, ὁ, (ἄγω), a contest, race.

ἀγωνίζομαι, ἰοῦμαι, to struggle, compete.

ἄδακρυς, υ, gen. νος, tearless; costing no tears.

ἄδεια, as, ἡ, (δέος), freedom from fear, amnesty; οὐ γάρ (ἐστιν) ἄ., for we have no licence, with inf.

ἀδελφή, ἡς, ἡ, sister.

ἀδελφός, οὐ, ὁ, brother.

ἀδεῶς, fearlessly, securely.

ἀδηλος, on, obscure, uncertain; esp. in neut. ἀδηλόν (ἐστι), it is uncertain. ἐξ ἀδήλου § 101 n. 7.

Ἄιδης, (ἄδης), on, ὁ, Aïdes, or Hades = Pluto, the god of the shades; εἰς Ἄιδου sc. οἶκον, to the dwelling of Hades, i. e. the infernal regions; ἐν Ἄιδου sc. οἴκῳ, in the infernal regions.

ἀδικέω, Att. ἀδικῶ, ἦσω, ἡδίκηκα, to wrong; τινα μεγάλα, to inflict great wrongs on some one.

ἀδίκημα, ατος, τό, unjust act, wrong.

ἀδικία, as, ἡ, injustice.

ἀδικος, on, (δίκη), unjust; ὁ ἄδ., the evil-doer.

ἀδίκως, adv., unjustly.

Ἄδμητος, on, ὁ, king of Pheraï, husband of Alkestis, who died for him § 154.

ἀδολέσχης, on, ὁ, a tattler.

ἄδολος, on, guileless.

Ἄδρανον, on, τό, Adranum, a town of Sicily under Mount Aetna.

Ἄδραστος, on, ὁ, king of Argos, father-in-law of Tydeus and Polyneikes, leader of the seven against Thebes.

ἀδύνατος, on, (δύναμαι), 1. impossible; 2. powerless § 45.

ἄδω, φσομαι, to sing. See φδῆ.

ἄδωρος, on, (δῶρον); ἄδωρα δῶρα,

gifts that are no gifts § 37.

ἀεὶ, always. εἰς ἀεὶ, for ever.

ὁ ἀεὶ ἀρχων, the archon for the time being.

ἄελπτος, on, (ἐλπὶς), unhopèd for, unexpected; ἐκ τῶν ἀέλπτων,

out of desperate straits § 33.

ἄετός, on, ὁ, eagle.

ἀζημίως, without hurt.

ἀηδής, *és*, (ἡδός), unpleasant, annoying.

ἀηδία, *as*, ἡ, disgust; unpleasantness.

ἀηδών, *ónos*, ἡ, (ἄδω), a nightingale.

ἄηρ, *éros*, *ó*, air; in plur. climates.

ἀθάνατος, *on*, (θνήσκω), immortal.

ἀθέμιτος, *on*, unlawful.

ἄθεος, *on*, godless; *ó d.* atheist.

Ἀθηνᾶ, *ās*, ἡ, Athene, daughter of Zeus, goddess of wisdom and handicraft, and of war; tutelary deity of Athens.

Ἀθήναζε, *orig.* Ἀθήναςδε, *adv.*, to Athens.

Ἀθῆναι, *ηνών*, *ai*, Athens.

Ἀθηναῖος, *aiá*, *aión*, Athenian.

Ἀθήνησι, *orig.* *dat.*, *adv.*, at Athens § 104.

Ἀθηνόδωρος, *on*, *ó*, a Stoic philosopher of Tarsos, pupil of Poseidonios; Octavianus heard his lectures in Rhodes and took him to Rome § 103.

ἄθλητής, *oû*, *ó*, (ἄθλον), an athlete.

ἄθλιος, *a, on*, burdensome, wretched, painful.

ἄθλον, *on*, *τό*, prize in a contest.

ἄθλος, *on*, *ó*, contest, struggle, pains.

ἀθροίζω, *σω*, to collect, muster.

ἄθροος, *a, on*, (α copul. *θρόος*), in crowds; at once; cf. Lat. *frequens*.

ἀθυμέω, *Att.* ᾠ, ἥσω, (θυμός), to despond.

Ἄθως, *ω*, *ó*, a mountain in Macedonia, on the Strymonian gulf § 145.

αἰᾶ, alas!

Αἰακείον, *on*, *τό*, a sanctuary in Aigina, in honour of Aiaikos § 156.

Αἰακός, *oû*, *ó*, son of Zeus and Aigina, king of Aigina, after

death, with Minos and Rhadamanthys, a judge in the shades.

Αἴας, *avros*, *ó*, 1. Aias, son of Telamon, prince of Salamis, one of the bravest Greeks before Troy. 2. Son of Oileus and king of the Lokrians; he abused Kasandra in the temple of Athena, on the capture of Troy, and was wrecked on his homeward voyage.

Αἰγέυς, *éws*, *ó*, son of Pandion and king of Athens.

αἰγιαλός, *oû*, *ó*, the beach.

Αἴγυα, *ης*, ἡ, an island in the Saronic gulf near Athens § 156.

Αἰγινάιος, *aiá*, *aión*, of Aigina.

Αἰγινήτης, *on*, *ó*, a native of Aigina § 124.

Αἰγισθος, *on*, *ó*, son of Thyestes, and murderer of Agamemnon § 115.

Αἰγύπτιος, *ia, ion*, Egyptian.

Αἴγυπτος, *on*, ἡ, Egypt.

αἰδέομαι, *Att.* οὔμαι, *έσομαι*, to be ashamed, *ποιεῖν τι*, to do a thing; *τινά*, to reverence.

αἰδώς, *oûs*, ἡ, shame, bashfulness, modesty, reverence, honour.

Αἰήτης, *on*, *ó*, king of Kolchis, father of Medea.

αἰθέριος, *a, on*, heavenly, ethereal.

αἰθήρ, *éros*, *ó*, (αἶθω), the sky, the upper air, heaven.

Αἰθιοπία, *as*, ἡ, Aethiopia, the country of the blacks, south of Egypt.

Αἰθιοψ, *avros*, *ó*, an Aethiopian.

αἰθω, to kindle.

αἷμα, *avros*, *τό*, blood.

αἱματοσταγής, *és*, blood-dripping.

Αἰμόνιος, *on*, *ó*, father of Amaltheia § 108.

αἰνέω, *Att.* ᾠ, *έσω*, to praise. Poetic; *έπαυνῶ* is used in prose.

αἶνος, *on*, *ó*, a tale, saying, fable.

αἶξ, *αἰγός*, ὁ and ἡ, (*ἄσσω*; hence *aegis*), mostly fem., goat.

Αἰολίς, *ἰδος*, ἡ, a province in Asia Minor, north of Ionia.

αἰρεσις, *εως*, ἡ, (*heresy*), I. choice; II. a sect.

αἰρετός, ἡ, ὁν, (*αἰροῦμαι*), to be chosen, eligible.

αἰρέω, Att. ὦ, ἦσω, ἤρκα, 2 aor.

εἶλον, to take, conquer, convict; midd. to choose, elect; pass. I. to be taken (in which sense *ἀλίσκομαι* is more used); II. to be chosen.

αἰρῶ, *ἀρῶ*, ἤρκα, to raise, to set out, to exalt; midd. to carry off, to undergo, to undertake; to lift § 95.

αἰσθάνομαι, *ἥσομαι*, aor. ἤσθθην, (whence *aesthetics*), to perceive, with gen. or acc. or partic.

αἰσθησις, *εως*, ἡ, perception, sense.

Αἰσχίνης, ου, ὁ, an Athenian orator, the antagonist of Demosthenes and partisan of Philip; 3 of his speeches are extant.

αἰσχιστος, η, ον, see *αἰσχρός*.

αἰσχος, ους, τό, slur, shame.

αἰσχιῶν, ον, see *αἰσχρός*.

αἰσχρός, ἄ, ὄν, ugly, foul, base; *αἰσχρόν* (*ἔστι*), it is a disgrace § 63. comp. *αἰσχιῶν*, superl. *αἰσχιστος*.

Αἰσχύλος, ου, ὁ, the father of tragedy, fought at Marathon; Salamis and Plataia; he described the Persian war in his 'Persians.' Born 525 B.C., died 456 B.C. § 160.

αἰσχύνη, ης, ἡ, a disgrace; a sense of shame, confusion.

αἰσχύνω, νῶ, to dishonour; pass.

αἰσχύνομαι, *νοῦμαι*, *ἡσकुμμαι*, to be ashamed; with acc. or ἐπί with dat., of a thing; *ποιῶν*

τι, of doing what I do; with inf. to do a thing (which therefore I abstain from); *τινῶ*, to reverence, feel shame before.

Αἰσωπος, ου, ὁ, the fabulist.

αἰτέω, Att. ὦ, ἦσω, I ask, beg for, *τινᾶ τι*.

αἰτία, ας, ἡ, cause, reason; charge, accusation.

αἰτιάομαι, Att. ὦμαι, ἄσομαι, ἡττάμαι, accuse, charge; *φόνου τινῶ*, one of murder (as in Lat. *accusare aliquem proditionis*).

αἰτιος, α, ον, guilty; *τινός*, of something; ὁ *αἰτιος*, the author, the accused.

Αἶτνη, ης, ἡ, Mt. Aetna in Sicily.

Αἰτωλός, οὔ, ὁ, a native of Aitolia, the district between Akarnania and Thessaly.

αἰφνίδιος, ον, (cf. *ἐξαίφνης*, *ἄφνω*), sudden.

αἰχμάλωτος, ον, taken by the spear, prisoner of war.

ἀκίβδηλος, ον, unadulterated.

Ἀκαδημία, ας, ἡ, on the Kephisos, 6 stadia from Athens; in a gymnasium there Plato taught, and so gave name to the Academic school §§ 124, 156.

ἀκινάκης, ου, ὁ, (a Persian word), sabre; worshipped as a god by the Skythians.

ἀκινδυνος, ον, without danger, safe.

ἀκολασία, ας, ἡ, (*κολάζω*), intemperance, licentiousness) (*σωφροσύνη*).

ἀκόλαστος, ον, unchastened, intemperate, wicked on principle) (*σώφρων*).

ἀκολουθέω, Att. ὦ, ἦσω, to follow, attend on, with dat.

ἀκόλουθος, ου, ὁ, (*κέλευθος*), a lackey, attendant.

ἀκορέστως, adv. insatiably.

ἄκος, ους, τό, remedy.

ἀκούσιος, α, ον, (δκων), involuntary.

ἀκούω, σομαι, ἀκήκοα, 1. to hear, τινός τι, something from a person; also with ἀπό, and other prepositions; to hear that such and such is the cause, τοῦτο οὕτως ἔχον, or ὅτι τ. ο. ἔχει, or τ. ο. ἔχειν; τινός λέγοντος, to hear some one speaking; τῆς σοφίας τινός, to hear some one's wisdom; 2. used as pass. of λέγω with εἶ and κακῶς, to be spoken ill of by some one.

ἀκράτεια, ας, ἡ, incontinence.

ἀκρατής, ἐς, (κρατέω), incontinent, ungovernable.

ἀκριβῶς, adv., nicely, exactly.

ἀκριτος, ον, untried.

ἀκροδομαι, Att. ὠμαι, (ἀκούω), to listen to, with gen.

ἀκρόασις, εως, ἡ, a recitation.

ἀκροατής, οὔ, ὁ, a hearer.

ἀκροκώλιον, ον, τό, generally pl., the extremities.

ἀκρον, ον, τό, a height, the crest of a hill; the highest pitch or point.

ἀκρόπολις, εως, ἡ, the high city or citadel, sometimes metaphorical, fortress.

ἀκρος, α, ον, (acies, acus), the outmost; ἄ. χεῖλος, 'the surface of the lip' § 29; highest, first.

ἀκρίς, ἴνος, ἡ, beam, ray.

Ἀκταίων, ὠνος, ὁ, a Theban hero and huntsman, changed by Artemis into a stag and torn to pieces by his own dogs § 104.

ἄκων, ἀκουσα, ἄκων, (έκων) unwilling.

ἀλαλάζω, ἄξομαι, to cry ἀλαλαί, to shout aloud; esp. of a battle-cry or shout of victory.

ἀλάστωρ, ορος, ὁ, 1. the Avenger,

avenging deity § 139; II. an accursed wretch § 160.

ἀλγέω, Att. ὦ, ἦσω, to grieve, to be pained.

ἄλγος, ουσ, τό, pain.

ἀλγύνω, νῶ, to pain.

ἀλείφω, ψω, (λίπος), to rub with oil; midd. to oil oneself in preparation for gymnastic exercises.

ἀλεκτρυών, ὄνος, ὁ and ἡ, cock or hen.

Ἀλεξανδρεὺς, ἑως, ὁ, of Alexandria.

Ἀλέξανδρος, ον, ὁ, I. Paris, son of Priamos. II. Alexander the Great, son of Philip of Macedon, and conqueror of Persia.

Ἄλεις, ἴδος, ὁ, a poet of the middle comedy, native of Thurii, contemporary of Alexander § 103.

ἀλέω, Att. ὦ, (δάλ, Lat. *molere*), to grind.

ἀλήθεια, ας, ἡ, truth.

ἀληθεύω, σω, to tell the truth.

ἀληθής, ἐς, (λανθάνω), true, honest.

ἀληθινός, ἡ, ὄν, genuine.

ἀληθῶς, truly, really.

Ἀλικαρνασσός, οὔ, ἡ, Halikarnassos, capital of Karia, birth-place of Herodotos.

ἄλις (ἀλής), adv. in abundance; enough; with gen. like *satis*.

ἀλίσκομαι, ἀλώσομαι, ἐάλωκα, 2 aor. ἐδλων, to be taken, conquered; used as pass. of αἰρέω.

Ἀλκαῖος, ον, ὁ, of Mitylene, cir. 610 — 602 B. C., patriot and lyric poet, from whom we inherit the *Alcaic stanza*.

ἀλκή, ἥς, ἡ, strength.

Ἀλκιβιάδης, ον, ὁ, the famous Athenian general in the Peloponnesian war, nephew of

- Perikles, pupil of Sokrates, born B.C. 450, died B.C. 404.
 Ἀλκμήνη, ης, ἡ, wife of Amphitryon of Thebes, and mother of Herakles § 151.
 Ἀλκυονεύς, ἑως, ὁ, a giant, son of Ouranos and Gaia, slain by Herakles § 157.
 ἀλκυών, ὄνος, ἡ, halcyon, kingfisher.
 ἀλλ', see ἀλλά.
 ἀλλά, but, yet; at the beginning of a sentence often, well then; οὐ μόνον—ἀλλὰ καί, not only—but also; ἀλλὰ μὲν, atqui, however.
 ἀλλᾶς, ἄντος, ὁ, sausage.
 ἀλλαχόθεν, adv., from another place.
 ἀλλήλων, reciprocal pron., one another; μετ' ἄ. with one another; πρὸς ἀλλήλους *inter se*. Dual ἀλλήλω, *ov*.
 ἄλλομαι, ἀλοῦμαι, (*salio*), to leap.
 ἄλλος, η, ο, (cf. *alius*), other; οἱ ἄλλοι, the others; ἄλλοι ἄλλα, (*alii alia*), some one thing, some another.
 ἀλλότριος, α, *ον*, (ἄλλος), belonging to another, *alienus*; strange, alien; κακῶν § 49.
 ἄλλως, otherwise §§ 113, 143.
 ἄλμη, ης, ἡ, (ἄλς), brine for pickling.
 ἀλογία, ας, ἡ, folly.
 ἀλόγιστος, *ον*, thoughtless.
 ἀλογος, *ον*, (λόγος), unreasonable; irrational.
 ἄλς, ἄλός, ὁ (*sal*), salt; generally in plur.; often as symbol of hospitality.
 ἄλσος, *ους*, τό, a grove.
 ἄλυπος, *ον*, (λύπη), harmless, painless.
 ἀλύπως, adv. painlessly.
 ἀλφίτα, *ων*, τὰ, cakes of barley-meal, barley-bread.
 ἀλωπεκῆ, ης, ἡ, (sc. *δορά*), a fox-skin.
 ἀλωπεκίς, ἰδος, ἡ, a fox-skin cap.
 Ἀλωπεκῆθεν, adv. of Alopeke § 66.
 ἀλώπηξ, εκος, ἡ, a fox.
 ἄλωσις, ἑως, ἡ, (ἀλίσκομαι), capture.
 ἀλωτός, ἡ, ὄν, (ἀλίσκομαι), to be taken; attainable.
 ἄμα, (ὁμοῦ, *simul*), adv., at the same time, together; with dat., 'with', 'together with'; ἄμα μὲν—ἄμα δέ § 118.
 Ἀμαζών, ὄνος, ἡ, (μαζός, breastless), plur. a nation of women warriors in Skythia.
 ἀμαθής, ἐς, (μανθάνω), unlearned, ignorant.
 ἀμαθία, ας, ἡ, ignorance.
 Ἀμάλθεια, ας, ἡ, the goat which fed Zeus with her milk; τὸ Ἀμαλθείας κέρας, the horn of plenty § 108.
 ἄμαξα, ης, ἡ, cart, wagon.
 ἁμαρτάνω, ἥσομαι, ἡμάρτηκα, 2 aor. ἥμαρτον, to miss, with gen.; to lose; to err, go wrong, sin.
 ἁμάρτημα, ατος, τό, a sin, fault.
 ἁμαρτία, ας, ἡ, sin, error.
 Ἀμασις, ἰδος or ἰος, ὁ, king of Egypt; his reign ended B.C. 526 § 106.
 ἁμαυρός, ἄ, ὄν, dim, blind, faint.
 ἁμαυρόω, Att. ὦ, ὥσω, to darken, to enfeeble.
 ἁμβλῆς, εἶα, ὅ, blunt, dull; slow § 32.
 ἁμβλύνω, *υνῶ*, to blunt, to dull.
 ἁμβροσία, ας, ἡ, (βροτός; prop. fem. adj. sc. ἐδωδῆ), the food of the gods, ambrosia.
 ἀμείβω, ψω, to change, exchange; midd. to answer, repay § 61.
 ἀμείνων, *ον*, see ἀγαθός.
 ἀμέλεια, ας, ἡ, neglect, carelessness.
 ἀμελέω, Att. ὦ, ῥσω, to neglect, with gen.

ἀμελής, *és*, (μέλει), careless.

ἀμελῶς, carelessly.

ἀμεταμέλητος, *ον*, not to be repented of.

ἄμη, *ης, ἡ*, (Lat. *hama*), a bucket § 100.

ἀμιλλάσμαι, Att. ὤμαι, ἥσομαι, (ἀμιλλα, from ἄμα), to compete, strive, with *dat.*

Ἀμομφάρετος, *ον, ὁ*, a brave Lacedaemonian captain, who fell in the battle of Plataia B. C. 479.

ἀμπελος, *ου, ἡ*, vine.

ἀμπίσχωμαι, another form of ἀμπέχωμαι, to wear.

ἀμυγδαλή, *ης, ἡ*, an almond.

Ἀμυνκος, *ου, ὁ*, a son of Poseidon, king of the Bebrykians in Bithynia, who challenged all comers to a wrestling match.

ἀμύνω, *νῶ*, (Lat. *munio*), to ward off; *τινί*, to aid; ἀμύνομαι, *midd.* to defend oneself; *ποιῶ τι ἀμυνόμενος*, in self-defence; *τινά*, to avenge oneself on a person, to punish him § 90.

ἀμφί, *prep.* with *gen.*, *dat.*, or *acc.*, (Lat. *amb.*), around, about, concerning, for the sake of; with numbers, about.

ἀμφιέννυμι, *ῶ*, to put on; *midd.* to dress oneself in.

Ἀμφίπολις, *ews, ἡ*, a city of Macedonia, on both sides of the Strymon, whence it received this name from the Athenians, B. C. 437.

ἀμφισβητέω, Att. ὦ, ἥσω, (βαίνω), to dispute; with *gen.* § 75, to claim.

ἀμφοδος, *ου, ἡ*, a street § 139.

ἀμφορεύς, *έws, ὁ*, (shortened from ἀμφιφορεύς, 'borne on both sides', having two handles), 1. a jar; 2. a liquid measure = 1½ Roman *amphorae*. *Am-*

phora Graecorum recipit tres bina Latinas.

ἀμφότερος, *α, ον*, (ambo, ἀμφω), both of two, both; the neut. as *adv.* § 156.

ἀμφω, dual and plur., *gen.* and *dat.* ἀμφοῖν, (ambo), both.

ἄμωμος, *ον*, (μῶμος), blameless, faultless.

ἄν, 1. *adv.*, implying a condition; *εἴποι τις ἄν*, 'one might say'; *εἴπον ἄν*, 'I would have said'; in relative clauses it adds to the pronoun or relative adverb the same notion as Lat. *-cunque*, Engl. *soever*; in this sense it often forms one word with another particle, e.g. *ὅταν* = *ὅτε ἄν*. 2. *conj.*, if, frequent in Plato and the comic poets.

ἀνά, *prep.* generally with *acc.* I. of place, along, throughout. II. distributive, ἀνά τρεῖς, by threes; ἀνά μέρος, by turns.

ἀναβαίνω, βήσομαι, βέβηκα, to go up, mount.

ἀνάβασις, *ews, ἡ*, (ἀναβαίνω), ascent or march up the country from the sea. See § 34 n. 16.

ἀναγιγνώσκω, ἀναγνώσομαι, to read; to recognise.

ἀναγκάζω, *σω*, to compel, to force.

ἀναγκαῖος, *α, ον*, (ἀνάγκη), necessary; τὰ ἄν. the necessities of life; ἄν. κακά, troubles sent by fate, inevitable.

ἀναγκαῖως, *adv.*, *d.* ἔχει, it is necessary §§ 114, 147.

ἀνάγκη, *ης, ἡ*, (ἀγγχω, Germ. *eng*), fate, necessity, force, constraint; ἀνάγκη (ἔστι), it is necessary, with *inf.* § 63.

ἀναγορεύω, used as a compound of λέγω, *fut.* ἀνερῶ, *aor.* ἀνείπον, *perf.* ἀνείρηκα, to pro-

claim; to declare elected to an office.

ἀναγράφω, ψω, (cf. *anagram*), to record § 76; to register, esp. as a benefactor § 87.

ἀνδύω, δέω, to bring up; from the dead §§ 81, 84.

ἀναδέω, Att. ὦ, ἥσω, to bind up; midd., to wreath (the head) § 150.

ἀναδίδωμι, δώσω, to yield § 75.

ἀνάθημα, ατος, τό, (ἀνατίθημι), a votive offering in a temple.

ἀναίδεια, as, ἡ, effrontery, impudence.

ἀναιδής, ές, shameless, immodest; τό δ. shamelessness § 101.

δναιμος, ον, (αἷμα), bloodless.

ἀναιρεσις, εως, ἡ, killing § 115.

ἀναιρέω, Att. ὦ, ἥσω, ἔρηκα, to take away, remove, destroy, kill; to abolish; to give a response, of an oracle; midd. to win, to undertake.

ἀναισθητος, ον, unfeeling.

ἀναιτιος, ον, guiltless; with gen.

ἀνακαλέω, Att. ὦ, fut. ὦ, to appeal to, to call, to call on; midd., to recall, revoke § 81.

ἀνάκω, to kindle, light.

ἀνάκειμαι, σομαι, to be dedicated; used as pass. of ἀνατίθημι.

ἀνακρεμάννυμι, μῶ, to hang up.

ἀνακρίνω, νῶ, to examine.

ἀναλαμβάνω, λήψομαι, to take up; to assume.

ἀνδλγητος, ον, unfeeling.

ἀναλίσκω, λώσω, to spend.

ἀναλτος, ον, insatiate § 158.

ἀναλύω, σω, to unloose, dissolve, abolish.

ἀναμνησκω, ἀναμνήσω, to remind; midd. to remember, with gen.

ἀνανδρος, ον, unmanly.

Ἀναξαγόρας, ον, ὁ, a philosopher of Klazomenai (B.C. 500—428), who resided 30 years at A-

thens, and had Perikles and Euripides among his hearers.

ἀναπειθω, σω, to persuade.

ἀναπέμπω, ψω, to send up.

ἀναπλάττω, δσω, to mould.

ἀναπληρώω, Att. ὦ, ὤσω, to fill up.

ἀναρρηθεις, aor. part. of ἀναγορεύω.

ἀναρρίπτω, ψω, to cast up; esp. to throw dice § 85.

ἀναρρῶννυμι, to strengthen again.

ἀναρχία, as, ἡ, (ἀρχή), want of rule, anarchy.

ἀναστροφή, ἡς, ἡ, turning back, return; society.

ἀνασχίζω, ὠ, (scindo, scissors), to rip up.

ἀνατείνω, τενῶ, to lift up; βακτηρίαν τινί, a stick over any one, to threaten him with it § 69.

ἀνατέλλω, τελῶ, to rise; of the sun § 79.

ἀνατίθημι, θήσω, (anathema), to ascribe, dedicate, erect.

ἀνατολή, ἡς, ἡ, (ἀνατέλλω, cf. *Anadoli*, 'eastland', a part, or sometimes the whole of Asia Minor), a rising, of sun, moon, or stars.

ἀνατρέπω, ψω, to overthrow.

ἀνατρέφω, θρέψω, to nurse, educate.

ἀνατρέχω, δραμοῦμαι, to run back, return, start up.

ἀναφαίνω, φανῶ, to make known, proclaim, declare.

ἀναφύρω, υρῶ, to confound, mix in disorder.

Ἀνάχαρσις, ιος, ὁ, a Scythian philosopher, contemporary with Solon § 160.

ἀναχωρητέον = *cedendum est*, one must retreat.

ἀνδράποδον, ον, τό, a slave.

ἀνδρεία, as, ἡ, (ἀνήρ), manhood, courage.

ἀνδρείος, α, ον, manful, brave.

ἀνδρία, *as*, ἡ = ἀνδρεία § 118.
 ἀνδρίς, *άντος*, ὁ, (ἀνήρ), a statue.
 Ἀνδροκλείδας, ὁ, a Spartan § 120.
 ἀνέκραγον § 116, used as aor. of κέκραγα, 'I cry aloud'.
 ἀνέλκω, ξω, to draw up.
 ἀνεμος, ου, ὁ, wind.
 ἀνεπικουρήτος, ου, without succour.
 ἀνευ, prep. with gen., 'without'.
 ἀνήνυτος, ου, fruitless.
 ἀνηνύτως, (ἀνύτω), vainly; ἔχει, it is vain, impossible § 84.
 ἀνὴρ, ἀνδρός, ὁ, man, husband, *vir*.
 ἀνθος, ους, τό, (whence *anthology*, *polyanthus*, etc.) 1. flower; 2. bloom, state, lustre §§ 91, 119.
 ἀνθρώπινος, η, ου, human; not too great for man.
 ἀνθρωπίνως, *adv.*, as a man § 134; *i. e.* as content with no higher than man's lot.
 ἀνθρωπος, ου, ὁ, man, human being = *homo*.
 ἀνθρωποφάγος, ου, cannibal.
 ἀνία, *as*, ἡ, pain, grief, trouble.
 ἀνιαρός, ᾶ, ὢν, painful, sad.
 ἀνιδω, Att. ὦ, ᾶσω, to grieve, sadden.
 ἀνίημι, ἀνήσω, to relax, slacken; πῦρ ἀνειμένον, a slack fire § 143.
 ἀνιδάω, Att. ὦ, ἡσμαι, (ιδάς), to draw water; *midd.* § 78.
 ἀνισος, ου, (ίσος), unequal.
 ἀνίστημι, ἀναστήσω, to raise up, to restore to life § 84; *mid.* with perf. and 2 aor., to stand up.
 Ἀννίβας, ου and α, ὁ, Hannibal, the great Carthaginian general in the 2nd Punic war.
 ἀνόητος, ου, dull, senseless.
 ἀνοια, *as*, ἡ, (νοῦς), folly, dullness.
 ἀνοικίζω, ὦ, to remove up the

country; *midd.*, to migrate inland.
 ἀνοικτῖρων, ου, ονος, pitiless.
 ἀνοιμῶζω, ξομαι, to wail.
 ἀνταδικέω, Att. ὦ, ἡσω, to render wrong for wrong; with acc., to injure in return.
 Ἀνταῖος, ου, ὁ, the gigantic son of Poseidon and Gaia § 76.
 Ἀνταλκίδας, ου, ὁ, a Spartan, author of a disgraceful treaty between Sparta and Persia, by which the Greek cities in Asia Minor were surrendered to Persia, B.C. 387 § 144.
 ἀντεξεδίω, ᾶσω, to try one thing against another.
 ἀντεπιδεκνυμι, ὑσω, to shew in turn.
 ἀντερωτάω, Att. ὦ, ἡσω, aor. ἀντηρόμην, to ask in turn.
 ἀντέχω, θέξω, to hold against; withstand, with dat.; endure.
 ἀντηρόμην, aor. (in use) of ἀντερωτάω.
 ἀντί, prep. with gen., instead of; as good as; ἀνθ' οὗ, wherefore.
 ἀντιβροντάω, Att. ὦ, ἡσω, to thunder against, return clap for clap § 64.
 Ἀντιγόνη, ης, ἡ, daughter of Oedipus and Iokaste; her burial of her brother Polyneikes, and her punishment, are the subject of the Antigone of Sophokles.
 Ἀντίγονος, ου, ὁ, I. the one-eyed, father of Demetrios Poliorketes; on the division of Alexander's empire he became ruler of the eastern part of Asia Minor; slain, *æt.* 81, at the battle of Ipsos B.C. 301. II. Son of Demetrios Poliorketes, surnamed Gonatas, king of Macedon 278—242 B.C.
 ἀντιγράφω, ψω, to write back.

ἀντίθετος, *ov*, antithetic; τὸ ἀ.
an antithesis § 117.

ἀντικαταλλάττομαι, *ξομαι*, to ex-
change.

ἀντιλαμβάνω, *λήψομαι*, to receive
in return; midd. with *gen.*, to
lay hold of, defend.

Ἀντίοχος, *ov*, ὁ, A. III. of Syria,
reigned B.C. 224—187; pro-
tector of Hannibal, defeated
by L. Scipio at Magnesia ad
Sipylum B.C. 190 § 90.

ἀντίπαλος, *ov*, (πάλη), wrestling
against; τραυμάτων § 23, a
match for, a remedy against;
ὁ ἀ., match, rival.

Ἀντίπατρος, *ov*, ὁ, a general under
Philip and Alexander of
Macedon; waged war (the
Lamian war) against the
Greeks B.C. 323; died B.C. 319
§ 156.

Ἀντισθένης, *ovs*, ὁ, of Athens, pupil
of Sokrates, and founder of
the Cynic school § 156.

ἀντιτάττω, *τάξω*, to draw up in
battle array against.

ἀντιτείνω, *τενῶ*, (Lat. *contendo*),
to resist, make head against,
with *dat.*

Ἀντίφιλος, *ov*, ὁ, a painter of Alex-
andria, of the time of Alex-
ander.

ἀντιφιλοτιμέομαι, Att. *οὔμαι*, to
pride oneself (on something)
against another.

ἀντλέω, Att. *ῶ*, ἤσω, to bale a
ship; to drain, exhaust.

ἄντρον, *ov*, τό, (Lat. *antrum*,
Spenser, *antre*), cave.

Ἀντωνῖνος, *ov*, ὁ, M. Aurelius A.,
the philosopher, Roman em-
peror A.D. 161—180 § 99.

Ἀντώνιος, *ov*, ὁ, M. Antonius the
triumvir § 103.

ἄνυδρος, *ov*, arid, without water.

ἀνυπόδητος, *ov*, unshod, bare-
foot.

ἀνύτω or ἀνύω, ἴσω, to accom-
plish, complete.

ἀνύω, see ἀνύτω.

ἄνω, *adv.*, above; ἄνω καὶ κάτω,
up and down.

ἀνωθεν, *adv.*, from above.

ἀνώμοτος, *ov*, unsworn.

ἀνωφελής, *és*, (ὀφελος), unprofit-
able.

ἀξία, *as*, (properly fem. of ἀξιος),
worth, due, deserts; πρὸς τὴν
ἀ., according to the rank § 55;
κατὰ τὴν ἀ. according to the
merit § 118.

ἀξιόλογος, (λέγω), worth mention,
considerable, of consequence;
ol ἀ., men of mark.

ἀξιος, *ia, iov*, 1. worthy; ἐπαίνου
ἀ. of praise; ἀξίον ἐστὶ, it is
worth while = *tanti est*; ἀξιος
ἔχειν, worthy to have § 149.
2. cheap, worth the money § 41.

ἀξιῶ, Att. *ῶ*, ὥσω, to think
worthy of, with *gen.*; to require
§ 65; to think fit § 67; to
maintain (cf. *axiom*), §§ 63, 154.

ἀξιῶμα, *ατος*, τό, (*axiom*), repute.

ἀξίως, worthily; τινός, in a
manner worthy of some one.

δοιδός, *ov*, ὁ, (ᾄδω), a minstrel,
bard.

δοίκτης, *ov*, uninhabited.

δοικος, *ov*, homeless.

ἀόρατος, *ov*, unseen, invisible.

ἀπαγγέλλω, *ελῶ*, to report.

ἀπαγορεύω, used as compound
of λέγω; fut. ἀπερῶ, perf.
ἀπέληκα, aor. ἀπέειπον; to
forbid.

ἀπάγχω, *ξω*, to strangle; midd.
to hang oneself.

ἀπάγω, *ξω*, to lead away.

ἀπαθανάτιζω, to deify.

ἀπαθής, *és*, insensible; unharmed.

ἀπαιδευσία, *as*, ἡ, ignorance,
want of education.

ἀπαιδευτος, *ov*, (παιδεύω), unedu-
cated.

ἀπαιτέω, Att. ὦ, ἦσω, to demand back; *τινά τι*.

ἀπαλλαγῇ, ἦς, ἡ, deliverance; departure.

ἀπαλλάττω, ξω, ἀπήλλαχα, to release from, to remove from, with gen.; to put away; midd. to get rid of, to escape, to depart from, with gen.

ἀπαλός, ἡ, ὄν, soft, tender, delicate; enfeebled § 21.

ἀπανταχοῦ, adv., everywhere.

ἀπαντάω, ἦσω, (*ἀντα, ἀντι*) to meet; *τινί*.

ἀπαξ = (for ἀπάκις, *semel*) once; once for all.

ἀπαρνέομαι, Att. οὔμαι, ἥσομαι, to deny.

ἀπας, ἀπασα, ἀπαν, (*ἅμα, πᾶς*), entire; all together; every.

ἀπατάω, Att. ὦ, ἦσω, to deceive.

ἀπάτη, ἡς, ἡ, cunning, deceit.

ἀπειλέω, Att. ὦ, ἦσω, to threaten.

ἀπειλή, ἡς, ἡ, threat.

ἀπειμι, (*εἶμι*), I will go away, used as fut. of ἀπέρχομαι; impf. ἀπῆα, and the moods ἀπιθι, ἀπιέναι etc., are used for the imperf. and moods of ἀπέρχομαι.

ἀπεῖπον § 114, aor. of ἀπαγορεύω, to forbid.

ἀπειρία, ας, ἡ, inexperience.

ἀπειρος, (*εἶρα*), inexperienced; with gen. § 34, 'ignorant of'.

ἀπειρος, ον, (*πέρας*), boundless § 63.

Ἀπελλῆς, οὔ, ὁ, the greatest painter of antiquity, the only one to whom Alexander would sit; his chief work was Aphrodite Anadyomene (rising from the sea); to him are ascribed the maxims, *Ne sutor ultra crepidam; nulla dies sine li-*nea §§ 118, 135.

ἀπερυσθία, Att. ὦ, ἄσω, to be

past blushing, to brazen it out.

ἀπέρχομαι, imperf. ἀπῆα, fut. ἀπειμι, aor. ἀπῆλθον, to go away.

ἀπέχω, ἀφέξω, aor. ἀπέσχον, intrans. to be distant from, with gen.; mid. to abstain from, with gen.

ἀπιστέω, Att. ὦ, ἦσω, to distrust, doubt.

ἀπιστος, ον, untrustworthy; faithless.

ἀπλοῦς, ἡ, οὖν, (Lat. *simplex*), as it were *one-fold* (cf. διπλοῦς, two-fold), single, simple, plain, opposed to compound § 10.

ἀπλῶς, 1. simply; 2. absolutely (as opposed to relatively); in a word.

ἀπό, prep. with gen., from; 1. of place; 2. of time ἀφ' οὗ, from the time when, since; 3. generally of anything from which one commences, denoting origin, descent, cause; *ἄρχεσθαι ἀπό τινος*, to begin from some one; *τὸ ἀπὸ τούτου*, henceforth § 117; cf. *τὸ ἀπὸ τοῦδε* § 104.

ἀποβαίνοντα, τά § 18, results; partic. of ἀποβαίνω.

ἀποβάλλω, βαλῶ, to throw away, to lose § 75.

ἀποβλέπω, ψω, to look away (from other things) to one, εἰς τι or πρὸς τι; to fix the looks on; to regard.

ἀπογιγνώσκω, ἀπογνώσομαι; *τινός* (sc. *δίκην*), to reject the charge brought against a man, to acquit him § 72; *τὴν σωτηρίαν*, to despair of escape § 158; cf. § 160.

ἀποδεικνυμι, ὕσω, to display, prove, appoint, render.

ἀποδημέω, Att. ὦ, ἦσω, to be from home, to be abroad.

ἀποδημία, *as, ἡ*, absence from home, stay abroad.

ἀποδιδράσκω, *δράσσομαι, ἀπέδραν*, to run away from.

ἀποδίδωμι, *δώσω*, to return, render; midd. to sell.

ἀποδοκιμάζω, *άσω*, to reject (on scrutiny).

ἀποδύω, *σω*, to take off; midd. to strip § 74.

ἀποθνήσκω, *θανοῦμαι*, to die, to be put to death; used as pass. of *ἀποκτείνω*.

ἀποθύω, *σω*, to offer up a sacrifice.

ἀποικία, *as, ἡ*, a colony.

ἀποκαθίστημι, *καταστήσω*, to restore; pass. to recover, regain health.

ἀποκαλύπτω, *ψω*, to uncover, reveal.

ἀποκάω (not contracted), *καύσω*, to burn off.

ἀποκλάω (not contracted), *κλαύσομαι*, to lament.

ἀποκρίνω, *ινῶ*, to separate; mid. with aor. *ἀπεκρινάμην*, to reply; esp. to reply to charges.

ἀποκτείνω, *κτενῶ, έκτονα*, to kill; to condemn to death. *ἀποθνήσκω* is used as pass.

ἀποκυδαίνω, *ανῶ*, to glorify.

ἀπολαύω, *σομαι*, to enjoy; *τινός τι*, something from some one; also with gen.; and with acc.

ἀπολείπω, *ψω*, to leave behind.

ἀπολιθῶ, *ώσω, (λίθος)*, to turn into stone, to petrify.

Ἀπολλόδορος, *ου, ὁ*, a young Athenian, devoted to Sokrates § 113.

ἀπόλλυμι, *ολῶ, aor. ὤλεσα, perf. ὀλώλεκα, (Apollyon)*, to destroy, lose. Mid. with perf. *ἀπόλωλα*, to perish, to be undone, to be lost.

Ἀπόλλων, *ωνος, ὁ*, the son of

Zeus and Leto, the god of prophecy, and of the Sun.

ἀπολογέομαι, *Att. οὔμαι, ἥσομαι*, to speak in defence; to allege in excuse.

ἀπολογητέον, verbal adj., one must make one's defence § 86.

ἀπολύω, *ύσω*, to set free, to acquit; with gen.

ἀπομανθάνω, *μαθήσομαι*, to unlearn, *dedisco*.

ἀπομιμέομαι, *Att. οὔμαι, ἥσομαι*, to imitate exactly.

ἀπονέμω, *μῶ*, to assign.

ἀπονίζω, *ψω*, to wash; midd. to wash oneself.

ἀπόπειρα, *as, ἡ*, experiment.

ἀποπέμπω, *ψω*, to send away, send back.

ἀποπηδάω, *Att. ὦ, ἥσω*, to leap away from; start away from.

ἀποπνίγω, *πνίξομαι*, to choke; pass. to be choked, drowned.

ἀποπτύω, *σω*, to spit out; to abominate.

ἀπορέω, *Att. ὦ, ἥσω*, to be at a stand, at a loss.

ἀπορία, *as, ἡ*, straits, difficulty, want.

ἀπορος, *ον, (πόρος)*, pathless, difficult, at a loss, poor.

ἀπορρέω, *εύσομαι or νήσομαι*, to flow away; to drop off § 63.

ἀπόρητος, *ον, (ἀπερῶ)*, forbidden, not to be divulged, secret § 117.

ἀποσβέννυμι, *σβέσω*, to quench, destroy; pass. with aor. *ἀπέσβην*, perf. *ἀπέσβηκα*, to go out, vanish.

ἀποσημαίνω, *ανῶ, midd. to seal up as confiscated* § 96.

ἀποσκώπτω, *ψω*, to flout, jeer.

ἀποσπᾶω, *Att. ὦ, σω*, to tear away, to drag off.

ἀποστέλλω, *στελῶ*, to send away.

ἀποστερέω, *Att. ὦ, ἥσω*, to rob, take away; *τινά τι*.

ἀποστερητής, οὐ, ὁ, a cheat.
 ἀποστρέφω, ψω, to turn back;
 midd., to abandon; escape.
 ἀποστιγύω, Att. ὦ, to abhor.
 ἀποτείνω, τεμῶ, to prolong; to
 tighten; to continue.
 ἀποτελέω, Att. ὦ, fut. ὦ, to com-
 plete; accomplish; render.
 ἀποτέμνω, τεμῶ, to cut off.
 ἀποτίνω, σω, to pay back, to pay
 in full.
 ἀποτίθημι, θήσω, to put away;
 put off; lay aside.
 ἀποτρέτω, ψω, to turn away,
 avert; to draw away from, dis-
 suade, with gen.
 ἀποτριβω, ψω, to crush; to rub off.
 ἀποτυγχάνω, τεύξομαι, to fail;
 with gen., to miss.
 ἀποφαίνω, ανῶ, to declare, *τινα*
κακόν, some one to be wicked;
 with part. to prove some one
 to be; to render § 89; midd.
 to shew forth, to declare.
 ἀποφεύγω, ξομαι, to escape; be
 acquitted.
 ἀποφθίνω, σω, to pine away; in
 fut. and aor. to waste, con-
 sume.
 ἀπρακτος, ον, unprofitable; use-
 less § 35; impracticable.
 ἀπρίξ, (πρίω, to gnash with the
 teeth; cf. *λάξ*), *mordicus*, with
 closed teeth, tight.
 ἀπρoικος, ον, undowered.
 ἀπροσδόκητος, ον, unexpected.
 ἀπταιστος, ον, not stumbling, se-
 cure.
 ἀπτήν, ἦνος, ὁ and ἡ, unfledged,
 callow.
 ἄπτω, ψω, to fasten; to kindle
 §§ 123, 156; midd. with perf.
 ἤμμαι, to lay hold of, to touch,
 with gen.; to engage in.
 ἀπωθέω, Att. ὦ, ὦσω or ωθήσω,
 to drive back; reject.
 ἀπωλεία, ας, ἡ, (ἀπόλλυμι), de-
 struction.

ἄρ', see *ἄρα*.

ἄρα, conj., then, therefore § 53,
 as it seems; *εἰ μὴ ἄρα*, *nisi*
forte; it never begins a sen-
 tence.

ἄρά, ἄς, ἡ, a curse § 146.

ἄρα, interrogative particle, like
 Lat. *ne*. *ἄρ' οὐ*; is it not?
ἄρα μή; surely it is not? In
 § 62 *τί ποτ' ἄρα* etc. 'what
 then is the reason?' like *ἄρα*;
 but only in poets.

Ἀραβία, ας, ἡ, Arabia.

Ἀράξης, ου, ὁ, (now *Aras*), a river
 of Armenia, which flows into
 the Caspian sea.

ἀράχνη, ης, ἡ, spider (Lat. *ara-*
nea; cf. *frugis*, *frumentum*,
 for the omission of the guttu-
 ral; Fr. *araignée*, where the
 guttural reappears).

ἀράχνιον, ου, τό, 1. cobweb; 2.
 little spider.

Ἀραψ, ἄβος, ὁ, an Arab.

Ἀρβηλα, ων, τό, (now *Erbil*),
 capital of the province *Adia-*
bene in Assyria, head quar-
 ters of Darius before his de-
 cisive defeat at Gaugamela,
 B.C. 331.

Ἀργεῖος, εἰα, εἶον, belonging to
 Argos, Argive.

ἀργία, ας, ἡ, (see *ἀργός*), laziness.

Ἀργίνουσai, ὦν, αἱ, three small
 islands in the Aegean, between
 Lesbos and Aiolis; here the
 Athenian fleet defeated the
 Lacedaemonian, B.C. 406.

Ἀργοναῦται, ὦν, οἱ, the Argo-
 nauts, or sailors of the Argo,
 who sailed with Iason to Col-
 chis to bring back the golden
 fleece.

Ἄργος, ου, ὁ, son of Agenor, who
 had 100 eyes, some of which
 were always awake; hence ὁ
πανόπτης, 'the all-seeing'; his
 eyes were placed by Hera in

- the tail of her sacred bird, the peacock § 142.
- **Ἀργος*, *ovs*, τό, the capital of Argolis in Peloponnesos.
- ἀργός*, *όν*, (for *δεργός*), unworking, lazy.
- ἀργυρίδιον*, *ov*, τό, poor, paltry silver, contemptuous diminutive of *ἀργύριον*.
- ἀργύριον*, *ov*, τό, a piece of silver, silver money.
- ἀργυρογνώμων*, *ovos*, ό and ή, an assayer of silver.
- ἀργυρος*, *ov*, ό, (*ἀργός*, bright, cf. *argentum*), silver.
- ἀργυρούς*, *ά*, *οὖν*, of silver.
- ἀργύρεμα*, *ατος*, τό, silver plate, *vasa argentea*, in plur.
- ἄρδην*, *adv.*, (*αίρω*), taken away utterly, wholly, = *funditus*, *penitus*.
- **Ἀρειος πᾶγος*, *ov*, ό, 'Mars' hill' at Athens where St Paul stood; the highest Athenian court sat there; the Areopagus § 115.
- **Ἀρεοπαγίτης*, *ov*, ό, an Areopagite, member of the court of Areopagus.
- ἀρέσκω*, *έσω*, to please, with dat.; pass. to be contented, satisfied, with dat.
- ἀρετή*, *ης*, ή, virtue, valour, excellence.
- ἀρήγω*, *ξω*, (*arceo*), to help, with dat.; to ward off, *τινί τι*.
- **Ἀρης*, *εως*, (poet. *eos*), ό, the god of war.
- **Ἀριδδνη*, *ης*, ή, daughter of Minos and Pasiphae, deserted by Theseus, whom she saved from the Labyrinth § 114.
- ἀρδάκρυς*, *υ*, (*ἀρι- δάκρυ*), very tearful.
- ἀριθμητικός*, *ής*, *όν*, arithmetical § 129; ό *ἀρ.* an arithmetician.
- ἀριθμός*, *οὖ*, ό, number (hence *arithmetic*).
- **Ἀρισταγόρας*, *ov*, ό, Persian go-

- vernor of Miletos; induced the Ionians to revolt B.C. 501, and was slain in battle B.C. 497 § 115.
- ἀριστᾶν*, Att. *ᾶ*, *ήσω*, syncop. perf. inf. *ἡριστάναι*, to take the *ἀριστον* or luncheon, to lunch.
- **Ἀριστείδης*, *ov*, ό, the Athenian statesman and general in the time of the Persian wars, known as 'the Just'.
- ἀριστερός*, *ά*, *όν*, left; ή *ά*. the left hand, like *dextra* and *sinistra* without the subst.; *ἐξ ἀριστερῶν*, on the left § 134.
- **Ἀρίστιππος*, *ov*, ό, of Kyrene, founder of the Kyrenaic school of philosophy, which regarded pleasure as the highest good; a pupil of Sokrates, long resident at the court of Dionysios of Syracuse.
- **Ἀριστογέιτων*, *ovos*, ό, see § 159 n. 15.
- **Ἀριστόδημος*, *ov*, ό, son of Aristomachos; his 2 sons (§ 31) were the ancestors of the 2 royal families of Sparta § 144.
- ἀριστος*, *η*, *ov*. See *ἀγαθός*.
- **Ἀριστοτέλης*, *ovs*, ό, of Stageira, the great philosopher, founder of the Peripatetic school and tutor of Alexander.
- **Ἀρκαδία*, *ας*, ή, a province in the centre of Peloponnesos, S. of Argolis, N. of Lakonia and Messenia.
- **Ἀρκάς*, *άδος*, ό, an Arkadian, inhabitant of Arkadia in Peloponnesos.
- ἀρκέω*, *έσω*, to suffice, avail; impers. *ἀρκεί μοι* with inf. I am content to do it; pass. to be satisfied, with dat. § 99.
- ἄρκτος*, *ov*, ό and ή, i. bear; ii. constellation Ursa (whence *arctic*) § 127; iii. the north § 24.

ἄρμα, ατος, τό, chariot.

Ἀρμόδιος, ου, ὁ, see § 159 n. 15.

ἄρμωστής, ου, ὁ, (ἀρμόττω), director; *harmost*, governors of islands and foreign cities sent out by the Lacedaemonians § 147.

ἀρμόττω, σω, (ἀρμός, *harmony*), to fit together; imperat. ἀρμόττει = *deceit*, it is fitting § 79.

ἀρνέομαι, Att. οὔμαι, ἡσομαι, to deny, refuse.

ἀρνίον, ου, τό, a little ram, a lamb.

ἀρνός, τοῦ, τῆς, (*aries*), lamb. No nomin. in use; ἀρνός being employed instead.

ἀρπάζω, δόσμαι, ἡρπακα, (cf. *rapio*, *Harpy*, *harpoon*), to carry off.

ἀρραβών, ὦνος, ὁ, (*arrha*, *arrhabo*), earnest-penny; a pledge, an earnest, with gen. § 65.

ἄρρην, εν, male. (In earlier Greek ἄρσην.)

ἀρρωστία, ας, ἡ, weakness, sickness.

ἀρρωστος, ου, (ῥώνυμ), weak, feeble.

Ἀρσάκης, ου, ὁ, name of a Median § 111.

Ἀρταγέρσης, ου, ὁ, a general under Artaxerxes Mnemon.

Ἀρταξέρξης, ου, ὁ, I. Artaxerxes II. Mnemon, son of Dareios and king of Persia from 405—362 B.C., against whom his younger brother Kyros revolted §§ 71, 159; II. A. III. Ochus, son of Mnemon, Persian king B.C. 362—339 §§ 109, 132.

ἀρτᾶν, Att. ὦ, ἡσω, (ἀρπάζω), to hang, fasten; pass., to hang upon, to depend upon § 133.

Ἀρτεμις, ιδος, ἡ, daughter of Zeus and Leto, and sister of Apollo; goddess of hunting.

ἀρτι, (ἀρπάζω), adv., just, just now.

ἄρτιος, α, ον, (of numbers), even. ἄρτος, ου, ὁ, a loaf of bread, wheat-bread.

ἀρχαῖος, α, ον, (from the beginning), ancient; *ol d.*, the ancients.

Ἀρχέλαος, ου, ὁ, king of Macedonia, B.C. 413—399, patron of letters and art, of Euripides, Agathon, Zeuxis.

ἀρχή, ἥς, ἡ, beginning, rule, kingdom, office § 140; ἐξ ἀρχῆς, from the first, anew § 149; τὴν δ. or ἀρχήν, with neg., not at all § 125 n. 22.

Ἀρχίδαμος, ου, ὁ, A. III. king of Sparta B.C. 361—338.

ἀρχιτέκτων, ονος, ὁ, master-builder, architect.

Ἀρχύτας, ου, ὁ, Archytas, a Pythagorean philosopher of Tarentum, fl. 400—365 B.C., statesman, general, mathematician, astronomer, mechanician. His fondness for children (§ 60) is proved by his inventing an infant's rattle.

ἀρχω, ξω, ἡρχα, (hence our *archangel* etc.), to rule; τινός, over some one; to begin § 90; τοῦ γένους, to found the family § 67; aor., begin to rule; midd., begin § 90; τινός, something; ἀπὸ τινός, from some one; all ἀπὸ Νικίου δρξάμενοι, all, N. among the first.

ἀρχων, οντος, ὁ, ruler; in Athens, *archon*, the title of the highest dignitaries of the republic; *ol ἀρχοντες*, the government.

ἀσεβέω, Att. ὦ, ἡσω, to be impious; with περί, ἐς or πρὸς and acc., in regard to, against. ἀσεβής, ἐς, impious.

ἀσέλγεια, ας, ἡ, excess, licentiousness.

ἄσημος, ου, unmarked, indistinct; of persons, obscure § 60.

δσθένεια, *as, ἡ*, weakness, sickness.

ἀσθενέω, *Att. ὦ, ἡσω*, to be weak, to be ailing.

ἀσθενής, *ἐς*, weak, sickly, poor.

Ἀσία, *as, ἡ*, Asia.

Ἀσκάλων, *ωνος, ἡ*, the modern *Askalân*, a seaport and mart of Palestine, between Gaza and Azotus, the seat of the worship of Dagon. It gave name to the shallot, Ital. *scalogna*.

ἀσκέω, *Att. ὦ, ἡσω*, to train, go into training, to practise.

ἀσκησις, *ews, ἡ*, practice, (cf. *ascetic*).

ἀσκητέον, verbal adj., one must practise.

Ἀσκληπιός, *οὔ, ὁ*, (Aesculapius; cf. *Ἡρακλῆς*, Hercules), the god of healing, son of Apollo and Koronis § 160.

ἀσμενος, η, on, (ἡδῶμαι, orig. perf. part.), pleased, glad.

ἀσμένως, gladly. Superl. *ἀσμεναιτάτα* or *έστατα*.

ἀσπάζομαι, σομαι, to salute, at meeting or parting; to take leave of.

ἀσπίς, *ίδος, ἡ*, a shield.

Ἀσσυρία, *as, ἡ*, Assyria.

Ἀσσύριος, *ου, ὁ*, an Assyrian.

ἄστεγος, *on*, houseless.

ἀστεροπητής, *οὔ, ὁ*, (*ἀστραπή*), lightener, epithet of Zeus.

ἀστήρ, *έρος, ὁ*, star.

ἀστός, *οὔ, ὁ*, (*ἄστυ*), a townsman, citizen, fellow-citizen.

ἀστραπή, *ἡς, ἡ*, lightning.

ἀστράπτω, *ψω*, to lighten.

ἀστρολογία, *as, ἡ*, knowledge of the stars.

ἀστρολόγος, *ου, ὁ*, one learned in the stars, astronomer, astrologer.

ἄστρον, *ου, τό*, constellation; *ἐν ταῖς ἄστροις τίθεσθαι*, to be

placed among the constellations.

ἄστυ, *eos* or *ews, τό*, a city.

ἀσύνετος, *ον, (συνίημι)*, unintelligent, dull.

ἀσφάλεια, *as, ἡ*, firmness, safety.

ἀσφαλής, *ἐς*, (*σφάλλομαι*), not liable to slip, safe, sure.

ἀσφαλῶς, safely, securely.

ἀσχημοσύνη, *ης, ἡ*, clumsiness, indecency.

ἀσχολόμαι, *Att. οὔμαι*, to be busy.

ἀταλαίπωρος, *ον*, without pains, careless.

ἄταφος, *ον*, unburied.

ἄτεκνος, *ον*, childless § 148.

ἄτερ, prep., without, apart from. With gen., which (like *tenus*) it follows.

ἄτεχνος, *ον*, inartistic, rude § 107.

ἀτέχνως, adv., (*τέχνη*), without art, rudely, clumsily.

ἄτη, *ης, ἡ*, (*ἄδω*), sin; ruin; a pest.

ἀτίζω, *σω*, to slight.

ἀτιμάζω, *σω*, to dishonour.

ἀτιμία, *as, ἡ*, dishonour, outlawry.

ἄτιμος, *ον*, dishonoured; disfranchised. See § 102 n. 10.

ἀτίμως, dishonourably.

ἄτλητος, *ον*, insufferable § 102.

ἄτολμος, *ον*, unadventurous, timid.

ἄτοπος, *ον*, strange, absurd, monstrous.

ἄρακτος, *ου, ὁ*, an arrow; a spindle.

ἄραπός, *οὔ, ἡ*, (*τρέπω*), way, path.

Ἀτρεΰς, *έως, ὁ*, son of Pelops and brother of Thyestes, and father of Agamemnon and Menelaos.

ἄττα, *i. e. τινά*.

ἄττα, *i. e. ἀτίνα*.

Ἀττική, *ἡς, ἡ*, (sc. *χώρα*), Attica, a district in central Greece.

Ἀττικός, ἡ, ὄν, Attic; ὁ Ἀττικός, the inhabitant of Attica.

ἀτυχεῖω, Att. ὦ, ἦσω, ἡτύχηκα, to be unfortunate, fail.

ἀτύχημα, ατος, τό, misfortune.

ἀτυχής, ἐς, unfortunate.

ἀτυχία, ας, ἡ, ill-luck, a misfortune.

αὖ, adv., again, besides, on the other hand.

αὐαίνω, ανῶ, to dry, wither.

αὐγάω, σω, to see distinctly, to illumine § 107.

αὐθαίρετος, ον, (αὐτός, αἰρούμαι), self-chosen, voluntary.

αὖθις, adv., again.

αὐλέω, Att. ὦ, ἦσω, (αὐλός), to play on the flute.

αὐλητής, οὔ, ὁ, (αὐλέω), a flute-player.

αὐλός, οὔ, ὁ, (δῆμι, to blow), a flute.

αὐξάνω, ἦσω, ἡύξηκα (augeo, augment), to increase, exalt; pass., to grow, rise § 148 n. 10. See αἰξω.

αἰξω, ἦσω, (augeo, to wax), to increase, exalt; pass., to grow, advance. See αὐξάνω.

δύπνος, ον, sleepless.

αὔριον, adv., to-morrow; ἡ α., the morrow.

αὐταρκέστατα, superl. adv., most independently.

αὐτάρκης, ἐς, (αὐτός, ἀρκέω), sufficient in itself, independent.

αὐτη, see οὗτος.

αὐτοβοεῖ, by the mere shout; without striking a blow.

αὐτόθεν, from the spot; then and there; at once § 72.

αὐτοκράτωρ, ορος, ὁ and ἡ, absolute; the Roman emperor.

αὐτομολέω, Att. ὦ, ἦσω, to desert.

αὐτόν, see ἐαυτοῦ.

αὐτός, ἡ, ὁ, [hence autocrat, etc.], 1. self, of oneself, by oneself,

alone without others' help; καὶ αὐτός, et ipse, I [you, he, as the case may be] also; 2. in oblique cases, him, her, it = is, ea, id; 3. ὁ αὐτός, idem, the same; ἐς ταυτό, to the same place, together; κατὰ ταῦτά, in the same way; ὁ αὐτός τινι, the same as some one § 49; ὑπ' αὐτὸν τὸν λόφον, just under the hill § 52.

αὐτοῦ, see ἐαυτοῦ.

αὐτῷ, see ἐαυτοῦ.

αὐχὴν, ἐνος, ὁ, the neck, throat.

ἀφ', see ἀπό.

ἀφαιρέω, Att. ὦ, ἦσω, to take away, τινι τι; midd. generally τινά τι.

ἀφανής, ἐς, (φαίνω), inconspicuous, invisible, unknown; of persons, obscure.

ἀφανίζω, ἰῶ, ἡφάνικα, to conceal, efface, make away with.

ἀφειδῶς, adv., unsparingly, lavishly.

ἀφθιτος, ον, (φθίνω), imperishable, eternal.

ἀφθονία, ας, ἡ, abundance.

ἀφθονος, ον, (φθόνος), without stint, bounteous, abundant.

ἀφθόμως, plentifully.

ἀφίημι, ἦσω, to set free from, with gen. § 69; to excuse, pass over; neglect.

ἀφικέομαι, ἵξομαι, ἀφίγμαι, aor.

ἀφικόμην, to arrive at, come to.

ἀφίστημι, ἀποστήσω, to remove; midd. with perf. ἀφέστηκα and 2 aor. ἀπέστην, to keep away from, to escape, with gen.

ἀφνω, adv., (cf. ἐξαίφνης), of a sudden.

ἀφώρα, Att. ὦ, ἀπόψομαι, to look away (from other things) to, to look at.

ἀφόρητος, ον, intolerable.

ἀφορίζω, ἰῶ, to mark off; determine; except; separate.

ἀφορμή, ἥς, ἡ, a starting-point, an occasion; means, supply.

Ἀφροδίτη, ἥς, ἡ, the goddess of beauty and love, mother of Eros.

ἀφρόνως, adv., foolishly.

ἀφρων, ον, (φρήν), senseless, foolish. Cf. *amens*. Comp. ἀφρονέστερος, superl. ἀφρονέστατος.

ἀφύη, ἥς, ἡ, anchovy.

ἀφυής, ἐς, dull, incapable.

ἄφωνος, ον, speechless; τὰ ἄφωνα (γράμματα), mute letters)(φωνήεντα.

Ἀχαιμένης, οὐς, ὁ, the founder of the Persian dynasty which ended with Dareios III. B. C. 330.

ἄχαρής, ἐς, joyless. Late word.

ἀχάριστος, ον, ungrateful.

Ἀχερούσιος, α, ον, Ἀ. λίμνη, various lakes of the name in Thesprotia, at Hermione in Argolis, etc. Also the lake of lamentation in the infernal world § 142.

ἄχθομαι, ἐσομαι, to be troubled, vexed, with dat.

ἄχθος, οὐς, τό, a burden; care, grief.

Ἀχιλλεύς, ἐως, ὁ, son of Peleus and Thetis, leader of the Myrmidons; his wrath against Agamemnon is the theme of the Iliad.

ἄχρηστος, ον, useless.

ἄχρι, and before vowels ἄχρις.

I. Prep. with gen., until, up to; II. conj., until, so long as;

ἄχ. ἄν, with conjunctive.

Βαβυλῶν, ὄνος, ἡ, Babylon, one of the greatest cities of the ancient world, traversed by the Euphrates; from 625—539 B. C. the capital of the Babylonian empire.

Βαβυλωνία, ας, ἡ, Babylonia, to the north of the Persian gulf. Βαβυλώνιος, α, ον, Babylonian; οί B. the Babylonians §§ 128, 146.

βάδην, adv., (βαίνω), step by step; on foot.

βαδίζω, ιούμαι, (βάδην), to march, to go.

βάθος, εως, τό, depth, (allied to *fundus*, βένθος, βυσσός, bottom).

βαθύς, εια, ύ, deep; high § 92.

βαίνω, βήσομαι, to go, walk.

βακτηρία, ας, ἡ, a staff.

Βακτριανή, ἥς, ἡ, (sc. χώρα), Bactria, the modern Balkh, a province of the Persian and Macedonian empires; afterwards an independent kingdom.

βάλλω, βαλῶ, to throw, to strike.

βάναντος, ον, (βαῦνος, αἶω), working by the fire, mechanical, vulgar, illiberal.

βάπτω, ψω, (baptize), to dip.

βάρβαρος, ον, (barbarian, barbarous), not Greek, foreign, speaking a strange tongue; gen. plur. as a subst., esp. of the Persians; the difference of language is principally implied: Ovid, *barbarus hic ego sum quia non intellegor ulli*. Cf. 1 Cor. xiv 11.

βαρέως, heavily; φέρεω = *graviter*, aegre, ferre, to brook ill § 58.

βάρος, εως, τό, weight, a burden; also metaph. weight, influence.

βαρύς, εια, ύ, heavy, oppressive.

βασίλεια, ας, ἡ, kingdom, dominion, realm §§ 150, 153.

βασίλεια, ας, ἡ, queen § 150.

βασίλειον, ον, τό, a palace §§ 71, 153, 158.

βασιλεύς, ἐως, ὁ, (whence *Basil*), king; esp. without art., the reigning king of Persia § 159.

βασιλεύω, σω, to be king, to rule,

τινός over some one; ὁ βασι-
 λεύων, the king.
 βασιλικός, ἡ, ὄν, (whence *basilica*)
 ὁ β. στόλος, the royal, i. e. the
 Persian fleet; τὸ βασιλικόν, the
 royal treasure.
 βασιλικῶς, royally.
 βασίλισσα, ἡ, ὅ, a queen.
 βάσις, εως, ἡ, (βαίνω), step, foot,
 base or pedestal.
 βασκαίνω, ἀνῶ, (βάσκω, βάζω,
fascinate), to slander; to be-
 witch § 95 n. 9.
 βάσκανος, ὄν, slanderous, envious;
 ὁ β. a slanderer; a sorcerer.
 βαῦ, βαῦ, bow, wow § 138.
 βέβαιος, ὄν, or (worse) ὄς, α, ὄν,
 (βαίνω), fixed, certain, firm,
 sure.
 βεβαίως, adv., steadfastly.
 Βελλεροφόντης, ὄν, ὁ, son of the
 Corinthian king Glaukos,
 famous for his beauty and
 chastity. Mounted on Pe-
 gasos, he subdued the monster
 Chimaira.
 βέλος, ὄν, τό, (βάλλω), a missile,
 dart, arrow; often metaphori-
 cally used, e. g. *ιμέρου β.* § 111.
 βελτίων, see ἀγαθός.
 βέλτιστος, see ἀγαθός.
 βῆμα, ατος, τό, (βαίνω), a step, a
 pace.
 βία, ας, ἡ, (Lat. *vis*), force,
 violence; βίᾳ or πρὸς βίαν, by
 force, on compulsion § 101.
 βιάζομαι, ἀσσομαι, to force; to
 struggle.
 βίαιος, α, ὄν, forcible, violent.
 βιαίως, violently, by violence.
 Βίας, ατος, ὁ, son of Teutamios
 of Priene, one of the 7 wise
 men of Greece, flor. circa
 550 B. C.; many apophthegms
 are attributed to him § 155.
 βιβλιάριον, ὄν, τό, (βιβλος, whence
 bible, bibliography), a paper,
 a book § 96.

Βιθυνία, ας, ἡ, a province of Asia
 Minor, on the south coast of
 the Black Sea.
 βίος, ὄν, ὁ, (same root as *vivo*;
 hence *biology, biography*); life;
 way of life; livelihood; the
 world around us.
 Βίων, ὄν, ὁ, a philosopher of
 the Kyrenaic school, born on
 the banks of the Borysthenes,
 lived much at the court of
 king Antigonos; famed for his
 caustic wit § 124.
 βιώναι, aor. of ἵδω (ἵω).
 βλαβερός, α, ὄν, hurtful.
 βλάβη, ἡ, ὅ, (βλάπτω), hurt, da-
 mage.
 βλάπτω, ψω, βέβλαφα, to hurt,
 damage.
 βλαστάνω, ἥσω, aor. ἐβλαστον,
 to grow, shoot forth; to be
 born.
 βλέπω, ψω, I see, behold, look.
 βλέφαρον, ὄν, τό, (βλέπω), eye-lid
 § 101.
 βληχή, ἡς, ἡ, a bleating.
 βοάω, Att. ὦ, ἥσομαι, (Lat. *boo*),
 to cry, to shout, to roar.
 βοή, ἡς, ἡ, a cry, shout.
 βοηθέω, Att. ὦ, ἥσω, to aid, suc-
 cour, with dat.
 Βοιωτία, ας, ἡ, (βοῦς, from its
 pastures), Boeotia, a Greek
 state north of Attica.
 Βοιωτικός, ἡ, ὄν, Boeotian.
 Βοιώτιος, α, ὄν, Boeotian.
 Βοιωτός, οὔ, ὁ, a Boeotian.
 βορά, ἄς, ἡ, (voros, voracity; βι-
 βρώσκω), food.
 βορρᾶς, οὔ, ὁ, the north-wind;
 also personified, Boreas.
 βόσκημα, ατος, τό, (βόσκω), in
 plur. cattle.
 βόσκω, ἥσω, (*pasco*), to feed;
 sometimes metaph., with
 hopes, etc.
 βόστρυχος, ὄν, ὁ, (cf. βότρυν), a
 curl.

βότρυς, *vos*, *ὁ*, a cluster of grapes.

βούκολος, *ou*, *ὁ*, (for termination cf. Lat. *colo*), a cowherd.

βουλεύω, *εύσω*, to resolve; **κακόν τι**, on doing some one a mischief; *midd.*, to deliberate.

βουλή, *ἡς*, *ῆ*, (**βούλομαι**), purpose, counsel; a council or senate.

βούλησις, *ews*, *ῆ*, will, purpose.

βούλομαι (Lat. *volo*), **ἥσομαι**, **βεβούλημαι**, to wish; **βούλει εἰπω**; *vis dicam?* would you have me say? **εἰ βούλει**, if you please; **ὁ βουλούμενος**, any one that pleases.

βοῦς, **βοός**, *ὁ* and *ῆ*, (Lat. *bos*), ox, cow; in plur. generally *ai* **βόες**, kine, cattle.

βραδέως, *adv.*, slowly.

βραδύς, *εἶα*, *ύ*, slow.

βραδύτης, *ητος*, *ῆ*, slowness, inertness.

Βρασιδᾶς, *ou*, *ὁ*, a great Spartan general in the Peloponnesian war; died at Amphipolis, B.C. 422, and was honoured there as a hero.

βραχίων, *onos*, *ὁ*, (Lat. *bracchium*), the arm.

βραχύς, *εἶα*, *ύ*, (Lat. *brevis*; cf. *ελαχύς*, *levis*), short, small, few. Comp. and superl. regular; also **βραχίων**, **βράχιστος**.

Βρεταννικός, *ῆ*, *όν*, British.

βρέφος, *ous*, *τό*, a child; of beasts, a cub, whelp.

Βριάρεως, *ω*, *ὁ*, the name in the language of the gods (Homer, *Il.* i 403) for Aigeion, a hundred-armed giant, son of Ouranos and Gaia § 118.

βροντάω, Att. *ῶ*, *ῆσω*, to thunder; esp. impers. **βροντᾷ**, it thunders.

βροντή, *ῆς*, *ῆ*, thunder.

βροτός, *ou*, *ὁ*, (**μείρομαι**, **μορτός**, by metath. **μ[β]ροτός**; so from **μολίσκω**, **μ[β]λοῖσκω**, **βλώσκω**, I come; from **μελίττω**, **μ[β]λίττω**, I take honey; cf. *mortal*; hence *ambrosia*), a mortal.

Βρούτος, *ou*, *ὁ*, M. Junius Brutus, the chief conspirator against Caesar, a friend of Cicero, who named a rhetorical treatise after him; he died by his own hand B.C. 41, after the battle of Philippi.

βρόχος, *ou*, *ὁ*, a noose for strangling or hanging.

βρύω, to teem with, with gen.

βρώμα, *ατος*, *τό*, (**βιβρώσκω**), food, meat.

βρωτός, *ῆ*, *όν*, (**βιβρώσκω**), to be eaten; *τὸ β.* meat § 108.

Βύαιοι, *ων*, *οι*, an African tribe.

Βυζάντιον, *ou*, *τό*, a city on the Thracian Chersonese; raised by Constantine to be the seat of empire, Constantinople.

βύθος, *ou*, *ὁ*, (*abyss*, **βάθος**), the depths.

βυνέω, Att. *ῶ*, **βύσω**, perf. pass.

βέβυσμαι, to stuff, plug § 153.

βύρσα, *ης*, *ῆ*, (hence *bursa*, *purse*, *bourse*), a hide; leather.

βωμός, *ou*, *ὁ*, (**βαίνω**), an altar.

γαῖα, *as*, *ῆ*, poet. for **γῆ**. See *γῆ*.

Γαῖα, *as*, *ῆ*, Gaia, wife of Ouranos, mother of the Titans, etc.

Γάιος, *ou*, *ὁ*, Gaius, a Roman praenomen § 101.

γάλα, *ακτος*, *τό*, (*lac*, *lactis*; cf. *ἀμέλγω*, *mulgeo*, *milk*), milk; **ἐν γάλακτι** or **γάλαξιν εἶναι**, to be still at the breast.

Γαλακτοφάγοι, *ων*, *οι*, milk-fed, name of a Skythian pastoral tribe.

Γαλάται, ὧν, οἱ, Gauls, whether in Europe or (§ 90) Asia; gave name to Galatia.

γαμέω, Att. ὦ, fut. γαμῶ, fut. mid. γαμοῦμαι. act. of the man, with acc., to take to wife, *ducere*; midd. of the woman, with dat., to give herself in marriage to.

γάμος, ου, ὁ, (monogamy, polygamy), marriage; plur., a wedding feast § 136.

Γανυμήδης, ου, ὁ, son of a Trojan king; cup-bearer of Zeus.

γάρ, conj. (never begins a sentence, generally the 2nd word), for; yes, for; after δῆλον δέ, and similar expressions, 'this is evident; for'; with questions, τίς γάρ; why who? § 144 n. 21. *el γάρ, utinam.*

γαστήρ, τέρος, or τρός, ἡ, (gastric, gastronomy), the belly.

γαστρίμαργος, ου, gluttonous, voracious.

γαυριᾶω, Att. ὦ, ἄσω, of a horse, to prance; of boys, to leap for joy.

γε, at least=*quidem*; is often to be translated by *italics*, or by emphasis; ἔγωγε, I for my part. *καί...γε*, yes, and.

γεγώς, ὦσα, ὡς, part. perf. of γίγνομαι.

γείτων, ονος, ὁ and ἡ, a neighbour.

γελᾶω, ὦ, γελάσσομαι, to laugh, laugh at.

γέλοιος or γελοῖος, α, ου, laughable, witty.

Γέλων, υνος, ὁ, son of Deinomenes and brother of Hiero, ruler of Gela from B.C. 491, of Syracuse from B.C. 484, defeated the Carthaginians under Hamilcar at Himera in Sept. 480, on the day of the battle of Salamis. Died B.C. 477, and was succeeded by Hiero § 125.

γέλως, ωτος, ὁ, laughter; matter of laughter.

γελωτοποιός, οὔ, ὁ, a jester.

γέμω, to be full of, with gen. § 120.

γενέα, ἄς, ἡ, race; descent; generation; age.

γενναῖος, α, ου, noble, brave, generous.

γενναϊότης, ητος, ἡ, nobleness.

γενναῖως, nobly.

γεννάω, Att. ὦ, ἦσω, to beget, to bring forth; οἱ γεννήσαντες, the parents; also metaphorically, to produce.

γένος, ους, τό, (*genus*, see γίγνομαι), race, family, kind; class § 113; τὸ γένος acc., or γένει, by descent.

γεραιός, ἄ, ὄν, old; comp. γεραῖτερος, superl. γεραῖτατος.

γέρανος, ου, ὁ, crane, which is of the same root.

γέρας, ως, α, pl. ᾶ, privilege, prerogative.

Γερήνιοι, ων, οἱ, inhabitants of Γερηνία, a Lakonian town on the Messenian bay § 59.

γεροντικός, ἡ, ὄν, of (or like) an old man.

γέρων, οντος; an old man; plur. elders, senators (at Sparta) § 68.

γεύω, σω, to give to taste; midd. to taste, with gen.

γεωμετρέω, Att. ὦ, ἦσω, to measure land; to study geometry.

γεωμέτρης, ου, ὁ, a geometer.

γεωμετρία, ας, ἡ, geometry.

γεωργέω, Att. ὦ, ἦσω, to be a husbandman; with acc., to till, cultivate.

γεωργός, οὔ, ὁ, (γῆ, ἔργον, hence George, georgic), a tiller of the earth, husbandman.

γῆ, ἧς, ἡ, (whence geometry, geography, etc.), the earth, land; ποῦ γῆς;=*ubi gentium?*

γηραιός, *α, όν*, old.

γήρας, *ως, ε*, (γέρων), old age.

γηράσκω, *ασομαι*, γεγήρακα, to grow old.

Γηρυόνης, *ου, ό*, a giant with 3 bodies in one.

γίγας, *αντος, ό*, (whence our *giant*), gen. plur. the Gigantes, sons of Uranos and Gaia, of vast bulk and with snakes for feet.

γίγνομαι, γενήσομαι, γεγένημαι, *αορ. έγενόμην*, 2 perf. γέγονα (redupl. like *gigno*, from the root of γένος, *genus, kin, queen*), to be born, to become, to happen; πλησίον τινός, to come near one; έαυτοῦ, to become one's own master; γέγονα, I have become, I am; γεγώς *ετη είκοσι*, 20 years old; τὸ γεγόμενον, γεγονός, γεγενημένον, the occurrence.

γινώσκω, γνώσομαι, *εγνωκα*, *αορ. έγνω*, (redupl. like γίγνομαι; root *γνο-, νοέω*, Lat. *nosco, kno*, *ken*), to know, to discern; τοῦτο οὕτως *εχον*, this to be so; to judge, decree.

γλαυρός, *α, όν*, blear-eyed.

Γλαύκη, *ης, ή*, daughter of Kreon §§ 77, 127.

γλαυκίσκος, *ου, ό*, a fish of a gray colour.

γλαυκῶπις, *ιδος*, glaring, of fiery look, epithet of Athena § 138.

γλαῦξ, *κός, ή*, the owl.

γλυκύς, *εία, ύ*, (same root as *dulcis*), sweet to the taste; delightful. Comp. *γλυκίων, ιστος*, or regular.

γλύφω, *ψω*, (same root as *sculpo*), to engrave, carve.

γλῶττα, *ης, ή*, or γλῶσσα (hence *gloss, glossary, polyglot*), the tongue, language.

Γνάθαινα, *ης, ή*, an Athenian lady § 125.

γνάθος, *ου, ή*, (γένυς, *gena*), the jaw, cheek.

γνήσιος, *α, ου*, (γένυς), genuine, real, legitimate.

γνώμη, *ης, ή*, (γινώσκω; cf. the *gnomic poets; gnomon; physiognomy*), mind, insight, opinion, view, temper, will, resolution, decree.

γνωρίζω, *ιῶ, εγνώρικα*, (γινώσκω), to investigate, discover, make known.

γνώριμος, *ου*, well known, of note; *ό γ.* an acquaintance.

γόγγρος, *ου, ό*, a conger-eel.

γονεύς, *έως, ό*, (γίγνομαι), father; pl. parents.

γονή, *ης, ή*, race, stock, seed.

γόνυ, *ατος, τό*, (*genu, knee*), the knee.

Γοργίας, *ου, ό*, of Leontini in Sicily, a noted rhetorician and sophist, after whom a dialogue of Plato is named §§ 94, 97.

Γοργώ, *οῦς, ή*, daughter of Kleomenes, wife of Leonidas § 115.

Γοργών, *όνος*, or Γοργώ, *οῦς, ή*, a Gorgon; name given to each of the 3 sisters Stheno, Euryale, and Medusa §§ 38, 125.

γούν, (*γε, οὔν*), at least; for instance.

γοῶδης, *ες*, mournful.

γραῖα, *ας, ή*, (*γραῦς, γέρων*), an old woman.

Γραῖαι, *ων, αι*, the 3 daughters of Phorkys and Keto, born gray; they had but one tooth and one eye between them, which was stolen by Perseus, who then had his way clear to the Gorgons.

Γραικοί, *ων, οι*, = Lat. *Græci* § 98.

γράμμα, *ατος, τό*, (*γράφω, anagram, epigram, monogram*), a letter; pl. the letters, the alphabet; a picture §§ 111, 118;

plur. = *litterae*, a letter, writings, papers, literature.
 γραμματική, ἥς, ἡ, (sc. τέχνη), grammar.
 γραμματικός, ἡ, ὄν, (whence *grammatical*), skilled in grammar, a teacher of grammar, a scholar.
 γραμματοδιδάσκαλος, ου, δ, a school-master.
 γραμμή, ἥς, ἡ, a line.
 Γράνικος, ου, ὅ, a small river of lesser Mysia, rising in Mt. Ida and flowing into the Hellespont; here Alexander first defeated the Persians B.C. 334.
 γραῦς, αὐς, ἡ, an old woman.
 γραφεῖον, ου, τό, a pen, stilus.
 γραφεύς, έως, ὁ, a painter.
 γραφή, ἥς, ἡ, drawing, painting, writing; a picture, a letter; a prosecution.
 γραφικός, ἡ, ὄν, (whence *graphic*), skilled in painting; ἡ γ. (τέχνη), the art of painting.
 γράφω, (*grave, engrave*), to draw § 98; to paint, to write; to compose § 113; to propose a law; midd. γράφεσθαι τινα with gen. of crime, to indict one for —.
 Γρύλλος, ου, δ, son of Xenophon § 129.
 Γύλιππος, ου, δ, the commander of the Spartan troops sent to assist the Syracusans (B. C. 414) against the Athenian invasion.
 γυμνάζω, άσω, (γυμνός), to train naked, to train for athletic exercises; med. to practise, exercise oneself.
 γυμναστέος, α, ου, verb. adj., to be practised; neut. one must practise § 85.
 γυμνικός, ἡ, ὄν, e. g. άγών, a gymnastic contest.

γυμνός, ἡ, ὄν, (*gymnastics*), naked, unarmed; bare of, with gen., lightly-clad, in undress.
 γυναικεῖος, ου, or ος, α, ου, belonging to women.
 γυναικώδης, es, (γυνή, είδος), womanish, effeminate.
 γυνή, αικός, voc. γύναι (γίγνομαι), a woman, a wife; of animals, the female.
 γούψ, γυπός, ὁ, a vulture.

δαί = δή, with interrogatives, in conversation, τί δ. what then? § 113.

Δαίδαλος, ου, ὁ, (δαιδάλλω, *daedail*), of Athens, the greatest artist of mythical Greece, designer of the labyrinth, reputed inventor of many implements § 44.

δαιμόνιον, ου, τό, the Deity (hence *demon, demoniac*, etc.).

δαίμων, ονος, ὁ and ἡ, a deity; fortune.

δαῖς, τός, ἡ, (δαίω, to divide), a meal, banquet.

δάκνω, δήξομαι, δέδηχα, to bite; sting.

δάκρυ, vos, τό, poetic for δάκρυον. δάκρυον, ου, τό (*lacrima, tear*), a tear.

δακρύω, σω, to shed tears, lament. δάκτυλος, ου, ὁ, (*digitus, dactyl, δέχομαι*), a finger.

δάμαρ, αργος, ἡ, (δαμάζω, *tame*), a wife. Poetic.

Δανάη, ης, ἡ, daughter of Akrisios, king of Argos; she bore Perseus to Zeus, who made his way to her prison in the shape of a golden shower.

Δαναῖδες, ων, αἱ, the 50 daughters of Danaos, who all, except Hypermnestra, slew their husbands, and in the infernal regions were condemned to

- pour water into a leaking vessel § 124.
- Δαναός, οὔ, ὁ, son of the Egyptian king Belos; he migrated to Argos.
- δαπανάω, Att. ὦ, ἤσω, (δάπτω, to devour), to spend.
- δαπάνη, ης, ἡ, expense.
- Δαρεικός, οὔ, ὁ, a gold stater, worth a little more than a guinea; named from Dareios Hystaspes, under whose reign they were coined; cf. a Jacobus, a Napoleon.
- Δαρείος, ου, ὁ, (a Persian word, 'the mighty') i. son of Hystaspes, 4th king of Persia B. C. 521—485, the invader of Skythia and Greece; ii. Ochros, illegitimate son of Artaxerxes Longimanus, king of Persia, B. C. 423—404; iii. Codomannos, last king of Persia, B. C. 336—330, defeated by Alexander § 114.
- δαῖς, δᾶδος, ἡ, (δαίω, to kindle), a torch.
- Δάρις, ἰδος, ὁ, a Persian general, defeated at Marathon, B. C. 490 § 31.
- δάφνη, ης, ἡ, the bay-tree § 129.
- δαψιλῶς, adv. (δάπτω, to devour), lavishly.
- δέ, but; often used simply to denote transition to a new clause; often preceded by μέν, *it is true, but still*, like the Lat. *tamen* after *quidem*; often begins the apodosis where it may sometimes be translated *then*, but is often not to be translated; on resuming, after a parenthesis, *I say*; καί—δέ, and also.
- δέδια (δίω), to fear, perf. used as pres.; of the ind. 3 sing. and 1, 2, 3 plur. are used in prose; and of the plup. 2 and 3 sing. and 1, 2, 3 plur.; the other moods throughout.
- δέδοικα (δεῖω), to fear, perf. used as pres.; aor. ἐδεισα.
- δεῖ, see δέω.
- δείγμα, ατος, τό, (δείκνυμι), a sample § 50.
- δείκνυμι, ξω, (digitus, indico), to shew, display, explain, prove.
- δειλός, ἡ, ὄν, (δέος), cowardly; caitiff, poor, miserable.
- Δεῖμος, ου, ὁ, (δέος), Dismay, son and attendant of Ares in Homer and Hesiod.
- δεῖνα, ὁ, ἡ, τό, δεινός, δεινί, δεῖνα, so and so; such a one; what d'y'e call it.
- δεινός, ἡ, ὄν, (δέος), i. terrible, fearful, dangerous; δεινόν ἐστι, it is a shame, with inf., there is a danger of; δεινὴ νόσος, a severe illness; δεινὰ παθεῖν, to be ill-used; δεινὸν ποιεῖσθαι = aegre ferre. ii. strange, mighty. iii. skilful, capable; περὶ τι, in something; δ. λέγειν, an able speaker; often with inf., he is a rare man to —, it is his way to; liable to; τὸ δ. as subst. danger, suffering.
- δειπνέω, Att. ὦ, ἤσω, syncop. perf. δεδειπνάναι § 128, to dine.
- δειπνίζω, ἰώ, to entertain at dinner.
- δείπνον, ου, τό, (δάπτω), dinner.
- δεισιδαίμων, ου, fearing the gods, in good or bad sense; religious; superstitious.
- δέκα, οἱ, αἱ, τὰ, (decem, decad), ten.
- δεκάπηχυς, υ, ten cubits in length.
- δεκάτη, ης, ἡ, (i. e. μοῖρα) a tenth part, a tithe §§ 112, 154.
- δέκατος, η, ου, tenth.
- δέλταος, ου, ἡ, (from the shape Δ), a writing-tablet.
- δελφίς, ἴνος, ὁ, a dolphin.
- Δελφοί, ὦν, οἱ, a town in Phokis

on mt. Parnassos, famous for the oracle and temple of Apollo and for the Pythian games.

δένδρον, ου, τό, a tree.

δεξιὰ, ἀς, ἡ, (sc. χεῖρ) the right hand (or arm); δεξιὰν διδόναι, to shake hands; Germ. *die Hand geben*.

δεξιός, ὁ, ὄν, (*dexter, dexterous*), on the right hand; fortunate; adroit.

δέομαι, see δέω.

δέον, see δέω.

δέος, ους, τό, fear.

δέπας, αος, τό, a goblet.

δέρας, ατος, τό, poet. for δέρμα.

Δερκετώ, οὗς, ἡ, a Syrian goddess.

δέρκομαι, with perf. as pres.

δέδορκα, to see; aor. ἔδρακον,

aor. pass. ἔδερχθην. Poetic.

δέρμα, ατος, τό, (δέρω), skin, hide, leather.

δέρω, ρῶ, aor. pass. ἐδάρην, to flay; to flog § 106.

δεσμός, οὗ, ὁ, (δέω), pl. οἱ or τὰ, a bond.

δεσπότης, ου, ὁ, (allied to πόσις; hence *despot*), a master, lord, owner.

Δευκαλίων, ωνος, ὁ, a Thessalian, prince of Phthia, son of Prometheus and husband of Pyrrha. He and his wife were saved in a ship from the deluge which overwhelmed the sinful world around them § 95.

δεῦρο, adv., hither.

δεύτερος, α, ον, (comparative form from δύο), second; τὸ δεύτερον, δ. or δεύτερα, in the second place; δεύτερον τίθεσθαι τί τινος, to make something of less account than something else, to prefer the other thing to it.

δέχομαι, ξομαι, to receive, accept, entertain.

δέω, ἥσω, aor. pass. δεθείς, to bind §§ 87, 99, 131; δεθείς τὰ κέρατα, with its horns bound.

δέω, ἥσω, to lack; πολλοῦ δ., I am far from, with inf.; ἐτη δλίγου δέοντα ἑκατόν, 100 years within a little; generally impersonal, δεῖ με λέγειν, I must speak; δεῖ μοί τινος, I need something; δλίγου δεῖν, so as to want a little, all but; ἦν δέη, if it be necessary; τὰ δέοντα, what is necessary § 153 n. 13; εἰς τὸ δέον, for needful purposes; πλέον τοῦ δέοντος, more than is right; acc. abs. δέον, like δόξαν, there being need.

δέομαι, ἥσομαι, to require, want, with gen.; to beg, entreat of a person, with 2 genitives.

δή, indeed, then. σὺ δή, you of all men; in questions, like *tandem*, pray § 114. καὶ δή καί, aye and.

δῆθεν, adv., really; ironical, as they pretended § 105.

Δηϊάνειρα, ας, ἡ, wife of Herakles.

δῆλος, η, ον, manifest; δῆλος ἦν θαυμάζων, he betrayed his admiration of § 111; δῆλῳ ἐγενέσθην ἐξ ὧν ἐπραξάτην, they shewed it by their acts; δῆλον δτι, evidently.

Δῆλος, ου, ἡ, the sacred island of Greece, the smallest of the Kyklades in the Aigaian, which lie around it; a famous mart, the seat of the temple and oracle of Apollo.

δηλώω, Att. ῶ, ὥσω, to make known, to manifest.

Δημάδης, ου, ὁ, an Athenian orator, an opponent of Demosthenes, noted for prodigality §§ 80, 158.

Δημήτηρ, τρός, (mother earth),

the goddess of agriculture and of fruitfulness § 29.

Δημήτριος, ου, ὁ, *i.* Poliorketes (city-taker) son of Antigonos, born 337 B.C., took a leading part in the wars of Alexander's successors; captured Athens, B.C. 307, and was received with royal honours; took the name of king B.C. 306; he died, after many reverses, B.C. 283 at Apamea in Syria. *ii.* Phalereus, a statesman and politician, pupil of Theophrastus and Menander, born cir. 345 B.C. died 283; entrusted by Cassander with the government of Athens B.C. 317—307; afterwards summoned to the council of Ptolemaios Lagi.

δημιουργέω, Att. ᾠ, ἥσω, to fabricate, construct.

δημιουργός, οὔ, ὁ, a handicraftsman, a maker.

δημοκρατία, ας, ἡ, democracy.

δήμος, ου, ὁ, *i.* the commons; the people. *ii.* a township, subdivision of the tribe.

Δημοσθένης, ους, ὁ, the greatest Athenian orator, and head of the opposition to Philip §§ 82, 111, 157, 160.

δημόσιος, α, ου, public; **δημοσία** § 118, generally = *vulgo*.

Δημῶναξ, ακτος, ὁ, a cynic philosopher of the time of Hadrian, of humane disposition and generally esteemed. His friend Lucian describes him in his *Demonax* §§ 73, 110.

δήποτε, adv., at some time; τί δ., why in all the world?

δῆπου, and **δῆπουθεν**, adv., doubtless, surely.

δῆτα, adv., to be sure, indeed; in answers, with a word that echoes the question, yes to be sure; τί δ., why then?

Δία, see **Ζεύς**.

διά, prep., through; *i.* with gen.

1. of place, through; **διὰ τέλους**, continually; at a distance; **διὰ πολλοῦ**, at a great distance; 2. of time, throughout, during, **διὰ παντός τοῦ βίου**, or **διὰ βίου**, during his whole life; of interval of time, **διὰ χρόνου**, after a time, **διὰ πολλοῦ**, after a long time; of the instrument or means, **δι' ὁμονοίας**, in concord; of the way or manner, **δι' ὀργῆς**, in passion; **διὰ φροντίδος ἔχειν**, to have on the mind. *ii.* with acc. of the cause; **διὰ ταῦτα**, for these reasons; **διὰ τί**, why? **διὰ τὸ πεπονθέναι ἡμᾶς κακῶς**, because we have been ill-treated.

διαβαίνειν, βήσομαι, to stride; to cross over.

διαβιβῶναι, aor. (in use) of **διαβαίνω**.

διαβολή, ῆς, ἡ, slander (from **διδόλος**, slanderer, we have *devil*, *diabolical*).

διαγινώσκω, γινώσομαι, to distinguish, determine, decide.

διαγραφή, ῆς, ἡ, a register § 113.

διαγρυπνέω, Att. ᾠ, ἥσω, to lie awake.

διάγω, ξω, aor. **διήγαγον**, to pass; with or without **βίον**, to spend life, to live; **ποιῶν τι**, to spend one's life in such a pursuit § 125.

διαγωνίζομαι, ιούμαι, to contend. **διαδέχομαι**, ξομαι, to succeed to, a person or office.

διαδέω, ἥσω, to bind around; **διαδέμεται τὴν κεφαλὴν διαδήματι**, I have a diadem bound about my head § 116.

διάδημα, ατος, τό, the blue and white band round the Persian king's tiara; diadem § 116.

διαδίδωμι, δώσω, to pass from hand to hand; λόγον, to spread a report.

διαζάω, Att. ὦ, fut. in use διαβιώσονται, aor. διεβίωσ, to pass through life.

διαθήκη, ης, ἡ, (διατίθημι), a will, a testament; also in plur. § 89.

διαθρέω, Att. ὦ, ἥσω, to search for § 98.

διαίρῃ, Att. ὦ, ἥσω, aor. διεἶλον, to divide, break open § 80; to distinguish; midd., to share. (Hence *diaeresis*, the mark to denote that two vowels are to be pronounced separately.)

δίαιτα, ης, ἡ, (diet), mode of life § 20.

διακαθαίρω, αρῶ, to cleanse thoroughly, to purge.

διακαρτερέω, Att. ὦ, to hold out, to endure to the end.

διδέσκειμαι, to be in a certain state, to be disposed, to feel. Used as pass. of διατίθημι.

διακληρώω, Att. ὦ, ὥσω, to assign by lot; midd. to share by lot.

διακονέω, Att. ὦ, ἥσω, to minister; γάμους, to supply a wedding feast.

διάκονος, ου, ὁ, (deacon, diaconate), a servant.

διακόσιοι, αι, α, two hundred.

διακρίνω, ἔνω, to separate, distinguish, decide.

διακωλύω, σω, to hinder.

διαλαμβάνω, λήψομαι, to take separately, to distribute, distinguish.

διαλάμπω, ψω, to shine forth; to be famous.

διαλέγομαι, ξομαι, to converse with, τινί; to discourse.

διαλείπω, ψω, to leave an interval; to cease; οὐ διαλείπω τρέχω, I run without stopping; διαλειπὼν ὀλίγας ἡμέρας, after a few days' interval.

διαλεκτικός, ἡ, ὄν, skilled in argument; ὁ δ., a reasoner.

διαλογίζομαι, ιούμαι, to calculate, cast up accounts.

διάλυσις, εως, ἡ, dissolution; plur., treaty.

διαλύω, σω, to release § 110; to resolve, disband; to pay in full; midd. to be reconciled.

διαμένω, νῶ, to last, endure.

διαμονή, ἡς, ἡ, permanence.

διαμφισβητέω, Att. ὦ, to dispute, debate.

διανεύω, σω, to nod.

διάνοια, ας, ἡ, thought, purpose; mind; meaning.

διακείρω, ερώ, to drive through, to bore.

διαπέτομαι, πτήσομαι, aor. διέπτην, to fly across.

διαπλάττω, σω, to mould, shape.

διαπλέω, Att. ὦ, πλεύσομαι, to sail across.

διαπορέω, Att. ὦ, to be at a stand; to be in difficulties.

διαπορθέω, Att. ὦ, ἥσω, to ravage.

διαπορθμεύω, σω, to ferry over, to carry across.

διαπράττω, ξω, to accomplish; midd. to attain, manage.

διαπρεσβεύω, σω, to send embassies to and fro, to negotiate.

διάπυρος, ον, red-hot § 82.

διαπνίξω, ὦ, to spirt out § 118.

διαρπάξω, ασομαι, to plunder.

διαρρέω, Att. ὦ, ρεύσομαι, to fall away, to wane, of the moon § 101.

διαρρήγνυμι, ρήξω, to burst; pass., to burst in pieces; intrans. perf. part. διερρωγώς, torn; διαρραγήναι κεκραγόντα, to shout till one bursts.

διασκάπτω, ψω, to dig through; make a canal through § 145.

διασπάω, Att. ὦ, σω, to tear asunder.

διδασιας, εως, ἡ, disagreement, separation.

διασώζω, σω, to keep safe; midd. to escape.

διαταράττω, ξω, to disturb.

διατειχίζω, ιώ, to wall off.

διατελέω, Att. ὦ, fut. ὦ, to accomplish; διατελεῖ λέγων, he continues speaking.

διατηρέω, Att. ὦ, to observe.

διατίθημι, θήσω, to arrange, manage; to dispose in such and such a way, to give such a disposition to, to bring into such a state; οὐδὲν χεῖρον διετέθην, I suffered no inconvenience from it, felt none the worse §§ 74 n. 19, 132. διάκειμαι is used as pass.

διατίλλω, to pluck bare § 107.

διατρέχω, δραμοῦμαι, aor. διέδραμον, to run through, to run about.

διατριβή, ἡς, ἡ, an occupation, a pastime § 128 n. 18; discussion § 97; delay.

διατρίβω, ψω, to consume; esp. χρόνον, to spend time, employ oneself.

διατρώνω, τρώξομαι, διέτραγον, to gnaw through.

διαφαιλίζω, ιώ, to disparage.

διαφερόντως, adv., eminently.

διαφέρω, διολίσσω, to go through with, endure; intrans., to differ, τινί τινός, from some one in some thing; to excel § 102; midd. to quarrel.

διαφεύγω, ξομαι, to escape.

διαφθείρω, ερῶ, to destroy, spoil, ruin; 2 perf. διέφθορα sometimes intrans. (§ 90 n. 11), to be corrupted.

διαφορέω, Att. ὦ, ἡσω, to scatter, waste.

διάφορος, ον, (διαφέρω), different; eminent § 14; profitable; τὸ

δ., the difference; odds, advantage.

διαφυλάττω, ξω, to guard, maintain.

διαφωνία, ας, ἡ, discord.

διαψέγω, to find fault with.

διδάκτος, ἡ, ον, capable of being taught; διδάκτον § 61 n. 1.

διδασκαλεῖον, ον, τό, a school.

διδασκαλία, ας, ἡ, teaching, education.

διδάσκαλος, ον, ὁ, a teacher, master.

διδάσκω, (root δάμη; cf. disco, doceo, teach), to teach, τινά τι; pass., to learn.

δίδημι, to bind § 129.

δίδυμος, η, ον, or os, ον, (δύς, δύο), double, twofold, twin.

δίδωμι, δώσω, (δο, to give), in pres. and imperf., to offer § 77 n. 20; δ. πίνειν, to give to drink.

See δίκη, λόγος.

δειδής, ἐς, limpid.

διέργω, ξω, to keep asunder.

διεκπεραίνω, ανῶ, to finish.

διελαύνω, ελῶ, to ride through; to thrust through.

διεργάζομαι, άσομαι, to destroy, dispatch.

διέργω, see διέργω.

διέρπω, to creep through.

διέρχομαι, fut. (in use) δειμι, aor. διήλθον, to pass through; to complete; to recount.

διεσθίω, διέδομαι, aor. διέφαγον, to eat up, consume.

διηγέομαι, Att. οὔμαι, ἡσομαι, to narrate, to state.

διττονημι, διαστήσω, intrans. perf. διέστηκα, to set apart; pass. with 2 aor. and perf., to stand apart; to differ; to be distant.

δίκαιος, α, ον, just, right; δικαίως εἰμι τοῦτο ποιεῖν, I have a right to do this; τὸ δίκαιον, right; τὰ δίκαια, rights, just claims.

δικαιοσύνη, ης, ἡ, justice.

δικαίως, adv., justly, fairly.

δικαστήριον, ου, τό, a court of justice.

δικαστής, οὔ, ὁ, judge, juror.

δίκη, ης, ἡ, right, justice, a suit at law, punishment, satisfaction; σὺν δίκῃ, deservedly; δίκην τίνειν, to pay a penalty; δίκην διδόναι and ὑπέχειν, to give satisfaction, to be punished; δίκην λαμβάνειν, to recover satisfaction; δίκην φεύγειν, to be defendant in a trial; δίκην λαγχάνειν τινί, to accuse a man. δίκην with gen., after the manner of, like.

Δίκη, ης, ἡ, the goddess of justice, one of the Horai.

Δίκη, ης, ἡ, a mountain sacred to Zeus in the E. of Kreta.

δίκτυον, ου, τό, (δικεῖν, root of *iacio*), a net.

δίω, conj. = δι' ὃ, *quapropter*, wherefore.

Διογένης, οὐς, ὁ, a Cynic philosopher of Sinope, resident at Athens in the time of Alexander.

διοικέω, Att. ὦ, ἡσω, (*diocese*), to manage, govern.

διόλλυμι, ολῶ, to destroy utterly; pass. with 2 perf. διόλωλα, to perish utterly.

Διομήδης, οὐς, ὁ, i. son of Ares, king of the Thracian Bistoniens, who fed his mares on human flesh § 13; ii. son of Tydeus, one of the chief Greek heroes in the Trojan war § 83.

Διονύσια (i. e. *lepd*), τὰ, the festivals of Dionysos, esp. at Athens, at which dramas were exhibited.

Διονύσιος, ου, ὁ, I. tyrant of Syracuse 405—367 B.C.; it is of his cruelty and suspicion that

most of the anecdotes are told; it was he who composed tragedies. II. his son, the patron of Plato and Aristippos, twice expelled from the tyranny, 1. by Dion, 2. by Timotheos B.C. 343, when he retired to Corinth.

Διόνυσος, ου, ὁ, Bacchos, son of Zeus and Semele; the god of wine.

Διοπετής, ἐς, fallen from Zeus, ἀστήρ § 145.

διορύττω, to dig through; to undermine; to burrow through.

Διόσκουροι, ων, οἱ, sons of Zeus (or of Tyndareos), Kastor and Polydeukes, brothers of Helen.

διότι, because; (in indirect questions) why.

διπλάσιος, α, ον, double; twice as much (or, as many), with ἡ or gen.

διπλοῦς, ἡ, οὖν, double; διπλοῦν ὄραν § 105 n. 33.

δίπους, ποδος, ὁ, ἡ, biped, of two feet.

διπτυχος, ον, (πτύσσω), doubled; two § 96.

δίσ, (δύο, *bis*), twice.

δισκεύω, σω, to throw the quoit.

δίσκος, ου, ὁ, (*disc, dish, desk*, Germ. *Tisch*; δικεῖν), a quoit.

δισχίλιοι, αι, α, two thousand.

διττός, ἡ, ὄν, (δίσ), double, two-fold, two.

δίχα, adv., apart, at two; prep. with gen., without.

διψα, ης, ἡ, thirst.

διψάω, Att. ὦ, ἡσω, inf. διψῆν, to thirst, with gen.

δίψος, οὐς, τό = διψα.

διωκτέον, one must pursue.

διώκω, ξω, to pursue; to prosecute; φεύγω is often used as pass.

δοκέω, Att. ω , $\delta\acute{o}\xi\omega$ or poet. $\delta\omicron\kappa\eta\sigma\omega$, to think; to resolve; $\delta\acute{\epsilon}\delta\omicron\kappa\tau\alpha\iota$, it has been resolved; to seem, to be reputed; $\delta\acute{o}\xi\alpha\nu$, when it had been resolved. See § 98 n. 15, § 143 n. 5.

δοκιμάζω, $\acute{\alpha}\sigma\omega$, to test, examine, approve.

δόκιμος, $\omicron\nu$, approved, notable.

δοκός, $\omicron\upsilon$, η , a beam.

Δολαβέλλα, $\omicron\nu$, $\acute{o}$, P. Cornelius Dolabella, a spendthrift, married Cicero's daughter Tullia. He was consul B.C. 44.

δόλος, $\omicron\nu$, $\acute{o}$, (Lat. *dolus*), a trick; cunning.

Δόλων, $\omicron\nu\omicron\varsigma$, $\acute{o}$, a Trojan spy, slain by Diomedes.

δόμος, $\omicron\nu$, $\acute{o}$, ($\delta\acute{\epsilon}\mu\omega$, *domus*, *dome*, *domestic*), a house; a household.

δόξα, $\eta\varsigma$, η , ($\delta\omicron\kappa\acute{\epsilon}\omega$), expectation, opinion, fame.

δορά, $\acute{\alpha}\varsigma$, η , ($\delta\acute{\epsilon}\rho\omega$), hide.

δοράτιον, $\omicron\nu$, $\acute{o}$, diminutive of $\delta\omicron\rho\acute{\upsilon}$.

δόρυ, $\acute{\alpha}\tau\omicron\varsigma$, $\tau\acute{o}$, ($\delta\rho\acute{\upsilon}\varsigma$), a spear.

δουλεία, $\acute{\alpha}\varsigma$, η , slavery.

δουλεύω, $\sigma\omega$, to be a slave; to serve, with dat.

δούλος, $\omicron\nu$, $\acute{o}$, a slave; also $\delta\omicron\upsilon\lambda\omicron\varsigma$, η , $\omicron\nu$, slavish; $\tau\acute{o}$ $\delta\epsilon$, slavery, or (collective for) slaves.

δουλόω, Att. ω , $\acute{\omega}\sigma\omega$, to enslave.

Δράκων, $\omicron\nu\tau\omicron\varsigma$, $\acute{o}$, of Athens, archon B.C. 624, and legislator; his laws ordained for all offences one penalty, death; hence they were said to be written with blood § 83.

δράκων, $\omicron\nu\tau\omicron\varsigma$, $\acute{o}$, ($\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$), a dragon, a serpent.

δρᾶμα, $\acute{\alpha}\tau\omicron\varsigma$, $\tau\acute{o}$, ($\delta\rho\acute{\alpha}\omega$, *drama*, *dramatic*), an action, a play.

δραχμή, $\eta\varsigma$, η , ($\delta\rho\acute{\alpha}\tau\tau\omicron\mu\alpha\iota$, to grasp; properly a handful, (hence *drachm*, *dram*), a silver coin

= 6 obols = $\frac{1}{100}$ of a *mina*, about a French franc.

δράω, Att. ω , $\acute{\alpha}\sigma\omega$, to do, to act; $\tau\iota\acute{\nu}\alpha$ $\kappa\alpha\kappa\acute{\omega}\varsigma$ § 145 n. 11.

δρόμος, $\omicron\nu$, $\acute{o}$, ($\delta\rho\alpha\mu\epsilon\acute{\iota}\nu$), a course; a race, running. $\delta\rho\acute{o}\mu\omega$, at full speed.

Δρυάς, $\acute{\alpha}\delta\omicron\varsigma$, η , ($\delta\rho\acute{\upsilon}\varsigma$), a wood nymph.

Δρύας, $\acute{\alpha}\tau\omicron\varsigma$, $\acute{o}$, son of Lykurgos, who slew him with an axe § 93.

δρῦς, $\nu\acute{o}\varsigma$, η , ($\delta\acute{\epsilon}\nu\delta\rho\omicron\nu$, *tree*), the oak.

δύναμαι, $\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\acute{\alpha}\omicron\rho$. $\eta\delta\upsilon\nu\acute{\eta}\theta\eta\nu$, (whence *dynamics*), to be able; $\tau\acute{\alpha}$ $\tau\omicron\varsigma\alpha$, to be of equal power.

δύναμις, $\acute{\epsilon}\omega\varsigma$, η , power, force; $\kappa\alpha\tau\acute{\alpha}$ $\delta\acute{\upsilon}\nu\alpha\mu\iota\nu$, to the best of one's power; forces = *copiae*; capacity or faculty; $\acute{\alpha}\iota$ $\tau\acute{\omega}\nu$ $\acute{\alpha}\sigma\tau\acute{\epsilon}\rho\omega\nu$ $\delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota\varsigma$, astral influences.

δυναστεία, $\acute{\alpha}\varsigma$, η , (hence *dynasty*), dominion, tyranny.

δυναστής, $\omicron\upsilon$, $\acute{o}$, a ruler.

δυνατός, η , $\acute{\omicron}\nu$, I. act. able, with inf.; powerful; II. pass. possible.

δύο, gen. and dat. $\delta\upsilon\omicron\iota\nu$ (*duo*), two (which is of same root).

δύσβατος, $\omicron\nu$, ($\beta\alpha\acute{\iota}\nu\omega$), impassable.

δυσγένεια, $\acute{\alpha}\varsigma$, η , low birth.

δυσγενής, $\acute{\epsilon}\varsigma$, low-born.

δυσείμων, $\omicron\nu$, ill-clad.

δυσίατος, $\omicron\nu$, hard to cure.

δύσις, $\acute{\epsilon}\omega\varsigma$, η , setting (of sun or stars).

δύσκολος, $\acute{\omicron}\nu$, surly; (of things) annoying.

δύσμαχος, $\omicron\nu$, hard to fight with.

δυσμενής, $\acute{\epsilon}\varsigma$, hostile; with gen. § 142.

δυσμεταχείριστος, $\omicron\nu$, hard to manage.

δύσμορφος, $\omicron\nu$, uncomely, misshapen.

δυσπολέμητος, *ον*, hard to war with.

δυσπραξία, *ας, ή*, misfortune, adversity.

δυσσεβής, *ές*, impious.

δύστηνος, *ον*, wretched.

δυστυχέω, Att. *ω, ήσω*, to be unfortunate.

δυστύχημα, *ατος, τό*, a calamity.

δυστυχής, *ές*, unfortunate.

δυσφορέω, Att. *ω, ήσω*, *aegre ferre*, to bear ill; to be angry.

δυσχραίνω, *ανω*, to be vexed.

δυσχερής, *ές*, difficult; vexatious.

δυσχωρία, *ας, ή*, difficult ground.

δώδεκα, *οι, αι, τά*, (*δύω, δέκα, duodecim*), twelve.

δωδεκαταίος, *α, ον*, on the 12th day.

Δωδώνη, *ης, ή*, a town of Molossis in Epeiros, famous for the temple, grove and oracle of Zeus.

δῶμα, *ατος, τό*, (*δέμω*), a house.

δωρεά, *ας, ή*, (*δίδωμι*), a free gift.

δωρέομαι, Att. *οὔμαι, ήσομαι*, to give freely.

Δωρίς, *ιδος, ή*, a slave girl's name § 115.

δῶρον, *ον, τό*, (*δίδωμι*), a gift.

ἐάν, conj. (*εἰ ἄν*, also *ἤν, ἄν*), if, followed by the conjunctive; ἐάν καί, even if; ἐάν μή, unless.

ἐαρ, or ἤρ, ἤρος, *τό*, (*ver, vernal*), spring.

ἐαυτοῦ, *ης, ου*, (*οὔ, αὐτός, sui*), of himself, herself, itself; often used for the 1st and 2nd persons, myself, thyself; in plur. often = ἄλλήλων, one another; αὐτῆς εὐγενεστάτη § 101 n. 10.

ἐάω, Att. *ω, άσω*, *i.* to allow; οὐκ ἐ., to prevent, forbid. *ii.* to let alone, let be.

ἐβδομάς, *άδος, ή*, (*hebdomadal*), the number 7 § 47.

ἐβδομήκοντα, *οι, αι, τά*, seventy.

ἐγγονος, *ου, ό*, a descendant.

ἐγγράφω, *ψω*, to write, paint, or engrave on (or in); to enrol.

ἐγγυάομαι, Att. *ωμαι, ήσομαι*, to go bail for.

ἐγγύς, *adv.*; compar. ἐγγυτέρω, *τάτω* or ἐγγύτατα; also ἐγγιον, ἐγγιστα; near, of place or time; nearly, of number or of quality; sometimes has a gen.

ἐγείρω, *ερω*; to wake up, rouse, erect; in pass. with perf. ἐγρήγορα as pres., to awake.

ἐγκαλέω, Att. *ω, fut. ω*, to bring an accusation against a man, *τινί τι*, also *τινί* alone, to accuse.

ἐγκαλλωπίζομαι, *ιούμαι*, to take a pride in. Late word.

ἐγκαλύπτω, *ψω*, to be wrapt up; midd. to hide one's face.

ἐγκάπτω, *ψω*, to gulp in, snap up.

ἐγκαρτερέω, Att. *ω, ήσω*, to persist in, to endure.

ἐγκαταλέγω, *ξω*, to enrol, to reckon amongst. Late use.

ἐγκαταλείπω, *ψω*, to leave behind.

ἐγκέφαλος, *ου, ό*, (*prop. adj. sc. μυελός*), the brain.

ἐγκολάπτω, *ψω*, to carve upon.

ἐκονέω, *ω, ήσω*, to hasten.

ἐγκράτεια, *ας, ή*, continence.

ἐγκρατέστατος, superl. of ἐγκρατής, *ές*, continent.

ἐγκρύπτω, *ψω*, to hide in.

ἐγκωμάζω, *άσω* or *άσομαι*, to praise.

ἐγκώμιον, *ον, τό*, (*prop. adj. sc. έπος, encomium, κώμος*), a eulogy.

ἐγχείρω, Att. *ω, ήσω*, to take in hand, undertake.

ἐγχειρίδιον, *ου, (χείρ)*, *τό*, a dagger; a hand-book.

ἐγχειρίζω, ἰῶ, to commit into one's hands, to entrust.

ἐγγέλνυς, νος, ἥ, an eel.

ἐγγέω, Att. ὦ, fut. ὦ, aor. ἐνέχῃα, to pour into; to fill the cup.

ἐγγώριος, ον, or os, α, ον, of the country.

ἐγώ, ἐμοῦ, I.

ἐγώγε, I for my part, I.

ἐδομαι, (Lat. *edo*), future of ἐσθίω.

ἐδωδή, ἥς, ἥ, (cf. *edible*), food.

ἐθέλω, (or θέλω), θελήσω or θελήσω, to will, desire; τί θέλεις; = *quid vult?* what does it mean? εἰ θέλεις, if you will.

ἐθίζω, ἰῶ, to accustom.

ἐθιστέον, verbal adj., one must accustom.

ἔθνος, οὖς, τό, (*ethnic, ethnology*), a race; a nation.

ἔθος, οὖς, τό, custom, habit.

εἰ, if; in indirect questions, whether; καὶ εἰ, although; εἰ μὴ, unless, except; εἰ δὲ μὴ, otherwise § 119; εἰ γάρ with opt., would that!

εἶδον, aor. of ὁράω.

εἶδος, οὖς, τό, (*kaleidoscope*), form, figure, class.

εἰδωλον, ον, τό, (*idol*), an image, a likeness.

εἰκάζω, ᾶσω, (*eikós*), to portray; to conjecture.

εἰκονίζω, ἰῶ, (*eikón*), to represent.

εἰκοσι, (Lat. *viginti, vices*), twenty.

εἰκοστός, ἥ, ὄν, the twentieth.

εἰκω, ξω, to yield, τιλί; to grant, τιλί τι.

εἰκότως, (*εἰκοτα*), fairly, reasonably.

εἰκών, ὄνος, ἥ, (*εἰκοτα*), an image, a likeness.

εἰκώς, νία, ὅς, see *εἰκοτα*.

εἰλίσσω, poet. and Ion. for ἐλίσσω.

εἰμί, ἔσομαι, (same word as Lat. *sum*, Engl. *am*), to be; to exist § 131 n. 7; really to be,

τῷ ὄντι, in reality; ἔστι λογιζέσθαι, one may conceive; ἔστι μοι, I have; ἀνθρώπου ἔστιν ἀμαρτάνειν, *hominis est errare*; ἔστω and εἰεν, be it so; τὰ ὄντα, one's property; all that exists; ἔστιν ὅς, ὅτε, etc. = *est qui, ubi* etc.

εἶμι, εἰ, εἶσι, (Lat. *eo, iter*), used in indicative as fut. of ἐρχομαι, and in the other moods as pres. of ἐρχομαι; imperf. ἦα used as imperf. of ἐρχομαι; ἴθι or ἴθι δῆ, come, come now.

εἶναι, inf. pres. of εἶμι.

εἵνεκα, Ion. and poet. for ἔνεκα.

εἶπον aor. (in use) of λέγω.

εἰρήνη, ἥς, ἥ, I. peace; II. one of the Horai § 12 n. 2; the goddess of peace.

εἷς, μία, ἓν, (*unus*), one; οὐδὲ εἷς, not even one; εἷς τις, some one.

εἰς or ἐς, prep. with acc., into; I. of place; towards; εἰς Ἀΐδου (*δόμον*), to (the abode of) Hades. II. of time; till, up to, for. III. of measure, up to, as much as § 113 n. 27. IV. of relation, ἀσεβεῖν εἰς, against; σκώπτειν εἰς, at. V. of purpose, εἰς ταῦτα for these ends; χρήματα ἀναλίσκειν εἰς, upon, for.

εἰσάγω, ξω, to bring in, to introduce, to bring forward.

εἰσεμι (*εἶμι*) supplies fut., imperf. and moods of pres. to εἰσέρχομαι.

εἰσέρχομαι, fut. εἰσεμι, to enter; πρὸς τινα, to visit; εἰσέρχεται μέ τι, occurs to me, comes upon me.

εἰσηγέομαι, Att. οὔμαι, ἥσομαι, to introduce, to propose.

εἰσορᾶω, Att. ὦ, εἰσόψομαι, to behold, look at.

εἰσπηδάω, ὦ, ἥσω, to leap into.

εἰσπλέω, εἰσομαι, to sail into; to be imported.

εἰσφέρω, οἶσω, to bring in (or upon), to contribute § 119 n. 25; to propose.

εἴτα, (ita), then, thereupon; after partic., straightway; in indignant questions, then.

εἴτε ... εἴτε, either ..., or; whether ..., or; Lat. *utrum...*, *an*; *sive ... sive*.

εἴ τις, εἴ τι, if any one.

ἐκ, before a vowel *ἐξ*, prep. with gen., from out of. I. of place; from; *ἐκ δεξιᾶς*, on the right hand; from amongst; of change of state; *θεὸν ἐκ θνητοῦ γίνεσθαι*, of a mortal to become a god. II. of time; *ἐξ οὗ, ex quo*, since; *ἐκ παιδός*, of a child. III. of origin, material, cause; *εἶναι ἐκ τινος*, to be descended from some one.

ἐκαστος, η, ον, (superl. from *ἐκάς*, apart, the Lat. *secus*), each; *καθ' ἑκάστον*, singly.

ἐκάτερος, α, ον, (compar. from *ἐκάς*; see *ἐκαστος*), either, each of two, *alteruter*.

ἐκατι, adv. with gen., on account of.

ἐκατόγχειρ, ος, ὁ, ἡ, hundred-handed.

ἐκατόν, (centum, Germ. hundert), a hundred.

ἐκβαίνω, βήσομαι; to go out of, depart; to turn out, to prove.

ἐκβάλλω, λῶ, to cast out, banish, let fall; *ἐκπίπτω* is often used as the passive.

ἐκβοάω, Att. ὦ, ἦσομαι, to cry out.

ἐκβράττω, σω, intrans., to gush forth.

ἐκγονος, ου, ὁ, descendant.

ἐκδέρω, ρῶ, to flay; to flog.

ἐκδιδράσκω, ἐκδράσομαι, to run away.

ἐκδίδωμι, ἐκδώσω, to give up, surrender; *θυγατέρα ἐκδοῦναι* or *ἐκδόσθαι*, to give a daughter in marriage § 135.

ἐκεῖ, there.

ἐκείνος, η, ο, (poetic *κείνος*), that, Lat. *ille*; the well-known § 110 n. 15; *ἀπ' ἐκεῖνου*, from that time forth.

ἐκείσε, thither.

ἐκκαθαίρω, ἀρῶ, to clear; *τινός, of something*.

ἐκκαλύπτω, ψω, to unveil; midd., to uncover one's face.

ἐκκλησία, ας, ἡ, (ἐκκαλέω, ecclesiastic, ἐglise), a public assembly.

ἐκκλησιάζω, δάω, to hold an assembly.

ἐκκλίνω, ωῶ, to turn away; to shun.

ἐκλάμπω, ψω, to shine forth.

ἐκλείπω, ψω, to forsake, desert; intr., to die, to cease.

ἐκμετρέω, Att. ὦ, ἦσω, to measure out.

ἐκούσιος, α, ον, or ος, ον, (ἐκών), willing, voluntary.

ἐκουσίως, adv., of free will.

ἐκπέμπω, ψω, to send out.

ἐκπεραίνω, ανῶ, to complete, fulfil.

ἐκπίνω, πίομαι, to quaff.

ἐκπίπτω, πεσοῦμαι, to fall out, to be cast down from; used as pass. of *ἐκβάλλω*, to be banished.

ἐκπλέω, fut. ἐκπλεύσομαι, to sail out.

ἐκπληρώω, Att. ὦ, ὥσω, to make up (a number).

ἐκπλήττω, ξω, to strike out; to amaze; gen. in aor. pass. *ἐξεπλάγην*, to be amazed.

ἐκπονέω, Att. ὦ, ἦσω, to execute (of a work of art) § 107.

ἐκπρεπέστατος, η, ον § 19, superl. of *ἐκπρεπής, ἐς*, conspicuous.

ἐκρίπτω, ψω, to cast out.
 ἐκσώζω, σω, to keep safe.
 ἐκτίρω, τίσω, to pay in full;
 midd., to avenge.
 ἐκτός, adv., without; prep. with
 gen., out of, beyond, except.
 ἕκτος, η, ον, sixth.
 ἐκτρέφω, θρέψω, to bring up, to
 rear.
 ἐκτυφλώ, Att. ὦ, ὥσω, to blind.
 Ἕκτωρ, ορος, ὁ, (to hector), son
 of Priamos and Hekabe, the
 foremost Trojan warrior, slain
 by Achilles.
 ἐκφέρω, ἐξοίσω, to carry out; to
 bring forth; to display.
 ἐκφεύγω, ξομαι, to escape, to be
 acquitted.
 ἐκχέω, fut. χεῶ, aor. ἐξέχεα, to
 pour out, shed, waste.
 ἐκών, οὔσα, ὄν, willing.
 ἐλάα, as, ἡ, (olea), the olive-
 tree; an olive.
 ἐλαιον, ου, τό, (oleum, oil), olive-
 oil.
 ἐλαττώ, Att. ὦ, ὥσω, to lessen;
 pass., to be lessened, to be
 worsted.
 ἐλάττων, ον, (from epic ἐλαχύς,
 Lat. *levis*, light; cf. under
 ἐλεύθερος), less. See ἐλάχι-
 στος.
 ἐλαύνω, ἐλῶ, to drive, to march,
 to carry off, to expel, to ha-
 rass; to strike, to forge; to
 run (a wall or trench).
 ἐλαφηβόλος, ον, hunting deer,
 a deer-stalker; epithet of Ar-
 temis.
 ἐλαφος, ου, ὁ or more usually ἡ,
 a deer; hart or hind.
 ἐλάχιστος, η, ον, (see ἐλάττων),
 least, shortest.
 ἐλεγχος, ου, ὁ, proof, confutation,
 trial.
 ἐλέγχω, γξω, to refute, convict,
 accuse, examine.
 ἐλεέω, Att. ὦ, ἦσω, to pity.

Ἑλένη, ης, ἡ, daughter of Zeus
 and Leda, wife of Menelaos;
 her flight with Paris was the
 occasion of the Trojan war.
 Ἑλενος, ου, ὁ, son of Priamos
 and Hekabe, a warrior and
 seer, who went over to the
 Greeks § 149.
 ἔλεος, ου, ὁ, pity. Ἐλεος, per-
 sonified as a god, had an al-
 tar in the market-place at
 Athens, a sanctuary for sup-
 pliants § 110.
 ἐλευθερία, as, ἡ, freedom.
 ἐλευθερίος, ον, or os, a, ον, gene-
 rous, liberal.
 ἐλεύθερος, α, ον, (Lat. *liber*; cf.
 under ἐλάττων), free.
 ἐλευθερώ, Att. ὦ, ὥσω, to set
 free, to release from.
 ἐλέφας, αὐτος, ὁ, the elephant.
 ἐλίττω, ξω, to turn round, to
 roll, to wind, to twist.
 ἔλκος, ους, τό, a wound.
 ἔλκω, ξω, aor. ἐλκυσα, (cf. Lat.
sulcus), to drag, to draw, to
 weigh.
 Ἑλλάς, ἄδος, ἡ, Greece.
 Ἑλλη, ης, ἡ, daughter of Atha-
 mas and sister of Phrixos,
 who gave name to the Helles-
 pont § 157.
 Ἑλλην, ηνος, ὁ, son of Deuka-
 lion, mythical ancestor of the
 Greeks.
 Ἑλλην, ηνος, ὁ, a Greek; also
 adj. § 137 n. 23.
 Ἑλληνικός, ἡ, ὄν, Greek.
 Ἑλληνίς, ἰδος, ἡ, Grecian § 46.
 Ἑλλησποντος, ου, ὁ, the Helles-
 pont § 157; the Dardanelles.
 ἐλλιπής, ἐς, defective.
 ἐλλοχῶ, Att. ὦ, ἦσω, to lie in
 wait for.
 ἐλπίζω, ἰῶ, to hope.
 ἐλπίς, ἰδος, ἡ, (Lat. *voluptas*),
 hope; παρ' ἐλπίδα, contrary
 to expectation.

ἐμαυτοῦ, ἧς, of myself; pl. ἡμῶν αὐτῶν, etc.

ἐμβάλλω, βαλῶ, to throw in, into, against; φόβον τινί, to bring fear upon a man, to inspire him with fear; intr., to fall upon, break into.

ἐμμελῶς, adv., fitly, gracefully. ἐμμένω, νῶ, to abide in, be true to.

ἐμός, ἡ, ὅν, my.

ἐμπαιδεύω, σω, to bring up in.

ἐμπειρία, as, ἡ, experience.

ἐμπίμπλημι, πλήσω, to fill; midd., to take one's fill, τινός.

ἐμπίμπρημι, to set on fire.

ἐμπίπτω, πεσοῦμαι, to fall upon, to light upon, to attack.

ἐμπρους, ουν, (πνέω), breathing, living.

ἐμπορεύομαι, σομαι, to travel to; to traffic.

ἐμπορία, as, ἡ, commerce.

ἐμπορίον, ου, τό, (emporium), a factory; at Athens, the exchange.

ἐμπροσθεν, adv. and prep. with gen., before, of place or time.

ἐμπτύω, σω, to spit upon.

ἐμφαίνω, φανῶ, to display.

ἐμφανής, ἐς, manifest, open.

ἐμφράττω, ξω, to block up, stop.

ἐμφύω, σω, to implant; pass. with 2 aor. ἐνέφυν and perf.

ἐμπέφυκα, to grow in, to be inbred, to cling to.

ἐν, (Lat. and Engl. in), prep. with dat. i. of place; in, on, amongst, ἐν Ἀΐδου (δόμῳ), in (the abode) of Hades. ii. of a state; ἐν ἀξιώματι, in repute. iii. of the instrument or means; ἐν ὀφθαλμοῖς ὁρᾶν, to see with the eyes. iv. of time; ἐν τούτῳ, meanwhile.

ἐναντίος, α, ον, opposite, contrary; τούναντίον, on the contrary.

ἐναρῶ, Att. ὦ, ὄσω, to implant.

A word of no authority.

ἐναύω, σω, to kindle.

ἐνδεής, ἐς, lacking, τινός; deficient, inferior.

ἐνδείκνυμι, ξω, to point out, to inform against; midd., to display.

ἐνδεκα, (hendecasyllabic), eleven.

ἐνδέκατος, η, ον, the eleventh.

ἐνδέχομαι, ξομαι, to accept, to allow; ἐνδέχεται, impers., it is possible.

ἐνδίδωμι, δώσω, to surrender, afford, allow; intrans., to yield.

ἐνδον, adv., within, in doors, sometimes with gen.

ἐνδοξος, ον, famous.

Ἐνδυμίων, ωνος, ὁ, a youth of great beauty, endowed by Selene with perpetual youth and perpetual sleep. She descended to him nightly in his resting-place, a grotto in Mt. Latmos in Karia.

ἐνδύω, σω, (induo), to put on; midd. with 2 aor. ἐνέδυν and perf. ἐνδέδυκα, to put on one-self; to enter.

ἐνεμι, ἐσομαι, to be in; ἐνεστι or ἐνι, it is possible.

ἐνεκα, prep. with gen., often after its case; on account of, for the sake of, as for.

ἐνεργάζομαι, σομαι, to produce in; φόβον τινί, to strike terror into.

ἐνθα, adv., where; when; there.

ἐνθάδε, adv., here.

ἐνθαλάσσιος, ον, by the sea.

ἐθεν, adv., thence; whence.

ἐθενδε, adv., hence; thereafter.

ἐνθεος, ον, inspired.

ἐνι = ἐνεστι. See ἐνεμι.

ἐκαινός, οί, ὁ, a year; κατ' ἐνιαυτόν, yearly.

ἐνιοι, αι, α, (ἐνι οἱ, there are who), some.

ἐνίοτε, (ἐνι ὅτε), sometimes.

ἐπὶστημι, ἐπστήσω, to put in; midd. with 2 aor. and perf., to threaten, to arise, to resist. ἐνεστώς, present.
 ἐννέα, nine.
 ἐννοέω, Att. ὦ, ἦσω, to consider, to perceive, to mean.
 ἐνοικέω, Att. ὦ, ἦσω, to inhabit.
 ἐνοικοδομέω, Att. ὦ, ἦσω, to build upon.
 ἐνοικος, ον, inhabiting.
 ἐνοπλος, ον, armed.
 ἐνοχλέω, Att. ὦ, ἦσω, to disturb, annoy.
 ἐνοχος, ον, liable, with dat.; or with gen. of the crime (δίκη or γραφή understood).
 ἐνταῦθα, adv., here; then; now; herein.
 ἐντείνω, τενῶ, to tighten, to strain; to exert oneself; πληγὴν ἐ. τι, to deal a blow at one.
 ἐντελής, ἐς, full, perfect.
 ἐντέλλομαι, to command, with dat.
 ἐντεῦθεν and ἐντευθενί § 145, hence, thence; thereupon.
 ἐντίθηναι, ἐνθήσω, to put in.
 ἐντιμος, ον, honoured, prized.
 ἐντινάσσω, ξω, to throw at, to shake over.
 ἐντός, adv. and prep. with gen., within, on this side, under, of place, time, and number.
 ἐντυγχάνω, τεύξομαι, with dat., to meet with, to converse with.
 ἐνύπνιον, ον, τό, a dream.
 ἐξ, prep., see ἐκ. ἐξ ἀριστερῶν, from the left § 134.
 ἑξ, ol, al, τὰ, (sex, hexagon), six.
 ἐξάγω, ξω, to lead out; ἐαυτὸν τοῦ βίου § 107, to commit suicide; to export, produce, excite.
 ἐξαίρω, Att. ὦ, ἦσω, to take out, select, make away with.

ἐξαιτέω, Att. ὦ, ἦσω, to demand; midd., to beg off.
 ἐξάκις, six times, Lat. *series*.
 ἐξαλείφω, ψω, to efface, destroy.
 ἐξαμαρτάνω, ἥσομαι, to fail, to sin.
 ἐξανίστημι, ἀναστήσω, to raise up, to expel; midd. with perf. and 2 aor., to rise up from, to depart from.
 ἐξαντλέω; Att. ὦ, ἦσω, to pump out; to endure to the end.
 ἐξαπατάω, Att. ὦ, ἦσω, to deceive.
 ἐξαπίνης, (ἀφνω), adv., on a sudden.
 ἐξαρκέω, Att. ὦ, ἦσω, to suffice for, to be satisfied with.
 ἐξαψις, εως, ἡ, (ἄπτω), a kindling § 13.
 ἐξείμι, (εἴμι), used in ind. as fut., and in the other moods as pres., of ἐξέρχομαι; ἐξῆα is used as imperf. § 92.
 ἐξείμι, (εἴμι), see ἐξεστι.
 ἐξελαύνω, fut. ἐλώ, to drive out, to banish § 90 n. 9.
 ἐξελέγχω, ξω, to examine, to convict.
 ἐξέλκω, ξω, ἐξελκυσσά, to draw out.
 ἐξεπαίρω, αρώ, to arouse.
 ἐξεπλάγην, aor. pass. of ἐκπλήγω, to be amazed at.
 ἐξέρχομαι, to go forth, to march out, to come out, to come to an end; see ἐξείμι.
 ἐξεστι, εσται, it is allowed, = Lat. *licet*.
 ἐξετάζω, δσω, to examine, test, inquire.
 ἐξευρίσκω, to find out, to win.
 ἐξήκοντα, ol, al, τὰ, (sexaginta), sixty.
 ἐξημερόω, Att. ὦ, ὤσω, to tame, to reclaim.
 ἐξῆς, (ἐχω), adv., in a row; next.

ἐξισώ, Att. ὦ, ὥσω, to make equal.

ἐξίστημι, to drive out of; midd., with perf. and 2 aor. act., to retire from, to abandon; ἐκστῆναι φρενῶν, to be distracted.

ἐξίτηλος, ον, (ἐξιέναι), fading, extinct.

ἐξοδος, ου, ἡ, a going out, a way out, an issue.

ἐξομοιώ, Att. ὦ, ὥσω, to make like.

ἐξοπτῶ, Att. ὦ, ἥσω, to bake thoroughly § 111 n. 46.

ἐξορκώ, Att. ὦ, ὥσω, to administer an oath to a man, to swear him.

ἐξουσία, ας, ἡ, (ἐξεστι), authority, power.

ἐξυφαίνω, ανῶ, to finish weaving.

ἐξω, adv., without, outside, on the surface § 143; as prep. with gen., clear of, beyond.

εἶοκα, ας, ε, perf. from root εἶκω, to be like; with dat., to seem likely; with inf., εἶοκε, it seems. εἰκός (ἐστι), it is right, probable.

ἐορτή, ἧς, ἡ, a feast.

ἐπ', see ἐπί.

ἐπαγγέλλομαι, to profess.

ἐπάγω, ξω, to bring in, set on, invite, apply, bring against, add.

ἐπαινέω, Att. ὦ, ἔσω, to approve, praise, agree.

ἐπαινος, ου, ὁ, praise.

ἐπαίρω, αρώ, to raise, excite, elate.

Ἐπαμεινώνδας, ου, ὁ, a Theban statesman and general, born cir. 418 B.C.; defeated the Spartans at Leuktra B.C. 371, and at Mantinea B.C. 362, where he lost his life.

ἐπανέρχομαι, fut. ἐπάνειμι, to return, to go up.

ἐπανήμι, ανήσω, to relax, slacken. ἐπανορθώω, Att. ὦ, ὥσω, to correct.

ἐπαντλέω, Att. ὦ, ἥσω, to pump on; λόγους τινί, to drown one with a flood of words.

ἐπαρκέω, Att. ὦ, ἔσω, to help, to supply, τινί; ἐπαρκεῖ, it is enough.

ἐπασκέω, Att. ὦ, ἥσω, to practise.

ἐπαφίημι, φήσω, to discharge at, to set on.

ἐπεγείρω, ερώ, to wake, to stir up.

ἐπεί, conj., when, since, else.

ἐπείγω, ξω, to urge on; pass., to hasten; ἐπειγε, make haste § 111 n. 50.

ἐπειδάν, conj. with conjunctive, (ἐπειδή δν), whenever.

ἐπειδή, conj., since, now that, because.

ἐπειμι, ἐσομαι, to be upon, to be over.

ἐπειμι (εἶμι), see ἐπέρχομαι.

ἐπείπον, used as aor. of ἐπιλέγω.

ἐπειτα, adv., then, thereupon, next, still.

ἐπελαύνω, λῶ, to lead against, to march against, to charge.

ἐπεξέρχομαι, ἐξείμι, to proceed against, to go over, to carry out, to discuss.

ἐπέρχομαι, fut. ἐπειμι, to approach, attack, come over, occur to, traverse; part. ἐπιών, succeeding, future.

ἐπερωτῶ, Att. ὦ, ἥσω, to question, to inquire.

ἐπέχω, ἐφέξω, to hold out, occupy, attack, hinder; intrans., to pause, to cease from, τινός; to prevail.

ἐπηρεῶ, to insult, abuse.

ἐπί, prep., upon. I. with gen. 1. of place, on, over, in, by; ἐπὶ τῆς οἰκίας, at home § 144;

towards; *πλεῖν ἐπὶ Σαλαμῖνος*, to sail towards Salamis; *μένειν ἐπὶ τινος*, to remain engaged upon something; *κρίνειν, λέγειν ἐπὶ τινος*, to judge, speak, on a subject § 111 n. 13; 2. denoting the occasion; *δνομα ἔχειν ἐπὶ τινος*, to be called after some one; 3. of time, *ἐπ' ἐμοῦ*, in my time; *ἐπὶ γήρως*, in old age; *ἐπὶ μιᾶς ἡμέρας*, on one and the same day. II. with dat. 1. of place, upon, over, by, after, against; *ἐπὶ τέρματι τοῦ βίου*, at the close of life; *ἐπὶ τούτοις*, in addition to this; 2. of the occasion, condition, or purpose; *ἐπὶ κακῷ τινος*, for some one's hurt; *ἐπὶ μισθῷ*, for hire; *χαίρειν ἐπὶ τινι*, to rejoice at something; *ἐπὶ τούτοις*, on these terms; 3. of time, after. III. with acc. 1. of place; towards, to, up to, against; *ἐπὶ πολὺ*, to a great degree, mostly; *ἐπὶ τὰδε*, to this side; *ἀναβαίνειν ἐφ' ἵππον*, to mount a horse; 2. of time; for, during; *ἐπ' ὀλίγον*, for a short time; 3. of the purpose; *ἐπὶ βοῦν λέναι*, to go after (= to bring) an ox; of relation; *τὸ ἐπ' ἐμέ*, as regards me.

ἐπιβαίνω, βήσομαι, to step upon, to mount, to attack, to go to, to advance.

ἐπιβάλλω, λῶ, to send upon, to lay upon, to dart § 99; intrans., to fall to the share of § 113 n. 23; midd., to desire, to undertake.

ἐπιβουλεύω, σω, to plot against.

ἐπιβουλή, ἥς, ἡ, a plot.

ἐπίβουλος, ον, treacherous.

ἐπιγελῶ, Att. *ῶ*, fut. *άσομαι*, to laugh at.

ἐπιγίγνομαι, γενήσομαι, to come after, to ensue, to fall upon, to come to pass.

ἐπιγράφω, ψω, (*epigraph*), to inscribe, to register.

ἐπιδείκνυμι, ξω, to display, shew off, prove.

ἐπιδεικτέον, one must display.

ἐπιδημέω, ῶ, ἥσω, to be at home; to sojourn, reside in a strange place.

ἐπιδημία, ας, ἡ, a staying at home, residence in a place § 25.

ἐπιδίδωμι, ἐπιδώσω, to give freely, to devote; intrans., to advance.

ἐπιείκεια, ας, ἡ, fairness, mildness.

ἐπιεικής, ἐς, (*εἰοκα*), fair, tolerable, fit.

ἐπιζητέω, Att. *ῶ*, *ἥσω*, to seek after, miss.

ἐπιθυμέω, Att. *ῶ*, *ἥσω*, to desire, *τινός*.

ἐπιθυμητής, οὔ, ὁ, a votary, passionate friend § 113.

ἐπιθυμία, ας, ἡ, desire.

ἐπικαλέω, Att. *ῶ*, fut. *ῶ*, to call on, to invoke, to call in; to call by surname; to bring an accusation against.

ἐπικεῖμαι, σομαι, to be placed on, to lie on, to be imposed, to press hard, *τινί*; *ἐπικείμενος τι*, wearing. Used as pass. of *ἐπιτίθημι*.

ἐπικίνδυνος, ον, in danger, dangerous.

ἐπικουρέω, Att. *ῶ*, *ἥσω*, to succour, to remedy, *τινί*.

ἐπικουρος, ον, aiding; also subst., a protector; plur., mercenaries.

Ἐπίκουρος, ου, ὁ, (*epicure*), an Athenian philosopher, born at Samos B.C. 342, died B.C. 270. Like Aristippos, he

taught that pleasure is the highest good; but he made pleasure consist in calmness of spirit and freedom from pain of spirit. His physical system, which is set forth by Lucretius, was borrowed from the atomistic philosophy of Demokritos § 135.

ἐπιλαμβάνω, λήψομαι, to take besides, to seize, overtake, reach; midd., to lay hold of, to obtain, τινός; to interrupt, take up.

ἐπιλανθάνομαι, λήσομαι, to forget, τινός.

ἐπιλέγω, ἐπερῶ, ἐπεῖπον, to say in addition, to say the while.

ἐπιλέγω, ξω, to select.

ἐπιμέλεια, as, ἡ, pains, attention, superintendence; τινός, to or over a thing.

ἐπιμελέομαι, Att. οὔμαι, ἡσομαι, to care for, to manage, τινός.

ἐπιμελής, ἐς, careful.

ἐπιμελητέον, verb. adj., one must take care.

ἐπιμελητής, οὔ, ὁ, a trustee, director.

ἐπιμελῶς, adv., carefully.

ἐπιμέμφομαι, ψομαι, to blame.

Ἐπιμηθεύς, ἐως, ὁ, brother of Prometheus, husband of Pandora, father of Pyrrha.

ἐπινοέω, ὦ, ἡσω, to devise, purpose, perceive.

ἐπιορκέω, Att. ὦ, ἡσω, to perjure oneself.

ἐπίπαν, ὡς ἐ. or τὸ ἐ., generally, commonly.

ἐπιπέμπω, ψω, to send upon, to send besides.

ἐπιπίνω, πίομαι, to drink after eating § 150.

ἐπιπίπτω, to fall upon.

ἐπιπλέω, εὔσομαι, to sail against.

ἐπιπλήττω, ξω, to rebuke, τινί.

ἐπιπολῆς, adv., on the surface.

ἐπιπόνως, with labour, hardly; compar. νώτερον § 118.

ἐπίρροια, as, ἡ, influx. Late word for ἐπιρροή.

ἐπίρρυτος, on, overflowed.

ἐπιρρώννυμι, to encourage; pass., to pluck up heart § 159.

ἐπίσημος, on, notable, famous.

ἐπισκιάζω, ἄσω, to overshadow.

ἐπισκοπέω, Att. ὦ, σκέφσομαι, to inspect, to consider, to visit.

ἐπίσταμαι, ἡσομαι, to know; ποι-εῖν τι, how to do a thing; ποι-ῶν τι, that one is doing a thing § 102 n. 22.

ἐπιστατέω, Att. ὦ, ἡσω, to be set over, to have charge of, τινός § 107.

ἐπιστήμη, ης, ἡ, knowledge, science.

ἐπιστήμων, on, skilled in, τινός; wise.

ἐπιστολή, ης, ἡ, (epistle, epistolary), an injunction § 141; a letter.

ἐπιστρέφω, ψω, to turn round, to turn towards; midd., to go to and fro; to regard, τινός.

ἐπισύρω, to drag on.

ἐπισφάζω, ξω, to slaughter upon, to slaughter besides.

ἐπισφαλής, ἐς, unsteady, dangerous.

ἐπιτάττω, ξω, to enjoin, τινί; to post next; to post behind.

ἐπιτάφιος, on, (epitaph), at a tomb; ὁ ἐ. (ἀγών), funeral games § 144 n. 22.

ἐπιτελέω, Att. ὦ, fut. ὦ, to fulfil; to pay in full.

ἐπιτηδεῖος, α, on, fit, serviceable; τὰ ἐ., necessities; οἱ ἐ., one's intimates, necessarii.

ἐπιτηδές, adv., on purpose.

ἐπιτηδεύμα, ατος, τό, a pursuit, custom.

ἐπιτηδεύω, σω, to practise.

ἐπιτίθημι, θήσω, to put on, to im-

pose; midd., to apply oneself to.

ἐπιτιμάω, Att. ᾠ, ἥσω, to censure, τιμῇ; to raise the price of § 114.

ἐπιτρέπω, ψω, to entrust, allow § 67; refer to, τιμῇ.

ἐπιτυγχάνω, τεύχομαι, to fall in with; ὁ ἐπιτυχών, any chance comer; to gain one's end, τινός.

ἐπιφανής, ἐς, superl. ἑστατος, famous, distinguished.

ἐπιφέρω, ἐποίσω, to bring upon, to impute.

ἐπιφθέγγομαι, to say upon, to say further.

ἐπιφθονος, ον, invidious; envious.

ἐπιχαίρω, to rejoice at, τιμῇ.

Ἐπίχαρμος, ον, ὁ, of Kos, settled early in Sicily, where he lived under Hiero I. and died B.C. 452 or 448 at the age of 90 or 97 years; the principal master of Dorian comedy.

ἐπιχειρέω, Att. ᾠ, ἥσω, to take in hand, put one's hand to; to attack, τιμῇ.

ἐπιχέω, fut. χεῶ, to pour over.

ἐπομαι, ἐψομαι, (sequor), to follow, obey, τιμῇ.

ἔπος, ον, τό, a word § 101; a saying; an epic verse § 151.

ἐπτά, οί, αί, τὰ, (septem, heptarchy), seven.

ἐπτακοσιοστός, ἡ, ὅν, seven hundredth.

ἐπωδή, ἡς, ἡ, (ἔδω), a spell.

ἐπωπάω, ᾠ, to inspect.

ἔρανος, ον, ὁ, a pic-nic; a subscription § 119 n. 25.

ἐραστής, οὔ, a lover, τινός.

ἐράω, Att. ᾠ, to love.

ἐργάζομαι, ἀσσομαι, to work, to make, to do, to earn, to trade.

Ἐργάνη, ἡς, ἡ, (ἔργον), worker; epithet of Athene as patroness of skilled labour, esp. of weaving.

ἐργασία, ας, ἡ, work, business, gain.

ἐργάτης, ον, ὁ, a workman; a doer.

Ἐργίλος, ον, ὁ, son of Klymenos, and king of the Minyai in Orchomenos, slain by Herakles § 20.

ἔργον, ον, τό, (Germ. *Werk*), a work; ἔργα esp. of field-labours; a deed, action, reality; σὸν ἔργον ἐστὶ, it is your work; ἔργον ἐστὶ with inf., it is hard.

ἐργώδης, ες, troublesome.

Ἐρετριεύς, ἑως, ὁ, an Eretrian, inhabitant of Eretria, a town in the W. of Euboea.

Ἐρετρικός, ἡ, ὅν, Eretrian.

ἐρέτω, to row.

ἐρημία, ας, ἡ, a desert.

ἐρημος, ἡ, ον, (hermit, eremite), desolate, desert; destitute of, τινός.

ἐρίζω, (rīxor), to strive with, to rival, τιμῇ.

ἐρινόν, οὔ, τό, a wild fig § 139 ad fin.

Ἐρινός, ὅς, ἡ, an avenging deity, like the Lat. *Furia*; later authors make three, Tisiphone, Megaira, Alecto.

ἔρις, ἰδος, ἡ, strife.

ἐριφος, ον, ὁ and ἡ, a kid.

Ἐριχθόνιος, ον, ὁ, king of Athens, introduced the worship of Athene there § 140.

ἐρμηνεύς, ἑως, ὁ, (Ἐρμῆς, hermeneutics), an interpreter.

Ἐρμῆς, οὔ, ὁ, (hermetically), son of Zeus and Maia, the herald of the gods, the god of gymnastic exercises, of eloquence, of trade and of roads, of gain, the leader of the shades to the lower world.

Ἐρμογένης, ον, ὁ, a rhetorician § 25 n. 26.

Ἔρμων, *ωνος*, *ὁ*, a character in a comedy § 143.

ἔρπω, aor. *ἔρπυσσα*, (*serpo, tēpo*), to creep.

Ἐρύθεια, *ας*, *ἡ*, an island near Gadeira (Cadiz).

ἐρυθραίνομαι, to blush.

ἐρυθρίαω, Att. *ῶ*, to colour up.

ἐρυθρός, *ᾶ*, *ὄν*, (*ruber, rufus*), red; *ἡ* *ἐ. θάλαττα*, the Red sea.

Ἐρυμάνθιος, *α*, *ον*, of Erymanthos, a mountain of Arkadia, on the borders of Achaia and Elis, famous for the boar taken by Herakles, and for the bear, which had been Kallisto, and became the constellation.

ἔρχομαι, *εἰμι*, aor. *ἦλθον*, perf. *ἔλθῃς*, to come, to go. See *εἰμι*.

ἐρῶ, used as fut. of *λέγω*.

ἔρω, *ωτος*, *ὁ*, love.

ἐρωτάω, *ῆσω*, aor. in common use *ἠρώμην*, to ask, *τῷ τῷ*.

ἐς = *eis*.

ἔσθής, *ῆτος*, *ἡ*, (*ἔννυμ*, *vestis*), attire.

ἐσθίω, *ἔδομαι*, *ἔδήδοκα*, aor. *ἔφαγον*, to eat.

ἐσθλός, *ἡ*, *ὄν*, good.

ἑσπέρα, *ds*, *ἡ*, (*vesper*), evening; the west.

Ἑσπερίδες, *ων*, *αι*, sisters who owned a garden in Libya with golden apples, guarded by a dragon. Herakles slew the dragon and carried off the apples.

ἔστε, conj., until, whilst.

Ἑστία, *ας*, *ἡ*, (*Vesta, Vestal*), a virgin goddess of the altar-fire, of the hearth (*ἑστία*) and home.

ἐστιάω, Att. *ῶ*, *ᾶσω*, (*ἑστία*), to receive at one's hearth, to feast. *ἐστιᾶν γάμους*, to give a marriage feast; pass., to be feasted.

ἔσχατος, *η*, *ον*, (superl. from *ἐκ*), extreme, last, worst.

ἔσω, more commonly *εἴσω*, adv. with gen., within, on this side.

ἐταιρικός, *ἡ*, *ὄν*, proper to comrades, social § 48.

ἐταῖρος, *ου*, *ὁ*, a comrade.

Ἐτεοκλῆς, *έους*, *ὁ*, son of Oidipus and Iokaste, brother of Polyneikes § 122.

ἕτερος, *α*, *ον*, (*alter, other*), the other, one of two; second; different.

ἔτι, adv., (*et, etiam*), still, yet, further; of time or degree.

ἐτοιμάζω, *ᾶσω*, to prepare.

ἔτοιμος, (or in older writers *ἐτοῖμος*), *η*, *ον*, or *ος*, *ον*, ready, prepared.

ἔτος, *ους*, *τό*, a year; *κατ' ἔτος*, yearly.

εὖ, adv., well; *εὖ ἔχει*, it is well;

εὖ πράττειν, to fare well.

Εὐαγόρας, *ου*, *ὁ*, king of Salamis in Kypros B.C. 410—374, an ally of Athens, praised in the 9th oration of Isokrates, which bears his name.

εὐανδρία, *ας*, *ἡ*, I. abundance of men; II. manliness.

εὐβουλος, *ον*, prudent.

εὐγένεια, *ας*, *ἡ*, high birth, nobility.

εὐγενής, *ές*, high-born, generous; superl. *εὐγενέστατος*.

εὐδαιμονέω, Att. *ῶ*, *ῆσω*, to be happy.

εὐδαιμονία, *ας*, *ἡ*, prosperity, happiness.

Εὐδαιμονίδας, *ου*, *ὁ*, a Spartan § 124.

εὐδαιμονίζω, *ῶ*, to count happy, to felicitate, *τῷ τινος*. Cf. *μακαρίζω*.

εὐδοκίμew, Att. *ῶ*, *ῆσω*, to be in good repute, to be famous.

εὐδόκιμος, *ον*, famous, in good repute.

εὔδω, ἦσω, to sleep, to be still.

In prose mostly καθ-.

εὐελπίς, ι, gen. ἰδος, hopeful, in good heart.

εὐεξία, ας, ἡ, good habit of body, robust health.

εὐεργεσία, ας, ἡ, a kindness, service, good office.

εὐεργετέω, Att. ὦ, ἦσω, do good to, τινά τι § 113.

εὐεργέτης, ου, ὁ, a benefactor.

εὐεργητέον, verbal adj., one must do good to.

εὐεργέτις, ἰδος, ἡ, a benefactress.

εὐζωρος, ου, unmixed, neat, of wine. Lat. *merus*.

εὐήθης, ες, guileless, good-natured; simple, weak § 113.

εὐθαλής, ἐς, blooming.

εὐθαρσῶς, adv., stoutly, courageously.

εὐθέως, adv., straightway.

εὐθύ, adv., (neut. of εὐθύς), straight towards, with gen.

Εὐθύδημος, ου, ὁ, proper name of a man § 123.

εὐθύνω, νῶ, to direct; keep straight, censure.

εὐθύς, εἶα, ὅ, straight, direct; straightforward. A pun on these two meanings § 159. ἡ εὐθεῖα (ὁδός), the straight road; or (γραμμή), a straight line.

εὐθύς, adv., at once, directly; εὐθύς ἀπ' ἀρχῆς, from the very first.

Εὐθύφρων, ουος, ὁ, an Athenian soothsayer, an interlocutor in the dialogue of Plato which bears his name.

εὐκαιρος, ου, seasonable.

εὐκατέργαστος, ου, easy to work, easy to accomplish.

εὐκλής, ἐς, famous.

εὐκλεία, ας, ἡ, glory.

Εὐκλείδης, ου, ὁ, the mathematician, born 308 B.C. at Gela in Sicily, taught under Ptole-

maios Lagi at Alexandria § 138.

εὐκτός, ἡ, ὄν, to be wished for; τὰ εὐκτά, objects of desire.

εὐλάβεια, ας, ἡ, caution; piety.

εὐλή, ἡς, ἡ, a worm, a maggot.

εὐλογέω, Att. ὦ, ἦσω, to praise.

εὐλογος, ου, sensible, fair.

εὐμαρής, ἐς, (μάρη obsolete = χεῖρ, εὐχερής) easy; ἐν εὐμαρῇ ἐστί, it is easy, with inf.

εὐνάζω, ἄσω, to lay to sleep; also metaph. of death's sleep.

εὐνή, ἡς, ἡ, a bed.

εὐνοέω, Att. ὦ, ἦσω, to wish well, τινί.

εὐνοία, ας, ἡ, good-will.

εὐνοικῶς, adv., favorably; εὐν.

ἐχέειν, to be friendly disposed § 53.

εὐνομία, ας, ἡ, ι. order, ιι. Εὐνομία, daughter of Themis § 12.

εὐνομος, ου, well-ordered.

εὐνους, ουν, friendly.

εὐπειθής, ἐς, obedient.

Εὐπολις, ἰδος, ὁ, a poet of the old Attic comedy, younger than Kratinos, older than Aristophanes.

εὐπορέω, Att. ὦ, ἦσω, to thrive, to have plenty of, τινός; to furnish, τι.

εὐπορος, ου, easy; ready; rich in, τινός.

εὐπραγία, ας, ἡ, and εὐπραξία, ας, ἡ, weal, welfare.

εὐπρεπέστερον, more speciously; compar. adv. from εὐπρεπής, ἐς, fair, seemly, specious.

εὔρεσις, εως, ἡ, invention.

εὔρετής, οὐ, ὁ, a discoverer.

εὔρετός, ἡ, ὄν, to be discovered.

εὕρημα, ατος, τό, a windfall, a discovery.

Εὐριπίδης, ου, ὁ, the Athenian tragedian, born B.C. 480, on the day of the battle of Sa-

lamis, died B. C. 405; a pupil of Anaxagoras and Prodikos, and friend of Sokrates; he spent his last years at the court of Archelaos. His characters have sunk from the heroic ideal to the ordinary level of mankind; he often burdens the dialogue with philosophic discussion; his chorus has little connexion with the play; the prologue and epilogue, introduced by him, are scarcely more artistic than a modern play-bill. His great merit, besides perfect simplicity of diction, is mastery in delineating the passions. Eighteen of his tragedies and one satyric drama are extant.

εὕρισκω, ἦσω, to find, invent, gain.

Εὐρυβιάδης, ου, ὁ, a Spartan, admiral of the united Greek fleet in the war against Xerxes, B. C. 480 § 123.

Εὐρυδίκη, ης, ἡ, wife of Orpheus § 156.

Εὐρυσθένης, ους, ὁ, son of Aristodemos, ancestor of one of the two royal families of Sparta § 31.

Εὐρυσθεύς, ἑως, ὁ, king of Mykenai, who imposed on Herakles his 12 labours.

εὐρυχωρία, ας, ἡ, room, open space.

Εὐρώπη, ης, ἡ, I. daughter of king Agenor, ravished by Zeus §§ 9, 93, 100. II. the continent of Europe § 27.

Εὐρώτας, α, ὁ, the chief river of Lakonika, now *Basilipotamo*.

εὐσέβεια, ας, ἡ, piety.

εὐσεβέω, Att. ὦ, to live piously, to be reverent.

εὐσεβής, ἑς, pious, dutiful, holy.

εὐσθενέω, Att. ὦ, ἦσω, to be strong.

εὐταξία, ας, ἡ, good order.

εὐτεκνία, ας, ἡ, the blessing of children.

εὐτέλεια, ας, ἡ, cheapness, thrift.

εὐτελής, ἑς, cheap, frugal, mean.

εὐτεχνία, ας, ἡ, skill in art.

εὐτρεπίζω, ὦ, to get ready, to prepare.

εὐτυχέω, Att. ὦ, ἦσω, to be prosperous, to succeed.

εὐτύχημα, ατος, τό, success.

εὐτυχής, ἑς, successful, fortunate.

εὐτυχία, ας, ἡ, good luck.

Εὐφορίων, ωνος, ὁ, § 51.

ευφραίνω, ανῶ, to gladden; midd., to enjoy oneself.

Εὐφράτης, ου, ὁ, a great river of western Asia, rising in Armenia, the boundary of Armenia and Cappadocia, and then of Syria and Mesopotamia, unites with the Tigris, and falls into the Persian gulf.

εὐφρόνη, ης, ἡ, night.

εὐφροσύνη, ης, ἡ, merriment.

εὐφύης, ἑς, goodly, capable, of parts.

εὐχερῶς, adv., easily.

εὐχή, ης, ἡ, a wish § 62; a vow § 113; a prayer.

εὔχομαι, ξομαι, to pray, to long for, to vow, to boast.

εὐψυχία, ας, ἡ, stoutness of heart.

εὐψυχος, ου, stout, courageous.

εὐψύχως, adv., stoutly.

εὐωχέομαι, Att. οὔμαι, to feast.

ἐφέπομαι, ψομαι, to follow.

Ἐφεσος, ου, ἡ, one of the 12 Ionian cities in Asia Minor, seat of the worship of Artemis; under the Romans, capital of the province of Asia.

εῤευρίσκω, ἦσω, to discover, to invent.

ἐφῆδομαι, to exult over.

ἐφήμερος, ου, lasting but a day, short-lived § 115; *βίος*, from hand to mouth.

ἐφθός, ἡ, ὄν, (ἐψω), boiled.
 ἐφίημι, ἦσω, to send upon, to throw at, to allow; midd., to enjoin, to desire, τινός.
 ἐφικτός, ἡ, ὄν, attainable.
 ἐφίστημι, ἐπιστήσω, to set over, to institute, to stop; midd., with perf. and 2 aor., to stand upon or near, to be set over, to be at hand.
 ἐφόδιον, οὐ, τό, supplies for a journey, stores.
 ἐφοδος, οὐ, ἡ, an approach, an attack.
 ἐφοράω, Att. ὦ, ἐπόψομαι, to observe, inspect.
 ἐφορος, οὐ, an overseer; at Sparta five magistrates, who had control even over the kings.
 ἐχθαίρω, ἀρῶ, to hate.
 ἐχθές, adv., = χθές, yesterday.
 ἐχθίον, comparat. adv., from ἐχθρός, maliciously.
 ἐχθος, οὐς, τό, } hatred.
 ἐχθρα, ας, ἡ, }
 ἐχθρός, δ, ὄν, hated, hostile.
 ἐχθρός, δ, ὡς, (ἐχω), strong, secure.
 ἐχω, ἔξω, 1. to have, to hold, to enjoy; οἱ ἐχόντες, men of substance § 111 n. 16; μεταβολάς, to be subject to changes; χάριον, to be thankful; ἐν ὀργῇ τινα, to be angry with some one; 2. to be able; οὐκ ἐχω εἰπεῖν, I cannot say; 3. intrans. with adv., to be in a certain state §§ 91 n. 8, 92 n. 13, 143 n. 11, 147 n. 13. Midd., to lay hold of, to claim, to be near, τινός.
 ἐωθεν, from dawn, early.
 ἔως, ἔω, ἡ, the dawn, the east § 7.
 ἔως, conj., until, while; ἔως ἄν with conjunctive. ἔως εἰς = usque ad § 110.

Ζάλευκος, οὐ, δ, the legislator of the Epizephyrian Lokrians B.C. 663. His laws were of great rigour §§ 79, 125.
 ζάλη, ης, ἡ, surge; πυρός, stream of fire.
 Ζάμολξις, ἰδος, δ, a Geta, slave and scholar of Pythagoras, a reformer of his countrymen the Getai, who after his death deified him §§ 6, 24, 97.
 ζάω, Att. ζῶ, fut. ζήσω or σομαι, more commonly βιώσομαι, perf. βεβίωκα, aor. ἐβίων, to live § 101.
 ζεύγνυμι, ξω, (iungo, yoke), to yoke, to join, to wed, to bridge over.
 Ζεῦξις, ἰδος, δ, the famous painter of Herakleia, contemporary of Sokrates.
 Ζεύς, Διός or Ζηνός, (Iupiter, Iovis), son of Kronos, king of gods and men.
 ζέω, to seethe.
 ζήλος, οὐ, δ, (zeal, jealous), rivalry, emulation.
 ζηλόω, Att. ὦ, ὥσω, to rival, envy, admire, τινά τινος; to prosecute § 160.
 ζηλωτής, οὔ, δ, an imitator, admirer § 110.
 ζηλωτός, ἡ, ὄν, enviable, worthy of imitation.
 ζημία, ας, damage, = Lat. *damnum*; a penalty.
 ζημιόω, Att. ὦ, ὥσω, to cause loss, to fine, to punish.
 Ζήνων, ὠνος, δ, the founder of the Stoic school, so named from the cloister (στοὰ ποιικίλη) at Athens in which he lectured. Flor. cir. 300 B.C.
 ζητέω, ὦ, ἦσω, to seek, examine, desire.
 ζητήσις, εως, ἡ, search, inquiry.
 ζυφερός, δ, ὄν, murky.

ζυγός, οὐ, ὁ, plur. ζυγά, τὰ, (*iugum*), a yoke.

ζωγραφέω, Att. ὦ, ἦσω, to paint.

ζωγράφος, ου, ὁ, (ζῶον, γράφω), one who paints from the life, a painter.

ζωή, ἦς, ἡ, life.

ζωμός, οὐ, ὁ, broth.

ζῶον, ου, τό, an animal, a living thing; a figure, in the arts.

Ζώπυρος, ου, ὁ, a Persian, who obtained possession of Babylon for Dareios Hystaspis.

ἢ, conj., 1. or; ἢ—ἢ, either—or; 2. after comparatives, and after ἄλλος, ἐναντίος, and other adjectives, than. Lat. *quam*.

ἦ, adv., I. of a truth, surely; esp. ἦ μήν, in oaths § 111. II. interrog., ἦ γάρ, is it not so?

ἦ, (dat. fem. of ὅς), which way, whither, how, as.

ἦβη, ἦς, ἡ, (ἄβρός), the prime of youth, puberty.

ἡγεμονία, ας, ἡ, command, sovereignty §§ 101, 102. τῶν Ἑλληνῶν, the supreme conduct of foreign affairs in Greece, esp. of war.

ἡγεμών, ὄνος, ὁ, a guide, commander.

ἡγέομαι, Att. οὔμαι, ἡσομαι, I. to guide, lead, command, τινός or τινί. II. to hold, regard, think = Lat. *duco*.

ἡγητέον, verbal adj., one must lead; one must think.

ἡδέως, adv., gladly, pleasantly.

ἡδη, adv., already.

ἡδομαι, ἡσθῆσομαι, to enjoy, take delight.

ἡδονή, ἦς, ἡ, pleasure, enjoyment.

ἡδυπάθεια, ας, ἡ, voluptuousness.

ἡδύς, εἶα, ὅ, compar. ἡδίων, su-

perl., ἡδίστος, sweet, pleasant, friendly.

Ἡδωνοί, ὦν, οἱ, a Thracian tribe, between the rivers Strymon and Nestos.

ἦθος, ους, τό, (*ethics*), character, habit, plur., manners.

ἦκιστα, superl. adv.; the compar. is ἥττον; least, not at all, *minime*.

ἦκω, ξω, (ἔκω), to be come, to have arrived; cf. οἴχουαι.

ἡλικία, ας, ἡ, time of life, manhood.

ἡλίκος, η, ον, as large as; how large, *quantus*.

ἡμεῖς, plur. nom. of ἐγώ.

ἡμέρα, ας, ἡ, (*ephemeral*), day; καθ' ἡμέραν, day by day.

ἡμερος, ον, tame, gentle.

ἡμερώω, ὦ, ὥσω, to tame, to reclaim, to soften.

ἡμέτερος, α, ον, our.

ἡμισυς, εἶα, υ, (*semi—semis*), half; τὸ ἡμισυ § 149, the half.

ἡμισφαίριον, ου, τό, a hemisphere § 142.

ἡμίτομον, ου, τό, (τέμνω), half.

ἦν, contracted from ἐάν.

ἡνίκα, conj., when.

ἡνίοχος, ου, ὁ, a charioteer § 140 n. 4.

ἦπαρ, ατος, τό, (*iecur*), the liver.

Ἡπειρος, ου, ἡ; (properly *mainland*), a country of northern Greece, bounded on the W. by the Adriatic, on the N. by Illyricum, on the S. by Akarnania and Aitolia.

ἦπερ, adv., than.

Ἡρ, ὅς, ὁ, a Pamphylian whose adventures in the other world are noticed by Plato *Rep.* 10, p. 614 b. § 47.

ἦρ, contracted form of ἔαρ, spring.

Ἡρα, ας, ἡ, daughter of Kronos,

sister and wife of Zeus, queen of gods and men.

Ἡρακλείδης, ου, ό, a descendant of Herakles §§ 31, 79.

Ἡρακλεώτης, ου, ό, a native of Herakleia (now *Ereklî*) in Bithynia.

Ἡρακλῆς, έους, ό, son of Zeus and Alkmene, the ideal of heroic strength and fortitude, famous for the 12 labours undergone at the bidding of Eurystheus, deified after death. The voc. **Ἡράκλεις**, § 114, is used as an exclamation of amazement, heavens! my stars! cf. Lat. *Hercle!*

Ἡρόμην, aor. (in use) of έρω-τάω.

Ἡρως, wos, ό, demigod, hero.

Ἡσίοδος, ου, ό, the next Greek poet in antiquity to Homer, and the founder of the didactic (Boeotian) school of epic poetry, born at Askra in Boeotia. His works are *Works and Days* (the model of Virgil's *Georgics*), *Theogony*, *shield of Herakles* § 156.

Ἡσιόνη, ης, ή, daughter of Laomedon king of Troy, delivered by Herakles from a sea-monster, to which she was exposed to deliver her land from a flood § 157.

ἡσυχάζω, άσω, to keep still.

ἡσυχῇ, adv., quietly, softly.

ἡσυχία, as, ή, rest, quiet, stillness.

ἦτοι, I. (ἦ τοι), verily; then indeed. II. (ἦ τοι), ἦτοι — ἦ, either—or.

ἦττα, ης, ή, a defeat.

ἠττάομαι, Att. ωμαι, to be inferior to, to give way to, **τινός**; to be defeated.

ἠττων, on, compar. of **κακός**, (cf. **ἡκιστα**), less, weaker than, a

slave to, **τινός**. **ἦττον** as adv., less.

Ἡφαιστος, ου, ό, son of Zeus and Hera, god of fire and of the arts which employ fire.

Ἡφαιστότευκτος, on, fashioned by Hephaistos.

ἦχος, ου, ό, (*echo*), a sound.

θάλαττα, ης, ή, (ἄλς; cf. **ἄμα**, **θαμᾶ**), the sea.

θαλάττιος, α, on, or os, on, of the sea; nautical.

θαλαττοκρατέω, Att. ω, ήσω, to be master at sea.

Θαλῆς, **Θάλεω**, **Θαλῇ**, **Θαλῆν**, ό, later gen. **Θαλοῦ**, of Miletos, one of the seven wise men of Greece, B.C. 639—546, a statesman, astronomer and philosopher, whose name became proverbial. 'The man's a Thales!' He taught that water is the first element of all visible things § 110.

θάλλω, perf. **τέθηλα**, (cf. **θῆλυς**, **τιθήνη**), to be luxuriant, to bloom, to prosper.

θάλπος, ους, τό, warmth.

θάλλω, ψω, to heat, to inflame.

θάνατος, ου, ό, (**θνήσκω**), death.

θάπτω, ψω, (**τάφος**), to honour with funeral rites, to burn a body and bury the ashes.

θαρρέω, Att. ω, ήσω, to be of good courage; **θάρρει**, cheer up! §§ 29, 110.

θάπτον, adv., quicker. See **ταχύς**.

θαῦμα, ατος, τό, (cf. **θέα**), wonder, a wonder.

θαυμάζω, άσω, to wonder at; **τινά τινος**, one for a thing; **τινός**, a thing in some one; **θ. εἰ**, I wonder if = I wonder that.

θαυμάσιος, α, on, surprising, marvellous; excellent.

θαυμαστός, ἡ, ὄν, wonderful, strange.

θεά, ᾤς, ἡ, (*dea*), goddess.

θέα, ας, ἡ, a view, a sight, a spectacle.

θέαμα, ατος, τό, a show, a spectacle.

θεάομαι, Att. ὠμαι, ἡσομαι, (θέα), to behold; to see upon the stage; to attend the theatre.

θεατέον, verbal adj., one must behold.

θεατής, οὔ, ὁ, a spectator.

θέατρον, ου, τό, a theatre; metaph. § 83.

θεῖος, α, ον, (θεός), divine, sacred, wondrous; τὸ θεῖον, the Divine Being § 53; τὰ θεῖα, the course of providence § 101; religion.

θέλω, see ἐθέλω.

θεμέλιος, ον, (τίθημι). ὁ θ. (λίθος), a foundation-stone.

Θέμις, ιδος, ἡ, (τίθημι), the goddess of justice and order.

Θεμιστοκλῆς, έους, ὁ, the great Athenian statesman and general, creator of the naval power of Athens, present at Marathon B.C. 490, commander of the fleet at Artemision and Salamis B.C. 480, fortified the city and the harbour; banished 471 B.C., received by the Persian king Artaxerxes B.C. 465; he died in exile A.D. 65.

Θέογυις, ιδος, ὁ, of Megara, flor. circ. 540 B.C. An elegiac poet, more than 1200 of whose verses are extant, which contain his aristocratic creed, and inculcate the political and domestic virtues of the Dorians §§ 52, 97.

Θεόδωρος, ου, ὁ, I. of Kyrene, an atheistic philosopher § 156; II. a tragic poet § 124.

Θεόπομπος, ου, ὁ, of Chios, a his-

torian born circa 380 B.C. He wrote a history of Greece, and another of the times of Philip § 152.

θεός, οὔ, ὁ, (*deus, atheism, monotheism, theism*), God, a god.

Θεόφραστος, ου, ὁ, of Eresos in Lesbos, a pupil of Aristotle, flor. circ. 312 B.C. His extant works, beside his characters, are on natural history, botany, mineralogy and fire § 80.

θεράπαινα, ης, ἡ, a maid servant.

θεραπεία, ας, ἡ, service, worship; courting; nurture, tending, rearing; a retinue § 107 bis.

θεραπευτέον, one must worship, court, care for.

θεραπεύω, σω, to worship, court, win, take care for; to cure § 160.

θεράπων, οντος, ὁ, an attendant, a servant.

θερίζω, ῶ, (θέρος), to mow; to cut off § 107.

Θερμοπύλαι, ὧν, αἱ, Hot Gates, so called from sulphur springs, the narrow pass between Mt. Oita and the sea, which leads from Thessaly to Lokris. Here Leonidas and his Spartans withstood the Persians, B.C. 480 §§ 53, 132.

θερμός, ἡ, ὄν, (*thermometer, θέρος*), hot; hot-blooded, hasty, fresh.

Θερμώδων, οντος, ὁ, a river of Cappadocia, flowing into the Black Sea.

θέρος, ους, τό, (θέρω, *ferveo, fever*), summer; a crop; of a horse's mane § 107.

Θεσμοφόρος, ον, law-giving, epithet of Demeter § 57.

θεσπιωδέω, Att. ῶ, ἡσω, (θεός, εἰπεῖν, ᾄδω), to prophesy § 108.

Θέτις, ιδος, ἡ, a sea goddess, wife of Peleus and mother of Achilles.

θεωρέω, Att. ὦ, ἦσω, (θέα, to *theorise*), to behold, to contemplate, to view as a spectator.

θεώρημα, ατος, τό, (*theorem*), a spectacle; a speculation; a theorem § 138.

θεωρία, ας, ἡ, (*theory*), a spectacle; the view of the public shows § 102.

Θῆβαι, ὦν, αἱ, the capital of Boeotia.

Θηβαῖος, α, ον, Theban.

θήκη, ης, ἡ, (τίθημι), a chest, a grave.

θῆλυς, εἰα, υ, (θήσασθαι, to suck the breast), female; effeminate; τὸ θῆλυ, the female sex.

θήρ, θηρός, ὁ, (*fera*), a wild beast, beast of prey, game.

Θηραμένης, ον, ὁ, an Athenian statesman in the latter part of the Peloponnesian war, famous, like the vicar of Bray, for changing sides, and thence nicknamed Κόθορνος, (the buskin fitting either foot). He was one of the Thirty, and forced by his colleagues to drink hemlock B.C. 404 § 126.

θηρέω, σω, (θήρ), to hunt, to catch.

θηρίον, ον, τό, a beast, an animal.

θηριώδης, ἐς, (εἶδος), savage, bestial.

θηροκτόνος, ον, killing wild beasts.

θησαυρός, οὔ, ὁ, (τίθημι, *trésor*), a store, treasure, metaph. § 6; a treasury.

Θησεύς, ἑως, ὁ, son of Aigeus, legendary king of Attica, whose exploits almost rival those of Herakles.

θλίβω, ψω, to crush, to pinch, to vex.

θνήσκω, θανοῦμαι, αορ. ἔθανον, to die, to perish; prose writers use ἀποθνήσκω, except in perf. τέθνηκα, I am dead, and plup.

θνητός, ἡ, ὄν, mortal.

Θουδίππος, ον, ὁ, an Athenian § 124.

θράσος, ονς, τό, (see *θαρρέω*), boldness, rashness.

Θράσυλλος, ον, ὁ, a Cynic § 126.

θρασύς, εἰα, ὕ, (*dare*), bold, rash.

θρέψω, fut. of τρέφω.

Θρήκιος, α, ον, Thracian.

θρηνέω, Att. ὦ, ἦσω, to bewail, lament.

θρίξ, τριχός, ἡ, hair.

θρίψ, πός, ὁ, a wood-worm.

θρόνος, ον, ὁ, a seat, a throne.

θρυπτικός, ἡ, ὄν, delicate, luxurious § 115.

θρύπτω, ψω, to break small, to weaken; midd., to live voluptuously.

θυγάτηρ, (Germ. *Tochter*), ατρός, ἡ, a daughter.

θύελλα, ης, ἡ, (θύω), a hurricane.

Θυέστης, ον, ὁ, son of Pelops and brother of Atreus, by whose treachery he was made to eat the flesh of his own children.

θυηπόλος, ον, ὁ and ἡ, a priest or priestess.

θύλακος, ον, ὁ, a bag, a pouch.

θύμα, ατος, τό, (θύω), a victim, an offering.

θυμιάω, Att. ὦ, ἦσω, to burn incense.

θυμός, οὔ, ὁ, (θύω), the soul, temper, spirit, passion, courage, wrath.

θύρα, ας, ἡ, (*fores*, Germ. *Thüre*), a door.

θύραζε, properly θύρασδε, to the door, out, Lat. *foras*.

θυραῖος, α, ον, or os, ον, out of doors, abroad, strange.

θυρίς, ἰδος, ἡ, a window § 132; a door.

θυσία, ας, ἡ, a sacrifice.

θύω, σω, ι. (θυσία, etc.), to offer, to sacrifice, to celebrate with

- sacrifices, γάμους. II. (θυμός, etc.), to hurry on, course.
- θωπεύω, σω, (θώψ), to flatter.
- θώραξ, ακος, ό, (*lorica*), a corslet.
- θώψ, θωπός, ό, a flatterer; adj. θ. λόγος, fawning § 152.
- ιάομαι, Att. ωμαι, άσομαι, to heal.
- Ίάσων, ονος, ό, son of Aison, the king of Iolkos, leader of the Argonauts.
- ιατρικός, ή, όν, belonging to medicine, skilled in medicine; ή ι. (τέχνη), the medical art.
- ιατρός, ού, ό, a surgeon; a physician.
- Ίβηρες, ων, οι, (*Ebro*). I. natives of Iberia near Mt. Caucasus, (*Georgia*). II. natives of Spain.
- Ίβις, ιος, ή, the ibis, a bird worshipped in Egypt.
- Ίβυκος, ου, ό, a lyric poet of Rhegion, contemporary with Polykrates, tyrant of Samos, where I. chiefly lived § 81.
- Ίδαίος, ον, belonging to Mt. Ide near Troy § 152.
- ιδεῖν, see όρδω.
- Ίδη, ης, ή. 1. a mountain in Krete. 2. a mountain in Phrygia, now *Kas Dagħ*; the 'many-fountained Ida' of Homer and Tennyson.
- Ίδιος, α, ον, (*idiosyncrasy*), one's own, private, personal, peculiar; τὸ ι., one's private property.
- ιδιώτης, ου, ό, (*idiot*), a private person; an unprofessional man, a layman; one unskilled, τινός; a tiro; a common man; a common soldier.
- ιδιωτικός, ή, όν, (*idiotic*), for private men) (royal § 138.
- ιδού, (properly aor. imper. midd. of όρδω, ίδου), interj., see! = ecce!
- Ίδρις, ι, gen. εως, (όλδα), knowing.
- ιδρύω, σω, (ζῶ), to seat, establish, settle, found, esp. in midd.
- ιδρώς, ώτος, ό, (*Idos, sudor*), sweat.
- Ιέραξ, ακος, ό, a hawk.
- Ιέρεια, ας, ή, a priestess.
- Ιερεύς, έως, ό, a priest.
- Ιερόν, ού, τό, a temple.
- Ιερός, ά, όν, (*hierarchy*), sacred, holy, dedicated to, τινός § 116, n. 20.
- Ιερόσυλος, ου, ό, a temple-robber, = Lat. *sacrilegus*.
- Ίημι, ήσω, to send; to utter § 138 n. 10; to discharge, let fly, to spout forth; midd., to hasten, to desire.
- Ίθάκη, ης, ή, the home of Odysseus, an island on the W. of Greece.
- Ικανός, ή, όν, (ικω), sufficient, fit, capable, = Lat. *idoneus*; πλέον του ικανού, more than enough § 150.
- Ίκάριος, ου, ό, father of Erigone, raised to the stars as Boötes or Arktouros § 126. From him an Attic deme was named.
- Ικετεύω, σω, to approach as a suppliant, to supplicate.
- Ικέτης, ου, ό, (ικω), a suppliant.
- Ικνέομαι, Att. ούμαι, ΐζομαι, (ικω), to come, to reach, to supplicate. In prose άφικ. is usual.
- Ιλεως, ων, propitious, gracious.
- Ίλιον, ου, τό, a city in Troas, besieged for ten years by the Greeks under Agamemnon.
- Ίλιάς, άδος, ή, the *Iliad* of Homer.
- Ιμάτιον, ου, τό, a cloak.
- Ίμέρα, ας, ή, a city on the N. coast of Sicily, E. of Panormos, the birthplace of Stesichoros § 125.

- ἔμερος, ου, ὁ, yearning, desire, love.
 ὅα. I. conj., that, in order that, with conj. or opt.; with ind. past, in which case. II. adv., where, whither.
 Ἰναχος, ου, ὁ, a river-god, founder of Argos, father of Io § 15.
 Ἰνδία, ας, ἡ, India.
 Ἰνδικός, ἡ, ὅν, Indian.
 Ἰνδός, οὔ, ὁ, an Indian.
 Ἰξίων, ονος, ὁ, a king of Thes-saly, punished for offering violence to Hera, by being fastened to a wheel, driven by a storm, in the lower world § 117.
 Ἰοβάτης, ου, ὁ, a king of Lykia § 91.
 Ἰοκάστη, ης, ἡ, mother and wife of Oidipus.
 ἰός, οὔ, ὁ, I. poison. II. an arrow.
 Ἰούλιος, ου, ὁ, the Lat. Iulius, gentile name (*nomen*) of C. Caesar.
 Ἰουγκος, ου, ὁ, a Greek philosopher, of whose treatise on old age large fragments are preserved by Stobaios § 17.
 ἱπάσιμος, η, ου, fit for riding, τρισὶν ἄρμασιν, broad enough to allow three chariots to pass § 46.
 ἱππιος, α, ου, of a horse.
 ἱππεύω, σω, to ride.
 Ἱππίας, ου, ὁ, son of Peisistratos, expelled from Athens B.C. 510, accompanied the Persians to Marathon B.C. 490.
 ἱππικός, ἡ, ὅν, of a horse; equestrian; τὸ ἵ., cavalry.
 ἱππόδρομος, ου, ὁ, (*hippodrome*), a race-course, metaph. § 136.
 ἱπποκένταυρος, ου, ὁ and ἡ, a centaur.
 ἵππος, ου, ὁ and ἡ, a horse, a mare; ἡ Ἴ., cavalry § 90 n. 4.
 ἱππότης, ητος, ἡ, horse-nature, § 73 n. 19.
 ἰσάκις, (ἴσος), as many times; ἰσάκις ἴσος ἀριθμός, a square number § 48 n. 11.
 Ἰσθμία, ων, τὰ, the games held every five (originally every three) years at the isthmus of Corinth § 114.
 Ἰσις, ἰδος, ἡ, an Egyptian goddess, sister and wife of Osiris.
 Ἰσοκράτης, ους, ὁ, an Athenian orator, born B.C. 436, died by his own hand on hearing of the defeat of Chaironeia B.C. 338. Twenty-one of his speeches, mostly rather political pamphlets than speeches, are extant. Out of his school proceeded Isaios, Hyperides, Demosthenes, and others of the chief orators.
 ἰσόνομος, ου, of states, having equal rights, free.
 ἴσος, η, ου, equal, fair, even: in verse ἴσον δύναται τινι, is of equal power with some one § 145; see ἰσάκις.
 Ἰσσός, οὔ, ἡ, a city of Kilikia, on the bay named from it (now bay of *Scanderum*, i. e. Alexander). Here Alexander defeated Dareios B.C. 333.
 ἵστημι, στήσω, (*sto, stand*), to set up, to check, to erect § 123 n. 29; to raise, to establish, to weigh § 140 n. 17; midd. with 2 aor. ἔστην and perf. ἔστηκα, to stand § 123 n. 30; to be set up, to begin. From the perf. ἔστηκα were formed fut. ἐστήξω and ἐστήξομαι; cf. τεθνήξω and τεθνήξομαι.
 ἱστορία, ας, ἡ, (*oída*), inquiry, history § 100.

ιστορικός, ἡ, ὄν, historical; ὁ ἱ., a historian.

ιστός, οὐ, ὁ, (ἱστημι), a loom; a mast § 113.

ιστουργία, ας, ἡ, (ἔργον), weaving.

Ἰστρος, ου, ὁ, the Danube § 110.

ισχάς, ἄδος, ἡ, (ἰσχνός), a dried fig.

ισχνός, ἡ, ὄν, (ἰσχω), dry, shrivelled, spare, thin.

ισχυρός, ἄ, ὄν, strong, mighty, severe.

ισχυρῶς, exceedingly, mightily.

ισχύς, ὅς, ἡ, (ἰς, Lat. *vis*), strength, power, main force.

ισχύω, ὕσω, to be strong, powerful.

ἴσως, adv., equally, fairly, perhaps.

Ἰταλία, ας, ἡ, Italy.

Ἰταλικός, ἡ, ὄν, Italian.

Ἴτυς, υός, ὁ, son of Tereus and Prokne.

Ἰφικλῆς, ἑός, ὁ, half-brother of Herakles, son of Amphitryon and Alkmene.

Ἰώ, οὐς, ἡ, daughter of Inachos, changed by Hera into a cow.

Ἰωλκός, οὐ, ἡ, a city in the Thessalian Magnesia, on the Pagasaian gulf, the rendezvous of the Argonauts.

Ἴωνες, ων, οἱ, a Greek tribe, esp. that portion of it settled in Ionia.

Ἰωνία, ας, ἡ, a district on the coast of Asia Minor, S. of Aiolis, N. of Karia, reaching from Phokaia and the Hermos, to below Miletos.

Ἰωνική, ῆς, ἡ, a woman of Ionia § 132.

Κάδμος, ου, ὁ, son of Agenor, builder of the citadel Kadmeia at Thebes.

καθ', see κατά.

καθαίρω, Att. ᾠ, ἦσω, to take down; to draw down (from heaven) by charms; to destroy § 110 n. 22; to dethrone § 114 n. 3; to condemn.

καθαίρω, ἀρῶ, (καθαρός), to cleanse, purge, rid of, τινός; to purify.

καθάπερ, (κατά, ἄ, περ), just as.

καθάπτω, ψω, to fasten on § 119 n. 19; midd., to upbraid, τινός.

κάθαρμα, ατος, τό, (καθαίρω), discouragements, scum § 110.

καθαρός, ἄ, ὄν, (castus, chaste), pure, clean; clear of, τινός.

καθαρώς, adv., purely.

καθεδούμαι, fut. § 105 n. 7, and **καθεζόμεν** aor. § 81 n. 15; the pres. **καθέζομαι** is rare, if genuine; **κάθημαι** is usual in the pres. sense, to sit.

καθεύδω, δήσω, to sleep, to rest.

κάθημαι, imperf. **ἐκαθήμην**, (see **καθεδούμαι**), to sit, to sit idle; **οἱ καθήμενοι**, the guests at table § 153 n. 32, often also the judges, as we say, *the bench*.

καθιερόω, Att. ᾠ, ὥσω, to dedicate, hallow.

καθίζω, ᾠ, to set, place, appoint; intrans., to sit.

καθίημι, καθήσω, to let down, to let fall.

καθικνέομαι, Att. οὔμαι, ἵξομαι, to reach; **τῇ βακτηρίᾳ τινός**, to strike § 110 n. 11.

καθίστημι, καταστήσω, act. and midd., to set down, bring down, appoint, establish, settle; **τινὰ εἰς ἀπορίαν**, to bring a man into perplexity; to render, **τινὰ τι**; pass. with 2 aor. and perf. act., to be appointed, to appear or come forward; **εἰς πόλεμόν τινα**, to be involved in war with some one; in the past, to be in a certain state; to be usual, settled.

καί, and even, also; **τε—καί**, **καί**—**καί** both, and; not only, but also; used both in relative and demonstrative clause, where we omit it in the relative, **καί ἡμῶν ταῦτα δοκεῖ, ἄπερ καί βασιλεῖ**, we also have the same opinion as the king; **καί μείζων**, even greater, **ὡς παῖς**; **καί—δέ**, and also; **καί—γε**, aye and; **καί δὴ καί**, and more particularly; **καί μὴν καί**, moreover; **πολλοὶ καί ἀγαθοί**, many good men. **καίπερ**, although, with partic., which has sometimes to be supplied from the context. **καιρῖος**, α, **ον**, or **ος**, **ον**, I. seasonable § 37; II. (at the right place) vital; mortal, of a wound. **καιρίως**, adv., mortally § 159. **καιρός**, οὐ, **ὁ**, due measure; the right place; usually, the very nick of time, season, opportunity. **Καῖσαρ**, **αρος**, **ὁ**, C. Julius Caesar § 101. **καίτοι**, and yet=*quamquam*. **κακάγγελος**, **ον**, bringing evil tidings. **κακήγορος**, **ον**, (ἀγορεύω), abusive, slanderous. **κακία**, **ας**, **ἡ**, badness, cowardice, vice. **κακίζω**, **ιῶ**, to abuse; pass., to be abused; to play the coward. **κακοδαίμων**, **ον**, ill-starred, unhappy. **κακοήθης**, **ες**, malicious, ill-natured. **κακολογέω**, Att. **ὦ**, **ῥσω**, to revile. **κακοπάθεια**, **ας**, **ἡ**, trouble. **κακός**, **ἡ**, **ὄν**, bad, wicked, hurtful, sorry, craven; τὸ κ. or τὰ κ., evil, mischief, sufferings; compar. **κακίων**, superl. **κάκιστος**; also **χείρων** and **ἥττων**, **χείριστος**.

κακούργος, **ον**, mischievous, cunning, a malefactor. **κακῶς**, adv., ill; **λέγειν**, to speak ill of § 106 n. 3; **ἀκούειν**, to be ill spoken of; **ἔχειν**, to be in evil plight. **κάλαμος**, **ου**, **ὁ**, (*calamus*, Engl. *haulm*, Fr. *chaume*), a cane, used by children as a 'horse' § 63; a reed pipe. **Καλαυρία**, **ας**, **ἡ**, usually **Καλαύρεια**, now **Πορο**, an island in the Saronic gulf, opposite **Troizen**. Demosthenes took refuge in the sanctuary of **Poseidon**'s temple there B.C. 322. **καλέω**, Att. **ῶ**, fut. **ῶ**, to name, **τινά τι**; to call, invite, invoke, summon; **ὁ καλούμενος**, the so-called. **καλιδά**, **ας**, **ἡ**, a nest. **κάλιγον**, **ον**, τό=*Lat. caliga*, a military boot. **Καλιγόλας**, **α**, **ὁ**, **Caligula**, nickname of C. Caesar, successor of **Tiberius**. **καλλίων**, **ον**, comparative of **καλός**. **κάλλος**, **ους**, τό, beauty. **καλλύνω**, **υνῶ**, to beautify. **καλοκάγαθία**, **ας**, **ἡ**, (**καλὸς καὶ ἀγαθός**), nobleness, perfect breeding. **καλός**, **ἡ**, **ὄν**, beautiful, fair, noble, good, fine. **καλὸς καὶ ἀγαθός**, fair and good, noble and virtuous, realising the perfect ideal of a free-born, high-bred, man. **καλύπτω**, **ψω**, (*occulo*, *clam*, *κλέπτω*; another form of *κρύπτω*, cf. *celeber*, *creber*; *apocalypse*), to cover § 131; to hide. Poetic word. **καλῶς**, adv., well; **ἔχειν**, to be in a good state; **πράττειν**, to fare well; **λέγειν τινα**, to speak well of a man; **ἀκούειν**, to be well spoken of. **Καμβύσης**, **ου**, **ὁ**, I. father of **Ky-**

ros. **π.** second king of Persia, B.C. 529—522, son of Kyros, conqueror of Egypt.

κάμηλος, ου, ὁ, and more commonly ἡ, a camel. An oriental word.

κάμνω, καμουμαι, aor. ἔκαμον, perf. κέκηκα, to tire oneself, to be weary, to suffer from illness, to be exhausted.

καμπή, ἡς, ἡ, a winding.

κάμπτω, ψω, to bend.

κάν. **I.** = καὶ ἄν. **II.** = καὶ ἐάν, even if.

κάν = καὶ ἐν.

Καπανεύς, ἑως, ὁ, one of the Seven against Thebes, struck by lightning as he was climbing the wall.

καπηλεῖον, ου, τό, a tavern.

κάπηλος, ου, ὁ, (*caupo*, *copa*; Germ. *kaufen*; Engl. *cheap*, *chapman*), a dealer, huckster, publican.

καπνός, οὔ, ὁ, smoke.

κάπρος, ου, ὁ, (*aper*, *caper*; Germ. *Eber*), a wild boar.

κάπτω, ψω, to gulp down.

Κάρ, **Καρός**, ὁ, a native of Karia §§ 61 n. 27, 152 n. 29.

κάρα, nom. and acc., τό, (*céphus*, *cerebrum*), a head. In poetry κρατός is gen.

κατατομέω, Att. ὦ, ἥσω, to behead.

καρδία, as, ἡ, (Lat. *cor*, *cordis*, Germ. *Herz*), the heart.

Καρία, as, ἡ, the S.W. region of Asia Minor, S. of Phrygia, N. of Lydia, inhabited by a barbarian people.

καρκίνος, ου, ὁ, (*cancer*), a crab § 159.

καρπός, οὔ, ὁ, (Germ. *Herbst*; *harvest*), fruit, of corn or trees; produce; result.

καρτερέω, Att. ὦ, ἥσω, (*κράτος*), to endure, to bear up.

καρτερά, as, ἡ, endurance.

καρτερός, ὁ, ὄν, strong, staunch.

Καρχηδόνιοι, ων, οἱ, the Carthaginians.

Καρχηδών, ὄνος, ἡ, the great Phoinikian colony in Africa proper, the rival of Rome, destroyed by P. Cornelius Scipio Aemilianus B.C. 146.

Κασάνδρα, as, ἡ, daughter of Priamos, who received from Apollo the gift of prophecy, coupled with the condition that she should always predict disaster, and never be believed.

κασιγνήτη, ης, ἡ, (*κόσις*, *γένος*), a sister.

Κόσπιος, α, ον, K. πύλαι, a mountain pass between Media and Hyrkania.

Κόσσιος, ου, ὁ, C. Cassius Longinus, one of the murderers of Caesar 15 March 44 B.C.; he died by the hand of one of his slaves after the battle of Philippi, B.C. 42.

κατά, prep., down. **I.** with gen., down from, *κατὰ πετρῶν πίπτειν*, to fall down rocks; *κατὰ χθονός*, beneath the earth; over, *ὑδωρ κατὰ χειρὸς διδόναι*, to give water (to pour) over the hand; *ὀμνύειν κατὰ τινος*, to swear by, strictly over, on the head of, some one; against, *ψήφος κατὰ τινος*, a verdict against some one; of, concerning, *λέγειν κατὰ τινος*, to say of some one. **II.** with acc., down, *κατὰ ῥοῦν*, down stream; over, *καθ' Ἑλλάδα*, throughout Greece; *κατ' ἀνθρώπους*, amongst men § 91; *κατὰ γῆν*, by land; distributively, *κατὰ μῆνα*, monthly; *κατὰ μέρος*, severally § 105; *κατὰ πόλεις*, city by city; *κατὰ*

πολύ, greatly § 118; in quest of, *κατὰ κλέος αὐτῆς*, drawn by her fame § 125 n. 8; *καθ' ἀρπαγὴν*, for the purpose of plunder; *τῇ καθ' ἡμᾶς τέχνῃ*, our art, the art which belongs to us § 154 n. 28; *κατὰ τὴν παροιμίαν*, according to the proverb; *κατὰ δύναμιν*, to the best of one's power; *κατὰ λόγον*, in proportion; *κατ' ἀνθρώπον*, humanly, as a man should § 146 n. 1; *μεῖζον ἢ κατ' ἀνθρώπον*, too great for a man; *κατὰ ταῦτά*, in the same way; *κατὰ Πλάτωνα*, as Plato says; *τὸ κατ' ἐμέ*, as far as I am concerned, for my part; *κατὰ τὸν πόλεμον*, during the war; *κατὰ Δημοσθένη*, in the time of D.

κἄτα = *καὶ εἰτα*, and then.

καταβαίνω, βήσομαι, to go down, dismount.

καταβάλλω, βαλῶ, to throw down, to reject, to deposit, to lay as a foundation.

κατάβασις, εως, ἡ, (καταβαίνω), a descent; march down to the sea.

καταβιβρώσκω, καταβρώσομαι, to devour.

καταγέλαστος, ον, ridiculous.

καταγελᾶω, Att. ᾠ, ᾄσομαι, to laugh at, *τινός*.

καταγιγνώσκω, γινώσομαι, to lay something to a man's charge; to condemn.

κατὰγνυμι, κατάξω, to shatter; pass. with perf., *κατέαγα*, to be broken.

κατάγω, ξω, to lead down, *e. g.*, the dead into the lower world § 114; to bring down to the coast; to bring to land; to recal from exile.

καταγωγεῖον, ον, τό, an inn.

καταγωνίζομαι, ιούμαι, to struggle

against; to conquer. Late word.

καταδαρθάνω, θήσομαι, to fall asleep.

καταδεής, ἐς, lacking, τινός; weak; compar., inferior.

καταδέχομαι, to receive.

καταδικάζω, ᾄσω, to condemn, *τινός τι*.

καταδουλόω, Att. ᾠ, ᾠσω, to enslave.

καταδύομαι, σομαι, to sink; to steal under; *καταδύσω* and *κατέδυσα*, to cause to sink.

κατάζευξις, εως, ἡ, yoking, coupling together. Late word.

καταίθω, to burn to ashes; to kindle.

καταισχύνω, ννῶ, to disgrace, dishonour; midd., to feel shame before.

κατακάω, καύσω, to burn down.

κατακελεύω, σω, to command.

κατάκληστος, ον, shut up.

κατακλίνω, ννῶ, to lay down; midd., to lie down, at table.

κατακόπτω, ψω, to cut up.

καταλαμβάνω, λήψομαι, to seize, to comprehend, to overtake.

καταλείπω, ψω, to leave behind, to forsake.

καταλύω, σω, to destroy, dissolve, depose, annul, end.

καταμελέω, Att. ᾠ, ᾄσω, utterly to neglect, *τινός*.

καταναλίσκω, ᾠσω, to spend, consume.

καταναυμαχέω, Att. ᾠ, ᾄσω, to defeat at sea.

Κατάνη, ης, ἡ, an ancient city on the E. coast of Sicily near Mt. Aetna, from whose eruptions it often suffered; now *Catanea* § 106.

κατανοέω, Att. ᾠ, ᾄσω, to perceive, consider.

καταντᾶω, Att. ᾠ, ᾄσω, to arrive, meet, issue in, happen. Late word.

καταπαλαίω, σω, to throw in wrestling.

καταπατέω, Att. ᾠ, ἤσω, to trample down.

καταπαύω, σω, to bring to an end, to still, to check, to de-pose.

καταπίπτω, πεσοῦμαι, to fall down.

καταπλήξ, ἦγος, ὁ and ἡ, bewildered.

καταπλήττω, ξω, to terrify; esp. in 2 aor. and perf. pass., to be amazed.

καταπλίττω, to trip up.

καταπλουτίζω, ἰω, to enrich.

καταποικίλλω, ἰλῶ, to paint of divers colours.

καταπολεμέω, ω, ἤσω, to war down, to wear out in war.

καταπολεμέω, Att. ᾠ, ὠσω, to make an enemy of. Word of no authority.

καταπράττω, ξω, to accomplish, gain.

καταπτερόω, Att. ᾠ, ὠσω, to provide with wings.

καταπυκνώνω, Att. ᾠ, ὠσω, see § 135 n. 11.

καταρρέω, ρυήσομαι, to flow down, to drop off, to fall in.

κατάρχομαι, ξομαι, to begin, τινός § 155.

κατασβέννυμι, σβέσω, to quench; pass. with 2 aor. κατέσβην and perf. κατέσβηκα, to go out.

κατασιγάω, δσω, to silence. Late word.

κατασκάπτω, ψω, to demolish.

κατασκέλλω, λῶ, to dry up; pass. with 2 aor. κατέσκλην, and perf., to pine away, wither.

κατασκευάζω, δσω, to prepare; to furnish with, τινί; to build; to establish; to render.

κατασκευή, ἥς, ἡ, preparation, construction, furniture, constitution.

κατασκήπτω, ψω, to strike, fall on, as lightning.

κατασκοπέω, Att. ᾠ, σκέψομαι, to view, spy out.

κατάσκοπος, ου, ὁ, a spy.

κατασμικρύνω, ὤνω, to disparage. Late word.

καταστέλλω, στελῶ, to arrange; to quiet § 103.

καταστηρίζω, ἰω, pass., to be propped.

καταστρέφω, ψω, to turn down, to overthrow; midd., to subdue.

κατατάττω, ξω, to arrange, to appoint.

κατατίθημι, θέσω, to set down; to place; to propose; midd., to lay down; to store up.

κατατοξεύω, σω, to shoot dead.

κατατρέχω, δραμοῦμαι, to run down; to attack; to over-run.

κατατρίβω, ψω, to wear out, to wear away.

καταφαίνω, ἀνῶ, to shew plainly; midd., to appear plainly.

καταφεύγω, ξομαι, to fly for shelter, to seek refuge.

καταφθείρω, φθερῶ, to destroy utterly.

καταφλέγω, to burn up.

καταφρονέω, Att. ᾠ, ἤσω, to despise, τινός.

κατεπλάγη, aor. pass. of καταπλήττω, to be panic-struck, amazed.

κατεργάζομαι, ἀσομαι, to achieve, gain, dispatch, conquer.

κατέρχομαι, κάτειμι, to go down; to return.

κατεσθίω, κατέδομαι, aor. κατέφαγον, to devour, squander.

κατέχω, καθέξω, to hold back; to detain § 103 n. 23; to control; to occupy; to seize; intrans., to prevail, to last.

κατηγορέω, Att. ᾠ, ἤσω, to accuse;

τινός τι, to lay something to a man's charge.
 κατηγορία, ας, ἡ, (categorical), a charge, accusation.
 κατηγορος, ου, ὁ, an accuser.
 κατοδύρομαι, to lament.
 κατοικέω, Att. ὦ, ἤσω, to colonise, to inhabit, to dwell.
 κάτοπιν, adv., (ἐπομαι), with gen., behind; after.
 κάτοπτρον, ου, (δύομαι, optics), a mirror.
 κατορθόω, Att. ὦ, ὥσω, to keep straight; to conduct to a happy issue; to succeed.
 κατορύττω, ξω, to bury.
 κάτω, adv., downwards, below § 140; with gen., under.
 κάτωθε, adv., from beneath, beneath.
 Κάτων, υνος, ὁ, i. M. Porcius Cato the Censor, *Cato maior*, born 234 B.C., died 149 B.C., a statesman and general, orator, historian, and agriculturist; his treatise on agriculture, and fragments of other works alone remain; many anecdotes are told of his stern simplicity of character. ii. M. Porcius Cato of Utica, great-grandson of the censor, born B.C. 96, a determined aristocrat, joined Pompeius in the civil war, and after the defeat of Thapsus died by his own hand at Utica 8 Apr. B.C. 46, after reading the *Phaidon* of Plato; he would not (§ 103) deign to accept quarter from Caesar. In his suicide and in his principles he became the model for later Stoics.
 κατώτατος, η, ου, lowest, superl. formed from κάτω.
 Καύκασος, ου, ὁ, the great mountain range between the Black and Caspian seas.

Καυσιανός, ων, οί, a Skythian tribe §§ 71, 135.
 κάω, not contracted, καύσω, (caustic), to burn, of heat or cold, to cauterise.
 κείμαι, κείσομαι, (κώμη, Lat. *cubo*), originally a perf., often used as pass. of τίθημι; to lie, to be situated, to be laid up, to be proposed, to be established.
 κείνος, η, ο, poet. for ἐκείνος.
 κέκραγα, ξομαι, (κραυγή), to croak, to cry aloud; ἀνέκραγον is the usual aor.
 Κέκροψ, οπος, ὁ, the legendary founder of the Athenian state, originally an Egyptian. To him was ascribed the introduction of religion, agriculture, navigation, written characters, and other arts.
 κελαινός, ἡ, ὄν, black. Poetic word.
 κελεύω, σω, (έλομαι, Lat. *cello*), to urge, command, demand, recommend.
 Κέλται, } ὦν, οί, the Kelts or
 Κελτοί, } Gauls §§ 4, 24.
 κενός, ἡ, ὄν, (cenotaph), empty, vain; void, τινός.
 Κένταυρος, ου, ὁ and ἡ, (κεντέω), ol K., a race of monsters, with the head, arms, and breast of a man, the body and legs of a horse.
 κέντρον, ου, τό, (centre), a goad, spur, sting; centre of a circle.
 κεραμεύς, έως, ὁ, (ceramic), a potter.
 κεραμῖς, ἰδος, ἡ, a tile.
 κεράννυμι, ρώ, to mix, to temper.
 κέρας, ατος, ως, τό, (cervus, cornu), a horn.
 κεραυνός, ου, ὁ, a thunderbolt.
 κεραυνόω, Att. ὦ, ὥσω, to strike with a thunderbolt.
 κερδαίνω, ανώ, (κέρδος), to gain.

κέρδος, ους, τό, gain, advantage, love of gain; plur., cunning arts.

Κερκυραῖοι, ων, οἱ, the inhabitants of Korkyra (Corfu), a colony of Corinth, whose quarrels with its mother state were one cause of the Peloponnesian war.

Κέρκωψ, ωπος, ὁ, οἱ K., mischievous tormenters of Herakles, generally stated to be two in number, afterwards transformed into apes; in comedy nearly = goblins.

κέρμα, ατος, τό, (κείρω), small change.

κερματίζω, ῶ, to cut into small pieces, to mince; to coin into small coin.

κέυθω, σω, (hut), to cover, to hide. Poetic.

κεφάλαιον, ου, τό, (κεφαλή), the parts about the head; the sum and substance; crown or completion of a thing.

κεφαλή, ἦς, ἡ, (caput, Germ. *Haupt*), the head.

κηδεστής, οὔ, ὁ, (κῆδος), a connexion by marriage.

κῆδομαι, to care for, to be in trouble for, τινός.

κῆπος, ου, ὁ, a garden.

κηρός, οὔ, ὁ, wax.

κῆρυξ, υκος, ὁ, a herald.

κηρύττω, ξω, to proclaim, declare.

Κητώ, οὖς, ἡ, daughter of Pontos and Gaia § 48.

Κηφισόδωρος, ου, ὁ, a scholar of Isokrates § 156.

Κηφισός, οὔ, ὁ, name of several rivers; one in Phokis, falling into the lake Kopais in Boeotia; another in Attica, W. of Athens.

κιβώτιον, ου, τό, a little chest, coffer.

κιβωτός, οὔ, ἡ, a box, chest.

Κιθαιρώνειος, α, ον, of Kithairon, the mountain range which separates Megaris and Attica from Boeotia.

κιθάρα, ας, ἡ, (guitar), a lyre.

κιθαρωδία, ας, ἡ, playing on the lyre and singing to it.

κιθαρωδός, οὔ, ὁ, (κιθάρα, αιδός), a minstrel.

Κιλικία, ας, ἡ, a country in the S. E. of Asia Minor, W. of Syria, S. of Kappadokia, E. of Pamphylia and Pisidia. Its chief city Tarsus was St Paul's birth-place.

Κίμβροι, ων, οἱ, a German people § 96.

Κίμων, ωνος, ὁ, son of Miltiades, a successful Athenian general in the wars against the Persians; he died B. C. 449 § 141.

κινδυνευτής, οὔ, ὁ, a man of daring.

κινδυνεύω, σω, to be daring, to run a risk, to hazard.

κίνδυνος, ου, ὁ, risk, hazard, danger.

κινέω, Att. ὦ, ἤσω, to move, to disturb, to rouse.

Κιτιεύς, έως, ὁ, native of Kition, a town of Kypros.

κίχλη, ης, ἡ, a thrush.

κίων, ονος, ὁ, a pillar.

κλαγγή, ἦς, ἡ, (clang, clank, Lat. *clango*), a scream, cry, howl.

Κλαζομένιος, α, ον, of Klazomenai, one of the 12 Ionian cities, on the S. of the bay of Smyrne.

Κλαύδιος, ου, ὁ, the Roman emperor A. D. 41—54 § 149.

κλάω, (not contracted), **κλαύσμαι** or **κλαήσω**, to weep, lament.

Κλεάνθης, ους, ὁ, of Assos in Mysia, the successor of Zeno as head of the Stoic school.

Κλέαρχος, ου, ὁ, a Spartan commander of the Greeks who fought at Kunaxa B. C. 401 under the younger Kyros.

Κλειτίας, ου, ὁ, of Tarentum, a Pythagorean § 111.

κλείς, κλειδός, ἡ, (*clavis, claudo*), a key, a bolt.

Κλεῖτος, ου, ὁ, a general of Alexander's, whose life he saved at the Granikos § 102.

κλείω, σω, (*close*), to shut; to enclose.

Κλεομένης, ους, ὁ, brother of Leonidas, who succeeded him as king of Sparta.

κλέος, ους, τό, a rumour, report, glory.

κλεπτίστατος, η, ον, most thievish; superl. from κλέπτῃς, ου, ὁ, a thief.

κλέπτω, ψω, (*καλύπτω*), to steal, to cheat, to do secretly.

Κλέων, ωνος, ὁ, a person in comedy § 119.

κλήμα, ατος, τό, (*κλάω*, to break), a slip, a vine-twig.

κληρονόμος, ου, ὁ, an heir.

κλήρος, ου, ὁ, (*clergy, clerical*), a lot.

κληρώω, Att. ὦ, ὦσω, to choose by lots, to cast lots; midd., to obtain by lot.

κλήω, old Att. for κλείω.

κλίνη, ης, ἡ, (*κλίνω, clinical*), a couch, a bed.

κλίνω, ἰνῶ, (*clivus, incline*), to bend, to lay down; midd., to rest upon, to lie down, to slope.

κλοπή, ἥς, ἡ, (*κλέπτω*), theft.

Κλυταιμνήστρα, ας, ἡ, wife of Agamemnon.

κλύω, (*Lat. inclitus, ausculto*), to hear, τινός; to be called.

κλών, κλωνός, ὁ, a young shoot.

κνήμη, ης, ἡ, the leg between the knee and ankle, the shin.

Κνίδος, ου, ἡ, a city in Karia, the capital of the Dorian league, and chief seat of the worship of Aphrodite.

κνῖσα, ης, ἡ, the steam of roasted meat, esp. of burnt-offerings.

κοιλία, ας, ἡ, (*κοῖλος*), the belly.

κοῖλος, η, ον, (*hole*), hollow, low-lying; τὸ κ. τῆς χειρός, the hollow of the hand.

κοινῇ, adv., (*dat. fem. of κοινός*), in common, publicly; generally § 12 n. 15.

κοινός, ἡ, ὄν, (*ξύν i. e. σύν Lat. cum, coenobitic*), common, public; τὸ κ., the state or the government; τὰ κ., public affairs; προσιτέον τοῖς κ., one must enter public life; ἐν κοινῷ, in public.

κουνῶ, Att. ὦ, ὦσω, to impart, to communicate, τινί τι § 89; midd. also to consult, τινί; to partake, τινός or τι.

κοινωνέω, ὦ, ἥσω, to share with, with gen. of thing and dat. of person.

κοινωνία, ας, ἡ, communion, intercourse; partnership.

κοινωνικός, ἡ, ὄν, social.

κοινωνός, οὔ, ὁ and ἡ, a partner, a fellow.

καίρανος, ου, ὁ, (*κύρος*), a lord, a master.

κοίτη, ης, ἡ, (*κεῖμαι*), a bed.

κολάζω, ὦμαι, (*κολούω, to dock*), to chasten, punish.

κολακεία, ας, ἡ, flattery.

κολακεύω, σω, to flatter § 21 n. 17.

κόλαξ, ακος, ὁ, a flatterer.

κόλασις, εως, ἡ, chastisement.

κολεός, οὔ, ὁ, (*κοῖλος, Lat. culeus*), a scabbard.

κολλάω, Att. ὦ, ἥσω, to glue; metaph. to apply § 141.

κολοσσός, οὔ, ὁ, (*colossal*), a statue of gigantic size, colossus.

κόλπος, ου, ὁ, (*gulf*), the bosom; fold of a garment, pocket; bay. Same in all senses as *Lat. sinus*.

Κολχικός, ἡ, ὄν, Kolchian.

Κόλχοι, ὡν, οἱ, the inhabitants of Kolehia, W. of Iberia, N. of Pontos and Armenia, S. of Kaukasos, E. of the Black Sea. The modern Mingrelia and Abkasia.

Κολχίς, ἰδος, ἡ, see Κόλχοι.

κολωνός, οὐ, ὁ, (*culmen, celsus*), a hill.

Κολωνός, οὐ, ὁ, Kolonos, a ward of Attica, on a hill a mile N.W. of Athens; in the grove of the Eumenides there Oidipus died, as Sophokles describes in the *Oid. Kol.*

κομάω, Att. ὦ, ἥσω, to wear long hair; to give oneself airs.

κόμη, ης, ἡ, (Lat. *coma*), hair.

κομῆθι, adv., just, entirely.

κομίζω, ἰω, to bring, lead, to recover, to bury; midd., to return, to obtain.

Κόνων, ὠνος, ὁ, an Athenian commander in the latter part of the Peloponnesian war, and afterwards; he defeated the Spartan fleet at Knidos B.C. 393, and restored the walls of Athens.

κόπος, ου, ὁ, (κόπτω), trouble, weariness.

κόπτω, ψω, to beat, to slaughter, to fell, to coin § 124; midd., to beat oneself for sorrow.

κόραξ, ακος, ὁ, a raven; a crow; ἐς κόρακας, go and be hanged!

Κόρη, ης, ἡ, surname of Persephone, (Φερσεφόνη), esp. in Attica.

κόρη, ης, ἡ, a girl, a maiden.

Κορίνθιος, α, ὄν, Corinthian; ὁ, Κ., a Corinthian.

Κόρινθος, ου, ἡ, the most populous and important commercial city of Greece, favoured by its position on the isthmus between two seas, destroyed

by Mummius B.C. 146, restored 100 years later by Caesar. Famous for pottery, bronzes, architecture, painting, sculpture § 77.

κόρος, ου, ὁ, surfeit, τινός § 130; insolence.

κόρος, ου, ὁ, a youth.

Κορύβαντες, ὡν, οἱ, the priests of Rhea, who went about with wild music and frantic gestures, often dancing in armour.

κόρυς, υθος, ἡ, (κέρας, *cornu*), a helmet.

κορυφή, ἧς, ἡ, (κόρυς), head, peak, crown.

κορώνη, ης, ἡ, (κόραξ), a crow.

κόσκινον, ου, τό, a sieve.

κοσμέω, Att. ὦ, ἥσω, (*cosmetic*) to arrange, adorn, honour.

κόσμησις, εως, ἡ, adorning.

κόσμος, ου, ὁ, (*microcosm*), order, ornament; dress and jewels § 132; the world, so first named by Pythagoras.

κοτέω, Att. ὦ, ἥσω, to be angry with, τινί.

κοτύλη, ης, ἡ, a cup; a liquid measure, $\frac{1}{2}$ pint, containing 6 κύαθοι, or $\frac{1}{2}$ of a ξέστης (*sextarius*).

κουρά, ἄς, ἡ, (κείρω), a shearing.

κουρεύς, έως, ὁ, (κείρω), a barber.

Κουρήτες, ὡν, οἱ, priests of Zeus in Krete, afterwards confounded with the Korybantes.

κουροτρόφος, ὄν, rearing boys; nursing mother, epithet of several goddesses.

κούφως, adv., lightly.

κράνιον, ου, τό, (κάρα, *cranial*), the skull.

κρατέω, Att. ὦ, ἥσω, (κράτος), to rule, control § 107 ad fin.; τινός; to defeat, τινά § 117; to prevail, to seize, τινός or τι.

κρατήρ, ἦρος, ὁ, (*crater*), a mixing-bowl, like a punch bowl; a tureen.

Κράτης, ἦτος, ὁ, of Thebes, a cynic and scholar of Diogenes, flourished circ. 325 B.C. His life by Plutarch is lost, but many of his sayings are recorded § 64.

κράτιστος, η, ον, superl. of ἀγαθός.

κράτος, οὐς, τό, strength, might, victory.

Κράτων, ὠνος, ὁ, a character in a comedy § 149.

κρέας, ὡς, τό, (*caro, cruor*), flesh, meat.

κρείσσων or **κρείττων**, ον, compar. of ἀγαθός.

κρεμάννυμι, μῶ, to hang; pass., (also in the form *κρέμαμαι*), to be hung.

Κρέων, οντος, ὁ, I. king of Corinth §§ 77, 127; II. brother of Iokaste, king of Thebes after the death of Eteokles.

κρήνη, ης, ἡ, a spring.

κρηπίς, ἰδος, ἡ, (*Lat. crepida, crepido*), a boot; a foundation § 8.

Κρής, τός, ὁ, a native of Krete.

Κρήτη, ης, ἡ, the large island in the Ionian sea, now Candia.

κριθή, ἦς, ἡ, (*hordeum*), barley.

κρίνω, ὠῶ, (*cerno, cribrum*), to separate, decide, judge, accuse.

κρύς, οὔ, ὁ, a ram.

κρίσις, εως, ἡ, (*hypocrisis*), judgment, sentence, trial.

κριτής, οὔ, ὁ, a judge.

κρόταφος, οὐ, ὁ, in pl. the temples.

Κρότων, ὠνος, ἡ, a colony of Achaia in Bruttium, the residence of Pythagoras § 146.

Κροτωνιάτης, ον, ὁ, a man of Kroton § 94.

κρυπτός, ἡ, ὄν, (*crypt*), concealed, secret.

κρύπτω, ψω, (same as *καλύπτω*), to hide, to cover, to conceal.

κρύφα, adv., secretly; with gen., without the knowledge of.

κρυφίνους, ουν, reserved, crafty.

κτάομαι, Att. ὦμαι, ἥσομαι, to get, gain, incur; perf. *κέκτημαι*, to possess.

κτέανον, ου, τό, = *κτῆμα*.

κτείνω, ἐνῶ, to kill. Poetic; *ἀποκτείνω* is used in prose.

κτεῖς, κτενός, ὁ, a comb.

κτῆμα, ατος, τό, (*κτάομαι*), a possession, property.

κτήνος, οὐς, τό, mostly pl. *κτήνη*, property in herds, cattle.

Κτησίβιος, ον, ὁ, a famous mathematician of Alexandria, circ. 140 B.C.

κτῆσις, εως, ἡ, (*κτάομαι*), gaining, possession, property.

κτίζω, ἴσω, to people, found, establish.

κύαθίζω, (*κύαθος, cyathus*), to fill the cup § 117 n. 10.

κύαμος, ον, ὁ, a bean.

κυβερνάω, Att. ὦ, ἥσω, (*gubernare*), to steer.

κυβερνήτης, ον, ὁ, a pilot.

κύβος, ον, ὁ, a cube, a die § 128; a cube number § 47 n. 12.

Κύθηρος, ον, ὁ, I. son of Phoinix, who gave name to the island Kythera (*Cerigo*). II. a deme of Attica, belonging to the tribe Pandionis.

κυκλέω, Att. ὦ, ῥσω, to move in a circle, to revolve.

κύκλος, ον, ὁ, (*cycle, encyclic*), a circle, a round; *κύκλω* or *ἐν κ.*, in a circle, around § 73.

Κύκλωψ, ὠπος, ὁ, a gigantic, one-eyed monster; the *Kyklopes* are placed in Sicily, and represented as forging the thunderbolts of Zeus.

κύλιξ, ἰκος, ἡ, (*calix*), a drinking-cup.

κύμα, **ατος**, **τό**, (κύω), a billow.
κυμνοπρίστης, **ου**, **ό**, a cummin-splitter, a niggard § 136 n. 8.
κυνέω, Att. **ὦ**, κύσω, to kiss.
κυνή, (sc. *δορά*), **ῆς**, **ῆ**, a dog's skin; a helmet, a hat.
κυνηγέτις, **ιδος**, **ῆ**, a huntress.
κυνικός, **ῆ**, **όν**, (κύων), doglike; **ό** **κ.**, a Cynic.
Κύπρος, **ου**, **ῆ**, a great island of the Mediterranean in the angle between Kilikia and Syria, the seat of the worship of Aphrodite § 119.
Κυρηναῖος, **ου**, **ό**, an inhabitant of Kyrene, a Greek colony from Thera, capital of Kyrenaika, now Barca, the E. division of Tripoli.
Κυρηναϊκός, **ῆ**, **όν**, of Kyrene § 156.
κυριεύω, **σω**, to be master of, to seize, **τινός**.
κύριος, **α**, **ον**, (τὸ κύρος, *curia*), with power over, **τινός** § 17 n. 21; valid.
κύριος, **ου**, **ό**, a lord, a master.
Κύρνος, **ου**, **ό**, a friend of Theognis § 32 n. 13.
Κῦρος, **ου**, **ό**. **i.** the great, the founder of the Persian monarchy, and captor of Babylon, died B.C. 525. It is of him that we read in the Old Testament and in Herodotos, and he is the hero of Xenophon's historical romance (the *Kyropaideia*). **ii.** the younger, son of Dareios Nothos, whose march against his brother Artaxerxes, and death in the battle of Kunaxa, B.C. 401, are related in the *Anabasis* of Xenophon.
κύτος, **ους**, **τό**, (κύω, to contain, *cutis*), a hollow; a vessel.
κύων, **ό** and **ῆ**, **i.** dog, bitch; hound, generally fem. **ii.** a

Cynic, or dog-philosopher § 157 n.
κωλυτέον, verbal adj., one must hinder.
κωλύω, **σω**, to hinder.
κώμη, **ης**, **ῆ**, a village.
κωμικός, **ῆ**, **όν**, comic.
κωμῳδία, **ας**, **ῆ**, (κῶμος, a revel, [al. *κώμη*, a village,] *ᾄδω*), comedy.
κῳνειον, **ου**, **τό**, hemlock-juice, a poison given to condemned criminals at Athens, *e. g.* to Sokrates.
Κωνσταντῖνος, **ου**, **ό**, the first Christian emperor of Rome, born A.D. 274, died 337. He restored Byzantion A.D. 330, and named it Konstantinopolis.
κῳνωψ, **ωπος**, **ό**, a gnat.
Κῶς, **α**, **ον**, of Kos § 138.
Κῶς, **ῶ**, **ῆ**, an island of the Dorian league in the Myrtoan sea, between Knidos and Halikarnassos, now *Ko* or *Stanchio*. Hippokrates and Apelles were natives of it.
κωφός, **ῆ**, **όν**, deaf, dumb.
λάβραξ, **ακος**, **ό**, (λάβρος), the sea-wolf.
Λαβύρινθος, **ου**, **ό**, (*labyrinth*) the maze built by Daidalos near Gnossos, the abode of the Minotauros § 105.
Λάγος, **ου**, **ό**, a Makedonian, father by Arsinoe of Ptolemaios I. king of Egypt, § 56.
λαγχάνω, **λήξομαι**, to obtain by lot; esp. to obtain an office by lot; *δίκην τινι*, to obtain leave to bring a suit against one.
λαγώς, **ῶ**, **ό**, (*lepus*, *leveret*), a hare.
λάβρα, **adv.**, (*λανθάνω*), secretly; *μητρὸς* = *clam matre* § 102 n. 6.
Λάιος, **ου**, **ό**, king of Thebes, father of Oidipus.

λαῖος, *αἰ, ὄν, (laevus)*, left; poetic word.

Λάκαινα, *ης, ἡ, fem. of Λάκων, a Lakonian woman.*

Λακεδαιμόνιοι, *ων, οἱ, the inhabitants of Lakedaimon, i. e. of Sparta, or of Lakonia.*

Λακράτης, *ους, ὁ, a Theban, captain of a band sent by Artaxerxes Ochus to conquer Egypt §§ 4, 102.*

λακτίζω, *ιῶ, (λάξ)*, to kick.

Λακύδης, *ους, ὁ, of Kyrene, became head of the Academic school B.C. 241 on the death of Arkesilas, and so continued 26 years § 19.*

Λάκων, *ωνος, ὁ, a native of Lakonia, the S.E. division of the Morea.*

Λακωνικός, *ή, ὄν, Lakonian.*

λαλέω, *ῶ, ἥσω, (lull)*, to talk, to talk, to chatter.

λαλίστατος, *η, ὢν, superl. of Λάλος, ὢν, talkative.*

Λάμαχος, *ου, an Athenian commander, of great bravery and probity; in 415 B.C. he was one of the 3 generals of the expedition against Sicily, and died before Syracuse B.C. 414 § 124.*

λαμβάνω, *λήψομαι, to take, seize; δίκην, to take satisfaction, sumere poenas; to understand; to detect § 100 n. 16; to get, to make money § 116 n. 39; midd., to lay hold of; χειρός, by the hand; γῆς, to gain § 119 n. 12.*

λαμπάς, *άδος, ἡ, (λάμπω), a torch.*

Λάμπις, *ιδος, ὁ, a rich shipmaster of Aigina § 77.*

λαμπρός, *αἰ, ὄν, (λαμπω), bright § 157; clear, keen, manifest, illustrious.*

λαμπρότης, *ητος, ἡ, brilliancy, splendour.*

λαμπρῶς, *adv., brightly, sumptuously § 114.*

λαμπτήρ, *ήρος, ὁ, a light, a lamp. λανθάνω, λήσω, (lateo), to escape notice § 68 n. 9; midd., to forget.*

Λαομέδων, *οντος, ὁ, king of Troy, father of Priamos § 157.*

λάπτω, *ψω, (lambo), to lap, to drain § 104 ad fin.*

λάσιος, *α, ὢν, (lana), shaggy.*

λατομία, *ας, ἡ (λᾶς, τέμνω), a stone quarry § 146 n. 13.*

λατρεύω, *σω, (idolatry, latrocino), to serve, to obey, to worship.*

λάφυρα, *ων, τά, (λαμβάνω), spoils.*

λάχανα, *ων, τά, (λαχαίνω), pot-herbs; the vegetable market.*

λέβης, *ητος, ὁ, (λείβω), a kettle, a pan.*

λέγω, *ξω, (Lat. lego). I. to choose, (in this sense perf. ἐλοχα, perf. pass. ἐλεγμαι, aor. pass. ἐλέγην); II. to say, to speak; εἰ λέγειν τινά, to speak well of one, (εὐ ἀκούω is used as pass.); to call, to mean, (in this sense perf. pass. λέλεγμαι, aor. pass. ἐλέχθην; in most compounds ἀγορεύω takes the place of λέγω; ἐρῶ is used as fut., εἶρηκα as perf., εἶπον as aor.).*

λειμών, *ωνος, ὁ, a meadow.*

λείος, *α, ὢν, (Lat. levis), smooth, soft.*

λειπτέον, *verbal adj., one must leave.*

λείπω, *ψω, (eclipse), to leave, quit; intrans., to fail.*

λειτουργία, *ας, ἡ, (liturgy, λεώς and ἔργον), a public service; service of the gods § 24.*

λέξις, *εως, ἡ, (λέγω, lexicon), diction, style § 53; a phrase.*

λεοντή, *ης, ἡ, (sc. δορά), a lion's skin.*

Λεοντίνος, *ον, ό*, a native of Leon-
tini, a city on the E. of Sicily,
N. of Syracuse.

λεπτός, *ή, όν*, (λέπω, to peel),
fine § 62 n. 8; thin, small,
light, subtle.

λεπτότης, *ήτος, ή*, leanness, fine-
ness, subtlety.

Λερναῖος, *α, ον*, of Lerna, a lake
on the coast of Argolis.

λευκός, *ή, όν*, (*luceo*), white.

Δεῦκτρα, *ων, τά*, a town of Boe-
otia famous for the defeat of
the Spartans by Epameinon-
das B.C. 371.

λέων, *οντος, ό*, a lion.

Δεωνίδας, *ου or α, ό*, the Spartan
king, who died at Thermopy-
lai B.C. 480 § 142.

λήγω, *ξω*, to cease.

Λήδα, *ας, ή*, bore to Tyndareus
Klytaimnestra; to Zeus, He-
lene, Kastor and Polydeukes.

λήθη, *ης, ή*, forgetfulness.

λήμμα, *ατος, τό*, (λαμβάνω, *lem-
ma*), gain.

Λήμνιος, *α, ον*, Lemnian, of Lem-
nos, a volcanic island in the
Aigaian sea (Archipelago),
south of Thasos.

λήρος, *ου, ό*, foolish talk, non-
sense.

ληστεία, *ας, ή*, piracy.

ληστής, *ου, ό*, a pirate, a bucca-
neer.

Λητώ, *ους, ή*, mother by Zeus of
Apollo and Artemis.

λιαν, *adv.*, exceedingly.

λιβανωτός, *ου, ό*, frankincense.

Λιβύη, *ης, ή*, Africa, esp. the N.
coast W. of Egypt.

Λίβυς, *νος, ό*, a Libyan.

Λιβυστικός, *ή, όν*, Libyan.

λίθος, *ου, ό*, (*megalithic, litho-
tomy*), a stone.

Λιμήν, *ένος, ό*, a harbour, a re-
fuge; metaph. of the port of
death § 145 n. 30.

λίμνη, *ης, ή*, (λείβω), a lake.

λμός, *ου, ό*, hunger, famine; a
starveling § 136 n. 9.

λίνον, *ου, τό*, (*linum*), a thread;
cloth.

λιπαρός, *ά, όν*, (λίπα), oily, sleek,
bright, rich; τὰ λ., oily dishes.

λιπάω, *Att. ώ*, to be sleek.

λιτότης, *ήτος, ή*, plainness.

λογίζομαι, *ιούμαι*, to reckon, con-
sider, infer.

λόγιος, *α, ον*, eloquent; compar.,
ώτερος § 53.

λογισμός, *ου, ό*, consideration,
reasoning, reason.

λόγος, *ου, ό*, (*theology, logoma-
chy, logic*), a word, a saying;
speech; a speech; reason,
esteem, account; ἐλθεῖν εἰς
λόγους τινί, to engage in con-
versation with; ό ἡττων λ.
§ 45 n. 21; κατὰ λόγον τῆς
ἀδικίας, in proportion to § 82;
εἰς μισθοῦ λόγον § 115 n. 11.

λοιδορέω, *Att. ώ*, ἤσω, to abuse,
to rail.

λοιμός, *ου, ό*, a plague.

λοιπός, *ή, όν*, (λείπω), remaining;
τὸ λ., for the future.

λοισθιος, *α, ον*, left behind,
last.

Λοκροί, *ων, οι*, a Greek tribe,
settled in various places, esp.
the Α. Ὀπούντιοι, on the E.
coast of Greece opposite Eu-
boia; and the Α. Ὀζόλαι on
the gulf of Crisa, adjoining
Aitolia § 93.

λοξός, *ή, όν*, cross, *Lat. obliquus*;
at right angles § 127 n. 27.

λωπός, *άδος, ή*, a dish.

Δουκιανός, *ου, ό*, of Samosata, in
Kommagene, flourished under
the Antonines and Commo-
dus. In his numerous writ-
ings he satirises the vices and
follies, the hypocrisy and bar-
barism of his age, its philoso-

phy, religion, literature and manners.

λούω, see λώω.

λόφος, ου, ό, the neck; the ridge of a hill § 52.

λοχαγός, ου, ό, a captain, the commander of a company (λόχος).

λώω, Att. ῶ, (*lavo, diluo*), λούσω, to wash; midd., to bathe.

Λυγκεύς, έως, ό, an Argonaut, of miraculously keen sight.

Λυδία, ας, ή, a district on the W. coast of Asia Minor, S. of Mysia, W. of Phrygia, N. of Karia; its capital was Sardis §§ 23, 143.

Λυδοί, ών, οι, the Lydians § 115.

Λύκειον, ου, τό, a gymnasium at Athens, the resort of rhetoricians and philosophers, esp. of the Peripatetic (Aristotelian) school.

Λύκιος, α, ου, Lykian, i. e. of Lykia, a peninsula in the S. of Asia Minor, between Karia and Pamphylia, S. of Phrygia and Pisidia.

λύκος, ου, ό, (*lycanthropy*, Lat. *lupus*), a wolf.

Λυκούργος, ου, ό, I. King of the Edonians § 93. II. The legislator of Sparta.

Λυκωρέυς, έως, ό, I. A peak of mount Parnassos in Phokis. II. A surname of Apollo.

λυμαίνομαι, to outrage, to spoil, to hurt.

λυπέω, Att. ῶ, ήσω, to grieve, to distress; midd., to be sad.

λύπη, ης, ή, pain, sorrow.

λυπηρός, δ, όν, painful, troublesome.

λυπηρώς, adv., with pain; λ. έχει, it is painful § 51 n. 9.

λύρα, ας, ή, a lyre.

Λύσανδρος, ου, ό, a crafty Spar-

tan commander at the end of the Peloponnesian war; surprised the Athenian fleet at Aigospotamos B. C. 405, took Athens and levelled the walls B. C. 404 §§ 44, 135.

Λυσίμαχος, ου, ό, one of Alexander's generals, distinguished in the Indian campaigns. After Alexander's death he had the government of Thrace, and assumed the title of king. In alliance with Seleukos he defeated Antigonos at Ipsos B. C. 301; and after various wars with Demetrios Poliorketes, died in battle at Koros in Phrygia, B. C. 281 § 156.

Λύσιππος, ου, ό, the only statuary to whom Alexander would sit § 65 n. 44; his statue of Opportunity gave rise to the proverb 'Take time by the forelock.'

λυσιτελέω, Att. ῶ, ήσω, to be profitable.

λύχνος, ου, ό, plur. οι or α, a lamp.

λύω, σω, (Lat. *luo, dilute*), to loose, unyoke, set free, dissolve, destroy, atone for.

λωποδυντέω, Att. ῶ, ήσω, (λῶπος, raiment, δύω, to put on), to steal clothes, to plunder.

λῶστος, η, ου, best, see αγαθός.

μαγειρικός, ή, όν, belonging to a cook; ή μ. (τέχνη), cookery.

μάγειρος, ου, ό, (μάσσω, μάξα), a cook.

μαγεύω, σω, to enchant; to poison.

μάζα, ας, ή, (μάττω), barley-bread § 38 n. 14.

μάθημα, ατος, τό, (*mathematics*), a lesson, learning, science.

μάθησις, εως, ή, learning, education.

μαθητέον, verb. adj., one must learn.

μαθητής, οὐ, ὁ, a learner, a pupil.
μαινάς, ἄδος, ἡ, (**μαίνομαι**), a raving woman; a Bacchant, fanatic priestess of Bacchus.

μαίνομαι, **μανοῦμαι**, (**maniac**), to be mad, to rage.

μάκαρ, ἀπος, ὁ and ἡ, (also ἡ **μάκαιρα**), happy, blessed; οἱ μ., the blessed gods, or the blessed dead.

μακαρίζω, ἰώ, to deem happy, to felicitate, **τινά τινος**. Cf. **εὐδαιμονίζω**.

μακάριος, α, ον = **μάκαρ**. ὦ **μακάριε**, my excellent friend!

Μακεδονία, ας, ἡ, a territory of Greece, W. of Thrace, S. of Paionia, E. of Illyricum, N. of Thessaly.

Μακεδών, ὄνος, ὁ, a Makedonian.
μακρόβιος, ον, long-lived.

μακρολογέω, Att. ὦ, ἤσω, to speak long.

μακρός, ἄ, ὄν, (**μῆκος**, **macrocosm**), long, of time or space; far, deep, large; **μακρῶ** with compar., by far; **μακρύν**, far.

μάλα, adv., very, exceeding; καὶ μ. § 15 n. 17; compar. **μᾶλλον**, more, rather; superl. **μάλιστα**, most, especially; **ὅτι μ.** = *quam maxime*; with numbers, about.

μαλακία, ας, ἡ, softness, weakness.

μαλακός, ἡ, ὄν, (**mollis**, **mulceo**), soft, easy, weak, effeminate.

μαλακότης, ητος, ἡ, softness, effeminacy.

μαλθακός, ἡ, ὄν, = **μαλακός**, mostly poetic.

μάλιστα } see **μάλα**.
μᾶλλον }

μάνδρα, ας, ἡ, (Lat. **mandra**, **archimandrite**), a stable § 107.

Μάνης, ους, ὁ, a slave's name § 145 n. 27.

μανθάνω, **μαθήσομαι**, (**μῆτις**), to learn, to understand.

μανία, ας, ἡ, (**maniac**), madness, enthusiasm.

μαντεῖον, ου, τό, an oracle.

μαντεύομαι, to prophesy, to guess; to consult an oracle.

μαντικός, ἡ, ὄν, prophetic; **μαντική**, ἡς, ἡ, (sc. **τέχνη**), divination.

Μαντίνεια, ας, ἡ, an ancient city in the W. of Arkadia, on the confines of Argolis, famous for three battles; i. B. C. 418, in which the Spartans defeated the allies of Athens; ii. B. C. 362 in which Epameinondas defeated the Spartans and died § 129 n. 14; iii. B. C. 206, in which Philipomen and the Achaian league defeated the Spartans.

μάντις, εως, ὁ, (**μαίνομαι**), a seer, a prophet.

Μαραθών, ὄνος, ὁ, a village on the E. coast of Attica N. E. of Athens, famous for the defeat of the Persians under Datis and Artaphernes B. C. 490, by the Athenians and 1000 Plataians, under Miltiades. The mounds, under which the Athenians and Plataians are buried, can still be traced § 152 n. 36.

Μαρδόνιος, ου, ὁ, a Persian general, son-in-law of Dareios Hystaspis, slain at Plataiai B. C. 479 § 132.

Μαρσύας, ου, ὁ, i. son of Olympos, a Phrygian Silenos, who challenged Apollo to a musical contest, was defeated and flayed; ii. a river of Phrygia, flowing into the Maiandros.

μαρτυρέω, Att. ὦ, ἤσω, to bear witness, to testify.

μαρτύρομαι, ὑροῦμαι, to call to witness, to invoke.

μάρτυς, υρος, ὁ and **ἡ**, (*martyr*), a witness.

μασάομαι, Att. **ῶμαι**, (Lat. *mandere, mala*), to chew.

Μασσαγέται, ὦν, οἱ, a Skythian nomad tribe, between the Caspian and the sea of Aral.

μάττω, ξω, to knead.

μαστεύω, σω, to seek after, to crave.

μαστιγιῶ, Att. **ῶ, ὠσω**, to flog.

μάστιξ, ἔγος, ἡ, a whip.

μάταιος, α, ον, or os, ον, vain, idle, wanton.

μάτην, adv., in vain, at random, falsely.

Μαύσωλος, ου, ὁ, tyrant of Halikarnassos B.C. 377 — 353, whose widow Artemisia raised to him the monument from which the name *Mausoleum* has been applied to every stately funeral monument. Many of the works of art from it have lately been brought to the British Museum § 36.

μάχαιρα, ας, ἡ, a knife, a dagger.

μάχη, ης, ἡ, (*logomachy*), a battle.

μάχιμος, η, ον, or os, ον, warlike, effective.

μάχομαι, οῦμαι, (*mactō*), to fight, to struggle.

Μεγάβυτος, ου, ὁ, a Persian name; i. father of Zopyros § 128; ii. a contemporary of Zeuxis § 107.

Μεγακλῆς, έους, ὁ, father of Aglais § 25.

μεγαλοποιέω, Att. **ῶ, ἥσω**, to magnify. Late word.

μεγαλοπρεπής, ές, magnificent § 36.

Μέγαρα, ων, τά, (still *Megara*), the capital of Megaris, the

small district between Attica and Korinthia; the birth-place of Theognis and the philosopher Eukleides.

Μεγαρεῦς, έως, ὁ, a Megarian.

μέγας, μεγάλη, μέγα, (*mickle, mighty, magnus, mahârajab*), great, mighty, strong, important; compar. **μείζων**, superl. **μέγιστος**; **ἡ μεγάλη πόλις**, Megalopolis, a city in Arkadia, formed after the battle of Leuktra B.C. 371, by the union of 38 villages, and completed B.C. 368; destroyed by Kleomenes B.C. 244; the birth-place of Polybios and Philopoimen. Its theatre, of which there are some remains, was the largest in Greece.

μέγεθος, ους, τό, size, greatness, quantity.

μέγιστος, see **μέγας**.

μέδιμνος, ου, ὁ, the Attic corn measure = 6 *modii* or pecks.

Μέδουσα, ης, ἡ, one of the Gorgons; whoever looked at her face, wreathed with snakes, was changed into stone. She was beheaded by Perseus.

μεθ', i. e. **μετά**.

μέθη, ης, ἡ, (**μέθυ**), drunkenness; strong drink.

μεθίημι, ησω, to let loose, to drop, discharge, desert, forgive; midd., to let go one's hold of, **τινός**.

μεθίστημι, μεταστήσω, to trans- pose, remove; midd., with perf. and 2 aor. act., to change one's place or state; to cease from, **τινός**; to alter.

μεθύω, σω, (**μέθυ, mead**), to be drunk.

μείζων, see **μέγας**.

μειράκιον, ου, τό, a stripling.

μείρομαι, (**μοῖρα, μόρος**), to receive

as one's portion; *εἰμαρται* (and *εἰμαρτο*), it is (was) decreed.

μείων, *ον*, § 45, (*μινύθω*, *μίνω*), compar. of *μικρός* § 45 ad fin. *μέλαθρον*, *ον*, *ὁ*, a house, gen. in plur.

μελαινότατος, see *μέλας*.

Μελάμπους, *οδος*, *ὁ*, a legendary physician and seer; his cures were wrought by mysterious offerings and expiations; to him was ascribed the establishment of the worship of Dionysos; after his ears had been purged by serpents, he could understand the voice of animals, and foretell the future § 57.

Μελάντιππος, *ου*, *ὁ*, one of the Theban heroes, who defended the city against Polyneikes and the Seven § 146.

μέλας, *αινα*, *αν*, black, dark, compar. *μελάντερος*; superl. *μελάντατος*, or (rare) *μελαινότατος*, as if from *μελαινός*.

μελετάω, Att. *ῶ*, *ήσω*, (*meditor*), to practise.

μελέτη, *ης*, *ή*, practice, exercise.

Μέλητος, *ου*, *ὁ*, a feeble tragic poet, satirised by Aristophanes, one of the accusers of Sokrates § 66 n. 24.

μέλει, *μελήσει*, impers. verb, *μοί τινος* or *περί τινος*, I care about something; *ὀλίγον μοι μέλει*, I don't much care.

μέλι, *ιτος*, *τό*, (*mel*, *melsum*), honey.

μελία, *ας*, *ή*, the ash; an ashen spear § 132.

Μελικέρτης, *ου*, *ὁ*, son of Athamas and Ino, changed into the sea-god Palaimon.

μέλιττα, *ης*, *ή*, (*μέλι*), the honey-bee.

μέλλω, *ήσω*, to be about to do, with fut. or (rarely) pres. inf.;

to be destined; to delay; *τί δ' οὐ μέλλω*; why should I not? = to be sure I do; *τὸ μέλλον*, the future.

μελοποιία, *ας*, *ή*, composition in verse and tune, poetry and music.

μέλος, *ους*, *τό*, (*melody*), *ι*. in plur., limbs; *ιι*. a song; lyric poetry; a tune.

Μέμνων, *ονος*, *ὁ*, son of Tithonos and Eos, an ally of Priamos.

Μέμφις, *εως* or *ιδος*, *ή*, once the capital of Egypt, on the W. bank of the Nile, 10 miles S. of Cairo. In the neighbourhood are the three largest pyramids.

μέμφομαι, *ψομαι*, to blame, *τινί*.

μέν, a particle denoting that the clause in which it stands is correlative to a following clause, which has mostly *δέ*, sometimes *ἀλλὰ* or another particle, corresponding to the *μέν*. Sometimes *μέν*—*δέ* = *quidem*—*tamen*, it is true,—but still; as well,—as also; *ὁ μέν*—*ὁ δέ*, the one,—the other. See *δέ*. Often *μέν* is not to be translated.

Μέναιχμος, *ου*, *ὁ*, a geometrician § 138.

Μένανδρος, *ου*, *ὁ*, the chief poet of the new comedy at Athens. Four of his plays remain in Terence's Latin and numerous fragments in the original.

Μενέλεως, *ω*, (or *Μενέλαος*, *ου*), *ὁ*, son of Atreus, brother of Agamemnon, husband of Helen.

μέντοι, (*μέν ται*), still; to be sure; in questions § 125 n. 11.

μένω, *νῶ*, (*maneo*), to remain, abide, await.

μεριμνῶ, Att. ὦ, ἦσω, to care for, to be full of care.

Μερόπη, ης, ἡ, daughter of Kypselos, wife of Kresphontes § 124.

μέρος, οὖς, τό, (μείρομαι), a part, share, turn; ἀνὰ μέρος or ἐν μέρει, by turns; κατὰ μέρος, severally.

μεσημβρία, ας, ἡ, (μέσος, ἡμέρα, cf. for the β, Fr. comble from *cumulus*, number, from *numerus*), i. mid-day, Lat. *meridies*; ii. the South.

μεσόγειος, α, ον, inland, interior; generally ἡ μ. (χώρα).

μέσος, η, ον, middle, in the midst, (*medius*, *mid*), of place, time, quantity or condition; τὸ μ., the midst, the mean; ἐρράγη μέσος, burst asunder in the midst.

μεσότης, ητος, ἡ, a mean, in mathematics § 47 n. 14; in ethics = *mediocritas*, the golden mean between excess and defect.

Μεσσήνιοι, ων, οἱ, the inhabitants of Messenia, the S. W. region of Peloponnesos, S. of Elis and Arkadia, W. of Lakonia.

μεστός, ἡ, ον, full, τινός.

μέσως, adv., moderately; οὐ μέσως, not a little; μ. ἔχειν, to lie in the mean.

μετ', see μετὰ.

μετὰ, prep., among. i. with gen., among, with, by aid of; μετ' ἀλλήλων, with one another; μετὰ βροντῶν, with thunderrings; μετ' ἀνθρώπων εἶναι, to be among men; μετ' ὀργῆς, in wrath; οἱ μετὰ τινος, one's companions, one's party, one's troops. ii. with acc., after, to fetch, in quest of; after, next to, of place or time; μετ' οὐ πολὺ, no long time after § 154 n. 2; μετ' ὀλίγον, shortly;

μεθ' ἡμέραν, after dawn, by day; τὸ μετὰ ταῦτα, thereafter.

μεταβάλλω, λῶ, to turn about, to change; midd., to exchange.

μεταβολή, ἡς, ἡ, change, exchange, traffic.

μεταγενής, ἐς, born after; οἱ μεταγενέστεροι, posterity.

μεταδιαιτῶ, Att. ὦ, to change one's way of life. Late word.

μεταδίδωμι, δώσω, to give a share, τινί τινος or τινί τι.

μετακινέω, Att. ὦ, ἦσω, to shift; to change.

μεταλαμβάνω, λήψομαι, to partake of, τινός; to take in exchange, to change; to take afterwards.

μεταλλάττω, ξω, to exchange; to take in exchange; to quit, e.g. τὸν βίον, to die.

μεταμέλεια, ας, ἡ, change of mind, repentance.

μεταμφιέννυμι, to put other clothes on a man; midd., to change clothes with, τινί.

μεταξύ, adv., (μετὰ), between, meanwhile; μεταξύ λέγων, while speaking § 102 n. 1; also as prep. with gen., between.

μεταποιέω, Att. ὦ, ἦσω, to alter; midd., to claim, τινός.

μεταστρέφω, ψω, to turn round, to change.

μεταφυτεύω, σω, to transplant.

μεταχάσκω, χανοῦμαι, κέχηνα, to yawn with another.

Μέτελλος, ον, ὁ, Q. Caecilius M. Pius, consul B.C. 80 with Sulla; commanded in the war against Sertorius § 120.

μετέχω, μεθέξω, to share with, τινός τινι or τί τινι.

μετεωρίζω, ιῶ, to raise on high; to excite; pass., to float in mid-air.

μετέωρος, ον, (meteor), high in

air; in suspense; τὰ μ., the heavenly bodies.

μέτρος, α, ον, moderate, tolerable.

μετρίως, adv., moderately, temperately, fairly; οὐ μ., considerably.

μέτρον, ον, τό, (*metre*, Lat. *metior*), a measure § 127; a rule or standard §§ 63, 97; verse.

μέτωπον, ον, τό, forehead, face.

μέχρι, and before a vowel μέχρις, (*μήκος*). i. prep. with gen., μέχρις οὗ, until; μ. τινός, how long? with numbers, up to. ii. conj., until.

μή, a dependant negative particle, used in conditional and final clauses, with the imperative and conjunctive when used in prohibitions § 103 n. 2, and with the inf.; εἰ μή, unless; ἵνα μή, ὥς μή, lest, = Lat. *ne*; μή ψεύδου, lie not; after verbs of prohibition etc. μή is not expressed in Engl. § 114 n. 13; on μή after verbs of fearing = Lat. *ne* see § 127 n. 2; on οὐ μή § 139 n. 6; on μή οὐ § 119 n. 15. As interrogative particle μή = Lat. *num*.

μηδαμῶς, adv., in no way.

μηδέ, but not, and not, also not, not even = Lat. *ne—quidem*.

Μήδεια, ας, ἡ, (*μήδομαι*, i. e. the inventive), daughter of Aietes, king of Kolchis, who procured for Iason the golden fleece, and became his wife. Her revenge upon him for his desertion is the subject of the play of Euripides. She is the great example of a powerful witch § 145.

μηδεις, μηδεμία, μηδέν, μηδενός, (*μηδέ, εἰς*), no one; μηδέν, nothing, not at all.

μηδέποτε, adv., never.

μηδέπω, adv., not yet.

Μηδικός, ἡ, ὄν, Median; τὰ Μ., the Persian war.

Μῆδοι, ων, οἱ, the people of Media, a country N. of Susiana and Persis, W. of Hyrkania and Parthia, S. of the Caspian, E. of Armenia and Assyria. It had for some time the rule over the Persians, but was subdued by Kyros I. B.C. 559. Capital, Ekbatana.

μήκιστος, η, ον, (*μήκος*), used as superl. of μακρός, tallest, greatest, longest; τὸ μ., at the utmost.

μήκος, ουσ, τό, (*μακρός, μέγας*), length of space or time; tallness, greatness; τὸ μ., in length.

μηκύνω, νῶ, to lengthen, extend, delay.

μηλιάς, δδος, ἡ, (sc. γῆ), an ash-coloured earth from the isle of Melos, mixed by painters with their colours § 107. Lat. *melinum*.

μήλον, ον, τό (Lat. *mālum*), an apple.

μήν, adv., used in asseverations, surely, of a truth; ἢ μήν, of a surety, a form used in oaths; καὶ μήν, and yet, moreover; well.

μήν, νός, δ, (Lat. *mensis*, moon), a month.

μηνυτής, οὔ, δ, an informer.

μηνύω, σω, to reveal, betray, inform.

μήποτε, adv., never.

μήπω, adv., not yet.

μηρίον, ον, τό, in plur. τὰ μ., the thigh-bones, wrapt in fat and burnt as a sacrifice.

μήτε—μήτε, neither—nor.

μήτηρ, τρός, (*mater*, Germ. *Mutter*), a mother.

Μητρόχος, ου, ὁ, § 79 n. 8.

μητρόπολις, εως, ἡ, (*metropolis*), the mother-state, home, capital.

μητρὺς, ἄς, ἡ, (*μήτηρ*), a step-mother.

μηχανάομαι, Att. ὤμαι, ἥσομαι, to construct, devise, take measures.

μηχανή, ἥς, ἡ, (*μήχος*, *machine*, *machination*), a contrivance, device, engine.

μία, see εἷς.

μιάνω, ανῶ, to stain, defile, pollute.

μίγνυμι, ξω, (*misceo*, Germ. *mischen*), to mix, mingle, to bring near to; midd., to associate with, have intercourse with.

Μίδας, ου or α, ὁ, king of Phrygia, who prayed to Dionysos that whatever he touched might become gold; when his food also became gold, he prayed that the boon might be recalled.

μικρός, ὁ, ὄν, (*microcosm*, *microscope*), small, little, petty; **μικρόν ὕστερον**, a little after; **κατὰ μικρόν**, by degrees; **παρὰ μικρόν**, within a little; **μικροῦ δεῖν**, or **μικροῦ** alone, so as to want but little, all but. Compar. and superl. regular; also **ελάχισων**, **ελάχιστος**, from **ελαχυσ**; **μέλιων**, (**μείστος**, very rare).

Μιλήσιος, α, ου, of Miletos, a city of Karia, famous for its citizens, Thales, Anaximander, etc., and for its numerous colonies, esp. on the shores of the Black Sea. After being sacked by the Persians B.C. 494, it lost its former greatness.

Μιλτιάδης, ου, ὁ, the Athenian commander at Marathon, B.C. 490.

Μίλων, ωτος, ὁ, an athlete of Kroton, said to have borne an ox over the course at Olympia and to have eaten it in one day § 94.

μιμέομαι, Att. οὔμαι, ἥσομαι, (*mimetic*, *mimic*, *pantomime*), to imitate, to act.

μιμνήσκω, μνήσω, to remind; midd., to remember, esp. the perf. **μέμνημαι**, τινός, cf. *memini*; to mention, in aor. **ἐμνήσθην**.

μίμνω, redupl. poetic form of **μένω**.

Μ῰ύοι, ὧν, οἱ, an Aiolian tribe, which founded a powerful state in Boeotia, with Orchomenos for the capital.

Μίνως, ω, ὁ, son of Zeus and Europe, king of Krete, after death a judge in the lower world.

Μινώταυρος, ου, ὁ, a monster in Krete, half bull, half man, slain by Theseus.

μισέω, Att. ὤ, ἥσω, (*misanthrope*), to hate.

μισθός, οὔ, ὁ, (Germ. *miethen*), to hire, pay, reward; **ἐπὶ μισθῷ**, for pay.

μισθοφόρος, ου, serving for hire; οἱ μ., mercenaries.

μισθόω, Att. ὤ, ὠσω, to let, Lat. *locare*; midd., to hire, to contract for, Lat. *conducere*.

μισογυνία, ας, ἡ, (*misogyny*), hatred of women. Late word.

μῖσος, ους, τό, hatred.

μίτρα, ας, ἡ, (*mitre*), a head-band, snood, worn by Greek women; a turban.

μνᾶ, ἄς, ἡ, (Lat. *mina*), a sum of money, about £4 = 100 drachmae; 60 **μναῖ** = a talent.

μνήμα, ατος, } τό, (*μνησκειν*), a memorial, a funeral monument.

μνήμη, ης, ἡ, a remembrance, memory, mention.
μνημονεύω, σω, to mention, to remember.
μνηστεύω, to woo, betroth.
μνηστήρ, ἦρος, ὁ, (μνῶμαι), a suitor.
μοῖρα, ας, ἡ, (μείρομαι), a portion, one's lot, destiny; personified, the goddess of Doom.
μόλη, conjunctive aor. of the epic verb βλάσκω, to come.
μόλις, adv., hardly, scarcely.
μοναρχία, ας, ἡ, (monarchy, ἀρχή), sovereignty.
μονάς, ἀδος, ἡ, (μόνος, μοναδ), the number one.
μονή, ης, ἡ, (μένω), a stay, delay.
μονομαχέω, ὦ, ἤσω, to fight in single combat; to fight as a gladiator.
μονομάχος, ου, ὁ, a gladiator § 110.
μονοπέδιλος, ου, wearing a single sandal.
μόνος, η, ου, alone, solitary, single; **μόνον**, adv., only; οὐ μ.—ἀλλά καί, not only—but also; **μόνον** οὐ, tantum non, all but.
μόρια, ας, ἡ, in plur., the olives sacred to Athene in the citadel of Athens § 4; also the sacred olives in the Academy.
μόριον, ου, τό, (μόρος), a portion.
μόρος, ου, ὁ, (μείρομαι), fate, doom, death.
Μόρσιμος, ου, ὁ, a Trachinian § 71.
μορφή, ης, ἡ, (anthropomorphism; Lat. *forma* ?), form, appearance, kind.
Μοσύνοικοι, ων, οἱ, savages on the coast of Pontos, between the Chalybes and the Tibarenoi. They tattooed themselves § 94.
μόςχος, ου, ὁ and ἡ, a young bull, a heifer,

Μούσα, ης, ἡ, (*Musa*), one of the nine goddesses of poetry and song, daughters of Zeus and Mnemosyne §§ 3, 37.
μουσα, ης, ἡ, music, song, refinement.
Μουσηγέτης, ου, δ, leader of the Muses § 86.
μουσική, ης, ἡ, (sc. τέχνη), music and song, the fine arts, accomplishment, education; fem. of **μουσικός**, ἡ, ὄν, musical, accomplished, scholarlike; well-bred § 99.
μοχθέω, Att. ὦ, ἤσω, (μόχθος), to be weary with toil; to perform with labour.
μοχθηρία, ας, ἡ, badness, wickedness.
μοχθηρός, ὁ, ὄν, miserable, worthless, wicked.
μοχθητέον, verbal adj., one must toil.
μόχθος, ου, ὁ, (μόγισ), toil, hardship. Poetic word.
μύδρος, ου, ὁ, a red-hot mass, generally of iron.
μυελός, οὐ, ὁ, marrow.
μνέομαι, Att. οὔμαι, (*mystic*), to be initiated; τὰ μεγάλα, into the great mysteries.
μυθογράφος, ου, ὁ, a writer of fables or legends.
μυθολογέω, Att. ὦ, ἤσω, (*mythology*); to tell legends, to recount.
μῦθος, ου, ὁ, (*myth, mythical*), a speech, a story, a legend.
μύια, ας, Att. *μύα*, (*musca*, Germ. *Mücke*, Engl. *midge*), a fly.
Μυκῆναι, ὦν, αἱ, the capital city of Agamemnon, in Argolis. Remains of its Kyklopic walls still exist.
μύκης, ητος, ὁ, a mushroom § 149.
μυκτήρ, ἦρος, ὁ, the nose; the elephant's trunk § 51.

Μυλλίας, ου, ὁ, an inhabitant of Kroton, scholar of Pythagoras § 151.

μύλος, ου, ὁ, (Lat. *mola*, *molo*, Germ. *Mühle*), a mill § 62.

μυλῶν, ὄνος, ὁ, a mill-house, Lat. *pistrinum*.

Μύνδιος, α, ου, of Myndos.

Μύνδος, ου, ἡ, a small Dorian city on the coast of Karia § 74.

μυριάς, ἄδος, ἡ, the number 10,000, a myriad.

μυριοπλάσιος, α, ου, ten thousand fold, *τινός*.

μυρίος, α, ου, (*myriad*, *more*), numberless, infinite; *μυρίω καλλίων*, infinitely fairer=*infinito pulchrior* § 119 n. 8; plur. *μύριοι*, 10,000.

μύρμηξ, ηκος, ὁ, (*formica*), the ant.

Μυρμιδόνες, ων, οί, a people in Thessalia Phthiotis, who followed Achilles in the Trojan war.

μύρον, ου, τό, a sweet oil, unguent.

μυρρίνη, ης, ἡ, the myrtle.

Μύρων, ὄνος, ὁ, a Greek sculptor in bronze and marble, a contemporary of Pheidias § 80. His *diskobolos*, quoit-thrower, is well known by imitations.

μῦς, μύς, ὁ, (Germ. *Mause*, Lat. *mus*), a mouse.

Μυτιληναῖοι, ων, οί, the men of Mytilene § 140.

Μυτιλήνη, ης, ἡ, the chief city of Lesbos, on the E. of the island, the native place of Alkaios, Sappho (?), Hellanikos, and many other authors of note § 145 n. 26.

μύω, σω, to shut the eyes.

μωμόμαι, Att. ὤμαι, ἥσομαι, (*μῶμος*), to blame. Poetic or late prose.

μωρία, ας, ἡ, folly.

μῶρος, α, ου, (Lat. *morus*, *morio*), dull, foolish.

ναί, adv., (Lat. *ne!*), yea, verily; yes § 88; *ναί μὰ Δία*, yes, by Zeus!

ναίω, to inhabit.

νάμα, ατος, τό, (*νάω*), a stream, a spring.

Νάξος, ου, ἡ, the largest of the Kyklades, E. of Paros, called Little Sicily for its fertility, and sacred to Dionysos owing to its wine § 114.

νάρθηξ, ηκος, ὁ, fennel-giant, Lat. *ferula*; in the pith of its stalks fire can be kept alive § 108.

ναυαγέω, Att. ὦ, ἥσω (*ἄγνυμι*), to be ship-wrecked.

ναύαρχος, ου, ὁ, an admiral.

ναύκληρος, ου, ὁ, a ship-owner § 77.

ναῦλος, ου, ὁ, or *ναῦλον*, τό, fare.

ναυμαχία, ας, ἡ, a sea-fight.

ναυπηγός, ου, ὁ, (*πῆγνυμι*), a shipwright.

ναῦς, νεώς, ἡ, (*navis*, *navy*), a ship.

ναύτης, ου, ὁ, (*nauta*), a mariner, a sailor.

ναυτικός, ἡ, ὅν, naval, nautical.

νεανίας, ου, ὁ, } a young man.
νεανίσκος, ου, ὁ, }

νείκος, ους, τό, a quarrel, strife.

Νεῖλος, ου, ὁ, the river Nile.

νεκρός, ου, ὁ, a corpse; οί ν., the dead.

νέκταρ, αρος, τό, nectar § 28.

Νεμέα, ας, ἡ (*νέμος*, *nemus*), a valley in Argolis between Kleonai and Phlious. Here Herakles killed the lion whose skin he thenceforth wore; the *Nemeia* (games in honour of Zeus Nemeios) were celebrated every other year.

Νεμέαιος, α, ου, of Nemea.

νέμεσις, *εως, ἡ*, (νέμω), resentment, vengeance.

νέμω, *νεμῶ*, to distribute; to hold, possess; to consider; to tend flocks; midd., to possess; to graze; to spread.

νέος, *α, ον*, (novus), young, new; **νέον ποιεῖν τινα**, to restore one to youth § 145; compar. **νεώτερος** § 39, superl. **νεώτατος**.

νεότης, *ητος, ἡ*, youth.

νεοττός, *οὔ, ὁ, α* nestling; a young animal.

Νέρων, *ωνος, ὁ*, the Roman emperor Nero, succeeded Claudius, who was poisoned by his wife Nero's mother Agrippina, A.D. 54; died by his own hand, A.D. 68.

Νέστωρ, *ορος, ὁ*, king of Pylos, son of Neleus, the oldest and wisest of the Greek chieftains before Troy. His name is proverbially used for a sage counsellor.

νεῦρον, *ου, τό*, (nervus, nerve), a sinew.

νεφέλη, *ης, ἡ*, (νέφος, nebula, Germ. *Nebel*), a cloud.

νεφεληγερέτης, *ὁ*, (ἀγέλω), cloud-collector, Homeric epithet of Zeus.

νέφος, *ους, τό*, = νεφέλη.

νέω, **νεύσομαι** or **νευσούμαι**, (Lat. *no, nato*), to swim.

νέω, *νήσω*, to spin.

νεώς, *ῶ, ὁ*, a temple.

νεῶς, gen. of *ναῦς*.

νεωστί, adv., lately.

νέωτα, adv., next year.

νή, a particle of asseveration; **νή Δία**, by Zeus!

νήμα, *ατος, τό*, (νέω, to spin), yarn, thread.

νήπιος, *α, ον*, (νη-ἔπος), infant; childish; foolish.

νήσος, *ου, ἡ*, Peloponnese, Chersonese), an island.

νήφω, *ψω*, to be sober.

νικάω, Att. *ῶ, ἡσω*, to conquer, to win; **Ὀλύμπια**, to be conqueror in the Olympic games.

νίκη, *ης, ἡ*, victory.

Νίκλας, *ου, ὁ*, i. son of Nikeratos, an Athenian commander and aristocratic leader in the Peloponnesian war; he opposed the Sicilian expedition B.C. 415, but was appointed one of the generals; he was forced to surrender and was executed B.C. 413 § 140 n. 12. ii. son of Nikomedes, a painter § 73.

Νικόμαχος, *ου, ὁ*, a painter, son and pupil of Aristodemos § 111.

Νικύλλα, *ης, ἡ*, a woman's name.

Νίνος, *ου, ὁ*, legendary king of Assyria, founder of Nineveh in the 13th century B.C. §§ 14, 38, 74, 121.

Νίνος, *ου, ἡ*, Nineveh, a very ancient city of Assyria, on the E. of the Tigris, opposite the modern Mosul; it was destroyed by Kyaxares cir. 605 B.C. Botta in 1843, and Layard in 1845—7, discovered vast remains of the city and its civilization, and brought away many works of art and implements of common use §§ 46, 121.

Νινύας, *ου, ὁ*, son of Ninos and Semiramis, succeeded his mother on the throne § 74.

Νιόβη, *ης, ἡ*, daughter of Tantalos.

νοέω, Att. *ῶ, ἡσω*, to perceive, contrive, intend, conceive.

νοητέον, verbal adj., one must conceive.

Νομάδες, *ων, ὁ*, (νέμω, nomadic), a general name for pastoral roaming tribes.

νομεύς, *εως, ὁ*, (νέμω), a herdsman, a shepherd.

νομή, *ἡς*, *ῆ*, distribution, pasture.

νομίζω, *ᾧ*, (*νόμος*), to use customarily; *νομίζεται* and *νομίσται*, it is the custom; *οὐ νομίσται*, it is forbidden; to regard one as so and so; *θεοὺς νομίζειν*, to believe in gods; to think, hold.

νόμιμος, *ῆ*, *ον*, customary, lawful; *τὸ ν.*, established order § 58; *τὰ ν.*, usages.

νομίμως, adv., lawfully.

νόμισμα, *ατος*, *τό*, (*νομίζω*, *numismatics*), currency, coin.

νομοθέτης, *ου*, *ὁ*, (*τίθημι*), a law-giver.

νόμος, *ου*, *ὁ*, (*νέμω*, *astronomy*), law, custom.

νόος, poetic and Ionic for *νοῦς*.

νοσέω, Att. *ᾧ*, *ῆσω*, to be ill, dis-temper.

νόσος, *ου*, *ῆ*, disease.

νοσφίζω, *ᾧ*, (*νόσφι*, apart), to separate, to deprive, *τινὰ τινος*; midd., to retire, to forsake.

νουθετέω, Att. *ᾧ*, *ῆσω*, (*νοῦς*, *τίθημι*), to admonish.

Νουμάς, *ᾱ*, *ὁ*, Numa Pompilius the successor of Romulus, the reputed founder of religious worship in Rome.

νοῦς, *νοῦ*, *ὁ*, mind, intellect, meaning; *ἐν νῷ ἔχειν*, to intend; *νοῦν ἔχειν*, to be sensible.

Νύμφη, *ῆς*, *ῆ*, a goddess of inferior rank. The nymphs dwelt in groves and meadows, springs, rocks and mountains.

νυμφίος, *ου*, *ὁ*, a bridegroom.

νῦν, adv., now; *νῦν δέ*, *nunc vero*, but as the case stands; *οἱ νῦν*, the men of the present day.

νύξ, *νυκτός*, *ῆ*, (*nox*), night; *νυκτός*, by night.

Νύσα, *ῆς*, *ῆ*, a city in India,

where *Dionysos* was said to have been reared.

νώ, nom. and acc., } dual of
νῶν, gen. and dat., } *ἐγώ*.

νώτον, *ου*, *τό*, the back; a surface, ridge.

ξάλλω, *ξανῶ*, (*ξέω*, *shave*), to card wool; *εἰς πῦρ*, proverb of labour wasted.

Ξανθίππη, *ῆς*, *ῆ*, wife of *Sokrates*, proverbial as a shrew.

Ξανθίππος, *ου*, *ὁ*, i. father of *Perikles*, defeated the Persians in a sea-fight at *Mykale* B.C. 479. ii. a *Lakedaimonian*, trained in the Macedonian wars, who led to Carthage a band of Spartan auxiliaries in the first Punic war. He defeated *Regulus*, and took him prisoner.

ξανθός, *ῆ*, *όν*, yellow.

ξείνος, Ionic for *ξένος*.

ξενία, *ας*, *ῆ*, hospitality, friendship, the rights of a foreigner.

ξενικός, *ῆ*, *όν*, foreign, mercenary.

Ξενοκράτης, *ους*, *ὁ*, a scholar of *Plato*, head of the Academy after *Speusippos*, B.C. 339—314.

ξένος, *ου*, *ὁ*, a guest-friend, guest, host, stranger, foreigner, mercenary.

ξένος, *ῆ*, *ον*, foreign; *ἐπὶ ξένης*, in a strange country § 64 n. 11.

Ξενοφάνης, *ους*, *ὁ*, of *Kolophon*, founder of the Eleatic school of philosophy, lived between 580 and 480 B.C. In the fragments of his works, in hexameter verse, he combats the popular anthropomorphism § 13.

Ξενοφῶν, *ᾶντρος*, *ὁ*, the pupil and author of memoirs of *Sokrates*, an Athenian general, historian and philosopher. He died at *Corinth*, B.C. 354 or 353.

ξενύλλιον, ου, τό, diminutive of ξένος.

Ξέρξης, ου, ό, son of Dareios and Atossa, king of Persia, B.C. 486—465. He invaded Greece with a vast fleet and army, B.C. 480, was a spectator of the battle of Salamis, after which he returned home.

ξηραίνω, ανώ, to dry; perf. pass., έξήραμμαι § 124 n. 6.

ξηρός, ά, όν, (χέρσος, seresco, serenus, Engl. sere), dry.

ξίφος, ους, τό, a sword.

ζόανον, ου, τό, (ζέω), a statue.

ζυγκυκάω, ώ, ήσω = συγκ. to confound.

ζυλεύομαι, σομαι, to gather wood. Late word.

ξύλινος, η, ον, wooden § 105.

ξύλον, ου, τό, (xylography), wood, timber.

ζυλουργικός, ή, όν, of a carpenter; workmanlike § 57.

ζύμπερον, οντος, τό = σύμφ. advantageous; τό ξ., advantage.

ζύν, see σύν.

ζυνίημι, ήσω = συνίημι, to understand.

ζυννέοφε, perf. of ζυννεφέω, Att. ώ, = συνν., it is cloudy.

ζυνωρίς, ιδος, ή = συνωρίς, (σύν, αίρω), a pair, a couple.

ξυρέω or ξυράω, Att. ώ, ήσω, (late form ξύρω, from ξυρόν, ξύω), to shave.

ό, ή, τό, the definite article, the; ό μέν—ό δέ, hic—ille, the one—the other; τά τών θεών, all that belongs to the gods.

όβολός, ου, ό, an Athenian coin, $\frac{1}{6}$ of a drachm = about 1½d.

όγδοός, άδος, ή, (όκτώ), the number 8.

όγκος, ου, ό, bulk, weight, state, trouble.

όγκώω, Att. ώ, ώσω, to enlarge, exalt, elate.

όδε, ήδε, τόδε, the Lat. hic, haec, hoc, this; όρώ τήνδε στείχουσιν Ιοκάστην, I see Iokaste moving here § 143; τó άπό τούδε, from this time forth; τήδε, here, thus.

όδεύω, σω, to travel.

όδηγέω, Att. ώ, ήσω, (όδος ήγέομαι), to guide.

όδηγός, ου, ό, a guide.

όδός, ου, ή, (method), a way, a journey.

όδουρός, ου, ό, a conductor, a robber, a pirate.

όδους, όντος, ό, (Lat. dens, dentis), a tooth.

όδυνάω, Att. ώ, ήσω, to pain.

όδύνη, ης, ή, pain, grief.

όδύρομαι, υρούμαι, to mourn, to lament.

Όδύσσεια, ας, ή, the Odyssey of Homer.

Όδυσσεύς, έως, ό, (Lat. Ulixes, cf. δάκρυον, lacrima), the king of Ithake, son of Laertes, eminent for courage and eloquence among the Greeks before Troy, and superior to all in cunning and resource. His long wanderings on the homeward voyage are told in the Odyssey.

όζω, ός ήσω, όδωδα, (odor), to have a smell, τινός § 144 n. 24; 1 aor. ώζησα § 145 n. 40.

όθεν, (ός), } adv., Lat. unde, } whence, from whom, wherefore.

οίδα, to know; χάριν ειδέναι, to feel grateful; οίδα άνθρωπος ών, I know that I am a man, § 138 n. 4; ουκ οιδ' όστις = nescio quis.

Οιδίπους, οδος, or ου, ό, son of Laios and Iokaste, king of Thebes, whose tragic fate, and

that of his house, forms the subject of several Greek plays, and of one of Seneca's.

οἰκαδε, adv., home, homewards.
οἰκέος, α, ον, household, related, one's own, personal § 107; proper; οἰ ο., relations.

οἰκέως, adv., familiarly, properly.
οἰκέτης, ου, δ, a house-slave.

οἰκέω, Att. ὦ, ἦσω, to inhabit, to settle in, to manage § 132; to dwell, to be managed. See *οἰκουμένη*.

οἰκημα, ατος, τό, a building; a chamber.

οἰκῆτωρ, ορος, δ, an inhabitant, a colonist.

οἰκία, ας, ἡ, a dwelling-house; a household; a family.

οἰκίδιον, ου, τό, a little house.

οἰκίζω, ὠ, to found, to colonise, to settle.

οἶκος, ου, δ, (Lat. *vicus*, Engl. -*wick*, economy), a house; a family.

οἰκότρυψ, τριβος, δ, (τρίβω), a slave born in the house, Lat. *verna*.

οἰκουμένη, ης, ἡ, (pres. pass. of *οἰκέω*, *ecumenical*) the inhabited world.

οἰκουπία, ας, ἡ, a keeping at home; inactivity.

οἰκοφθόρος, ον, ruining a house.

οἰκτεῖρω, ἐρῶ, to pity.

οἰκτιστος, η, ον, superl. of

οἰκτρός, ἄ, ὢν, pitiable, piteous.

οἶμαι, contracted from *οἶομαι*, *οἴησμαι*, to suppose; the first person is often used parenthetically, no doubt, if I am not mistaken.

οἶμοι, alas = *hei mihi*!

οἶμος, ου, δ, or ἡ, a way.

οἰμῶζω, ξομαι, to cry *οἶμοι*, to lament; *οἰμῶξερα*, he shall repent it.

Οἰνοπίδης, ου, δ, of Chios, a ma-

thematician, probably contemporary with Anaxagoras.

οἰνοποιτα, ας, ἡ, wine-making.

οἶνος, ου, δ, (*vinum*, the *v* representing *F*), wine.

οἰνοχέω, Att. ὦ, ἦσω, to pour out wine.

οἰνοχόος, ου, δ, a cupbearer.

οἰνόβομαι, Att. οὔμαι, ὥσομαι, to get drunk.

οἶομαι, see *οἶμαι*.

οἶος, α, ον, such as, as § 50 n. 19; in indirect questions and in exclamations, what kind of;

οἶον, for example § 105 n. 1;

οἶος and (oftener) *οἶός τε* with inf., able to—of a character to—; *οἶόν τε ἐστί*, it is possible.

οἶος, η, ον, alone. Epic word chiefly.

οἷς, οἶός, δ and ἡ, (*ovis* from *δφς*), a sheep.

οἶστρος, οὔ, δ, (*φέρω*, *οἶσω*), an arrow.

οἶστρος, ου, δ, the gad-fly, a sting, passion.

Οἶτρη, ης, ἡ, a mountain range in Thessaly, which approaches the sea, and forms the pass of Thermopylai. Here Herakles (*Hercules Oetaeus*), was burnt to death § 81.

οἴχομαι, *οἰχέσσομαι*, to have gone (cf. *ἦκω*), to be no more, to be undone.

οἰωνός, οὔ, δ, a bird of omen, an omen.

δκνέω, Att. ὦ, ἦσω, to hesitate, to shrink from.

δκνος, ου, δ, hesitation, fear.

δκτάπους, πουν, πόδος, eight-footed.

δκτώ, (Lat. *octo*), eight.

δλβίζω, ὠ, to make happy; esp. to deem happy = *εὐδαιμονίζω*.

δλβιος, α, ον, prosperous, happy.

δλβος, ου, δ, happiness, wealth.

Mostly poetic.

δλεθρος, ου, ὁ, (δλλυμι), destruction.

ὀλιγαρχία, ας, ἡ, oligarchy.

ὀλιγομυθία, ας, ἡ, speaking little, taciturnity.

ὀλίγος, η, ου, few; little, small; ὀλίγον, slightly; ὀλίγου (with or without δειν), all but; κατ' ὀλίγον, by little and little; μετ' ὀλίγον, after a little.

ὀλίγιστος, η, ου, very few, very little, superl. of ὀλίγος.

ὀλισθάνω, ἦσω, to slip.

ὀλισθηρός, ὁ, ὄν, slippery; apt to slip.

ὅλος, η, ου, (holograph), whole, utter; τὸ ὅλον, the universe, or adverbially, utterly; ὅλους τρισκαίδεκα, full thirteen § 135.

ὀλοφύρομαι, ρούμαι, to lament.

Ὀλυμπία, ας, ἡ, a plain in Elis § 94.

Ὀλύμπια, ων, τὰ, (sc. ἱερὰ), the Olympic games held in the plain of Olympia every 4th year, in honour of Olympian Zeus; Ὀ. νικᾶν, to conquer in the Olympic games.

Ὀλύμπιος, α, ου, of Olympos (so generally) or of Olympia.

Ὀλυμπος, ου, ὁ, the S. E. branch of a group of hills in N. Greece, which parts Macedonia from Thessaly. The seat of the gods of Greece § 118; hence Olympian = heavenly.

Ὀλύνθιος, α, ου, Olynthian.

Ὀλυνθος, ου, ἡ, a colony a few miles north of Potidaia on the Toronaian gulf between Palene and Mt. Athos. During and after the Peloponnesian war it gained great power, was taken and destroyed by Philip B.C. 348, and its people sold as slaves. On its site now stands Aio Mamas.

ὅλως, adv., wholly, in general,

in short; οὐδέν ὅλως, nothing at all.

δμβρος, ου, ὁ, (imber), rain, a shower.

ὀμηρεύω, σω, to be a hostage.

Ὀμηρος, ου, ὁ, Homer, the earliest Greek poet, to whom the Iliad and Odyssey, with hymns and other minor pieces, are ascribed.

ὀμιλέω, Att. ὦ, ἦσω, (δμιλος, homiletics), to associate with, to attend to, τινί.

ὀμιλία, ας, ἡ, (homily), intercourse, society.

ὀμμα, ατος, τό, (δψομαι), the eye; δμμα δόμων, the light of the house.

ὀμνυμι, ὀμοῦμαι, to swear, to swear by.

ὀμοιος, (also ὁμοῖος), α, ου, or os, on, (ὁμός, homoeopathy), like, the same, common; δμοια καὶ § 147 n. 30, in like manner as.

ὀμοιόω, Att. ὦ, ὦσω, to make like; to compare.

ὀμοίως, adv., in like manner, alike.

ὀμολογέω, Att. ὦ, ἦσω, (homologous), to agree with, to grant; ὀμολογεῖται, it is confessed.

ὀμονόεω, Att. ὦ, ἦσω, to be of one mind.

ὀμόνοια, ας, ἡ, concord.

ὀμορος, ου, bordering, neighbouring.

ὀμόσε, adv., to the same place; ὁ. ἴοντες, coming together § 71 n. 40.

ὀμοῦ, adv., (properly gen. of ὁμός, cf. οὖ), in the same place; at once, together with, τινί § 113 n. 21.

ὀμοφροσύνη, ης, ἡ, unity of thought and feeling, agreement, fellow-feeling.

ὀμόφρων, ου, of one mind.

ὀμως, adv., still, nevertheless.

ὄναρ, τό, a dream; generally acc. used adverbially, in a dream, in sleep.

ὀνειδίζω, ὦ, to reproach, *τινί τι*.
ὀνειδος, ους, τό, reproach, abuse, disgrace.

ὀνήσιμος, ον, useful.

ὀνησις, εως, ἡ, use, advantage.

ὀνησιφόρος, ον, bringing advantage.

ὀνύημι, ὀνήσω, to benefit, help; midd., to derive profit from, *τινός*.

ὄνομα, ατος, τό, (γινώσκω, *no-men, onomatopoeia*), a name; ὄνομα οἰτοῦνομα, acc., byname; ὄνομα καλεῖν τινα, to call one by a name; ὄνομαι θέσθαι, to give one a name.

ὀνομάζω, ὄσω, to name, to call.

ὀνομαστός, ἡ, ὄν, famous.

ὄνος, ου, ὁ and ἡ, an ass.

ὄντως, adv., (from ὦν), really.

ὄνυξ, νχος, ὁ, (*unguis, uncus*; Germ. *Nagel*), a nail, a claw.

ὀξύθυμος, ον, quick-tempered.

ὀξύς, εἶα, ὦ, (ὠκύς, *oxygen*), sharp, keen, bright, quick, hasty, clever.

ὀξύτης, ητος, ἡ, sharpness, quickness.

ὀπαδός, οὔ, ὁ, (ὀπάζω), an attendant.

ὀπηνικά, adv., when, at what time, since.

ὀπισθεν, adv., (κατόπιω etc.), behind, after.

ὀπισθοφύλαξ, ακος, ὁ, in plur. the rear-guard.

ὀπίσω, adv., behind, backwards, hereafter.

ὀπλίζω, (ὀπλον), to arm, to equip.

ὀπλον, ου, τό, armour; esp. the large shield of the heavy infantry (ὀπλίται).

ὀποδαπός, ἡ, ὄν, of what country, Lat. *cuius*; in indirect questions.

ὀπόθεν, adv., whence.

ὀποι, adv., whither.

ὀποῖος, α, ον, of what sort.

ὀποιοισιουσύν, ατισούν, οντιούν, of what sort soever § 52.

ὀπόσος, η, ον, I. as relative; as many as, as much as; II. in indirect questions, how many, how much.

ὀπότεν, adv., whensoever.

ὀπότε, adv., when; since.

ὀπότερος, α, ον, which of the two; neut., as adv., in which-ever of two ways; whether.

ὀπου, adv., where, when, whereas.

ὀπτάνιον, ου, τό, (ὀπτᾶω), a kitchen.

ὀπτός, ἡ, ὄν, (ὀπτᾶω, ἔψω), roasted, baked.

ὀπώρα, ας, ἡ, the dog-days; fruit.

ὀπωρίζομαι, to gather in fruit.

ὀπως, I. relative adv., as, like as;

ὀπως τάχιστα = *quam celerrime*; how; οὐκ ἔσθ' ὀπως οὐ = *fieri non potest quin*; II. conjunction, in order that, with conj. (with or without ὅν), with opt. after past tenses, and with fut. ind.; οὐχ ὀπως..., ἀλλὰ καί, not only not, but also.

ὀρᾶω, Att. ὦ, ὀφθῶμαι, aor. εἶδον, to see; τὸ τέλος, to keep the end in view; to take heed, ὄρα μὴ with conj. = *vide ne*.

ὀργή, ἡς, ἡ, temper, passion, wrath.

ὀργια, ων, τὰ, orgies, secret religious rites.

ὀργίζομαι, ιούμαι, to be angry, *τινί*, with some one.

ὀρέγομαι, (*rego*), aor. ὤρεξάμην or ὤρέχθην § 121 n. 17 and 24, to seek after, to desire; properly, to reach after.

ὀρεσίφοιτος, ον, (ὄρος, φοιτᾶω), mountain-haunting. Late and rare.

Ὀρέστης, ου, ὁ, son of Agamemnon, avenged his father's death on his mother Klytaimnestra,

- was pursued by her furies. See the Elektra of Soph. and Eurip., the Choëph. and Eum. of Aesch., the Iph. Taur. of Eurip.
- δρθιος**, α, *ον*, or *ος*, *ον*, steep, upright.
- δρθός**, ἡ, *ον*, upright; *αὶ τριχες ἴστανται δρθαί*, the hair stands on end; straight; prosperous, right, true, upright, just; *εἰς δρθὴν (γωνίαν)*, at a right angle, vertical § 127 n. 25.
- δρθοστέδην**, *adv.*, standing upright.
- δρθώ**, Att. *ω*, to set upright, to raise, to make straight; to exalt.
- δρθώς**, *adv.*, rightly.
- δρίξω**, *ω*, (*δρος*, horizon), to divide, mark out, appoint § 100.
- δρκος**, *ον*, δ, an oath.
- δρμώ**, Att. *ω*, ἡσώ, to spring forward, to start, to be eager to do; midd. and aor. pass., to set out, to start from, to hasten.
- δρμή**, ἡς, ἡ, a movement, onset, impulse, passion.
- δρμίζομαι**, *ιούμαι*, (*δρμος*), to come to anchor.
- δρμιστέον**, verbal adj., one must anchor § 86 n. 7.
- δρνεον**, *ον*, τό, a bird.
- δρνις**, *ιθος*, δ or more commonly ἡ, acc. *ιθα* or *ιν*, (*ornithology*), a bird, an omen.
- Ὀρόντης**, *ον*, δ, satrap of Armenia, son-in-law of Artaxerxes Mnemon § 129.
- δρος**, *ους*, τό, a mountain.
- δρος**, *ου*, δ, (*sors*, horizontal), a boundary, a rule, an aim.
- Ὀρτήσιος**, *ου*, δ, Q. Hortensius Hortalus, born B.C. 114, died B.C. 50, Cicero's rival as an orator. Hortensius becomes
- Ὀρτήσιος** as *θησαυρός* in Plautus is *thensaurus*.
- δρυνξ**, *υγος*, δ, a quail.
- δρύπτω**, *ξω*, to dig, to dig up, to dig through, to bury.
- Ὀρφεύς**, *έως*, δ, son of the muse Kalliope, whose music drew animals and plants after him, and procured the release of his wife Eurydike from Hades. He was torn asunder by the Thracian women.
- Ὀρφικά**, *ων*, τό, (from *Ὀρφικός*, ἡ, *ον*), the doctrines and rites of the ascetic Orphic sect, who practised various consecrations and purifications.
- Ὀρχομένιος**, α, *ον*, of Orchomenos I. in the E. of Arkadia; II. in Boeotia, the ancient seat of the Minyai, destroyed by the Thebans B.C. 367.
- δς**, ἡ, δ, who, which; used sometimes as a demonstr., *καὶ δς*, and he; ἡ δ' *δς*, said he.
- δσιος**, α, *ον*, or *ος*, *ον*, hallowed, sacred, enjoined by divine law; *δσιν* (*έστι*), *fas est* § 137 n. 1; holy, pure.
- Ὀσιρις**, *ιδος*, δ, an Egyptian god, father or son or husband or brother of Isis. He was said to have been king of Egypt § 110.
- δσμή**, ἡς, ἡ, (*δξω*), smell, odour.
- δσος**, *η*, *ον*, as great, how great; as much, how much; as many, how many; = *quantus*; *δσον νόμου χάρι*, only just enough to satisfy the law § 113 n. 20; *πλείστον δσον*, like *immane quantum* § 144 n. 5; *δσω*, by how much; *δσον χρόνον*, so long as; *έφ' δσον*, in so far as; *δσον ού* = *tantum non*, all but.
- δσοσπερ**, *ηπερ*, *ονπερ*, however great.

ὅσπερ, ἥπερ, ὅπερ, the very same as.

ὅστις, ἥτις, ὅ, τι, whoever, whatever; in indirect questions, who, what; ὅστις δὴ, who in the world § 52.

ὅστισούν, ἥτισούν, ὅτιούν, whosoever, whatsoever; any whatever.

ὀστούν, οὖ, τό, (Lat. *os*, *ossis*, *osteology*), a bone.

ὅταν, (ὅτε ἄν), } conj. with conjunctive, whenever.

ὅτε, conj., when; ἔστιν ὅτε, = *est ubi*, sometimes.

ὅτι, conj., (properly, like *quod*, neut. relative), that, because § 108 n. 5; λέγω ὅτι, I say that—; ὅτι τάχιστα, with all speed.

οὐ, οὐχί; before an aspirated vowel οὐχ, before an unaspirated οὐκ, the direct absolute negative = *non*; οὐκ ἔω, I forbid; οὐ φημί, I deny; οὐ μὴ § 189 n. 6; μὴ οὐ, see μὴ.

οὐ, adv., (originally gen. of ὅς), where; οὐ γῆς = *ubi terra*.

οὐ, οἱ, of, to himself, herself, etc., = *sui*, *sibi*, *se*; οἱ, enclitic, to him, to her.

οὐ, the letter O § 146 n. 15.

οὐδαμοῦ, adv., (orig. gen. of οὐδαμός, from ἀμός = *ris*; ἀμωσγέ-*ως* is used in Plato), nowhere; οὐδ. λέγειν τινά, to make no account of some one.

οὐδαμῶς, adv., in no way.

οὐδέ, nor yet, not even, also not = *ne—quidem*.

οὐδὲ ἐν § 66 n. 17.

οὐδεὶς, οὐδεμία, οὐδέν, no one, nothing, no. οὐδὲν ἐμοὶ χυμῖν, we have nothing in common, have nothing to do with one another § 145 n. 32; οὐδεὶς

ὅστις οὐ, there is no one who is not, every one; οὐδέν, not at all.

οὐδέποτε, adv., never.

οὐδέπω, adv., not yet.

οὐκ, see οὐ. οὐκέτι, adv., no longer.

οὐκουν, adv., not therefore; in questions, not then?

οὐκοῦν, adv., then.

οὐν, adv., then, therefore.

οὐνεκα, prep. after its case, on account of § 100.

οὐποτε, adv., never.

οὐπώποτε, adv., never yet at any time.

οὐρά, ἄς, ἡ, the tail.

οὐράνιος, α, ον, or ος, ον, heavenly, of heaven.

οὐρανός, οὐ, ὁ, heaven, the sky, the abode of the gods.

Οὐρανός, οὐ, ὁ, husband of Gaia § 99.

οὐριοδρομέω, Att. ὦ, ἦσω, to run with a fair wind. Late word.

οὖς, ὠτός, τό, (*auris*, *otopathy*), the ear.

οὐσία, ας, ἡ, (ὤν), one's property; being.

οὔτε—, οὔτε, neither—, nor.

οὐτις, οὐτι, no one, nothing.

οὗτος, αὕτη, τοῦτο, this; οὗτος or ὦ οὗτος, *heus tu!* ho there!

καὶ ταῦτα, and that too, *idque*; μετὰ ταῦτα, thereupon; ἐν τοῦ-
τω, meanwhile; τοῦτ' ἐστι, that

is, *id est*; ταύτη, thus.

οὗτος, αὕτη, τουτί, this man etc. here, *celui-ci*, *dieser da*.

οὕτως, before a cons. οὕτω, adv., thus, so, so greatly; just as you are, without more ado.

οὐχ, οὐχί, see οὐ.

ὀφείλω, ἦσω, 2 aor. ὤφελον, to owe, to be in debt, to be bound to do = *debeo*; pass. to be due, to be bound; βροτοῖσι κατα-
νεῖν ὀφείλεται, death is the ap-

pointed lot of all; *εἴθ' ὥφελον*, would that, = *utinam*.

ὄφελος, τό, in nomin. only, (*opus*), advantage; οὐδὲν ὄφελός [ἐστι], it is of no use §§ 108 n. 1, 149 n. 19; οὐδὲν ἀνδρῶν λευκῶν ὄφελος, there's no good in pale men.

ὀφθαλμός, οὐ, ὁ, (*ὀφθαλμία*), an eye; ἐν ὀφθαλμοῖς, before one's eyes § 154.

ὄφης, εως, ὁ, (*ophite*), a snake.

ὀφρὺς, ὅς, ἡ, (*brow*), the eye-brow.

ὀχεῶ, Att. ὦ, ἦσω, (*ἔχω*), to uphold, to carry; midd., to be borne, to ride, drive, sail; to ride at anchor.

ὄχλος, ου, ὁ, (*ochlocracy*), a crowd, the populace; trouble.

ὄχος, ου, ὁ, (*ἔχω, wagon*), a chariot.

ὀψέ, adv., at length, late.

ὀψιμαθής, ἐς, late in learning, *serus studiorum*.

ὀψον, ου, τό, (*ἔψω*), properly boiled meat; any thing eaten as a relish with bread; seasoning, sauce, fish.

ὀψωνέω, Att. ὦ, ἦσω, to buy fish, to cater.

πάγη, ης, ἡ, (*πήγνυμι*), a trap, a snare.

πάγκακος, η, ου, utterly evil; superl. *παγκάκιστος*.

πάγος, ου, ὁ, (*πήγνυμι*), a rock.

πάγχρηστος, ου, useful for all purposes.

πάθημα, ατος, τό, a suffering, misfortune.

πάθος, ους, τό, (*pathos, antipathy*, Lat. *patrior*), a misfortune, passion.

παιδαγωγός, οὐ, ὁ, (*pedagogue*), the slave who leads a boy to and from school, a tutor.

παιδάριον, ου, τό, a little boy.

Παιδάριος, ου, ὁ, name of a Spartan.

παιδεία, ας, ἡ, (*encyclopaedia*) education, learning.

παιδεῖος, ου, of (his own) children § 129.

παίδευμα, ατος, τό, a lesson.

παιδευσις, εως, ἡ, education.

παιδεύω, σω, to train, to educate § 111 n. 15.

παιδιά, ἀς, ἡ, sport, jest.

παιδίον, ου, τό, a little child; a young slave.

παιδίσκη, ης, ἡ, a young girl; a slave girl.

παίζω, *παίζομαι*, to play.

παῖς, *παιδός*, ὁ, a child, boy, a slave lad; ἡ *παῖς*, a girl; ἐκ *παιδων*, from childhood § 146 n. 11.

παίω, σω, for perf. *πέπληγα*, pass. *πέπληγμαι*, aor. *ἐπλήγην* (from *πλήττω*) are used, (Lat. *pavio*), to strike.

πάλαι, adv., long ago; τὸ π. in the old time; ὀρῶ π., *dudum video*, I have long seen; οἱ π., the ancients.

παλαιός, ἁ, ὁν, (*palaeography*), old, ancient; τὸ παλαιόν, of old.

παλαιστρα, ας, ἡ, a wrestling-school, Lat. *palaestra*.

πάλη, ης, ἡ, (*πάλλω*), wrestling.

πάλιν, adv., back, backwards, again.

παμμεγέθης, ἐς, very great.

παμπληθής, ἐς, very numerous.

Πάν, Πανός, ὁ, (*panic*), the god of shepherds, of fields and woods § 17.

Παναθήναια, ὦν, τὰ, (sc. *ιερά*), two festivals of the Athenians (the 'great' and 'little' P.), in honour of Athene § 140.

πανδημί, (sometimes *πανδημί*), adv., (*δήμος*), in a body.

πανδοκεῖον, ου, τό, (*δέχομαι*), an inn.

Πανδώρα, ας, ἡ, wife of Epimetheus, moulded by Hephaistos, endowed by the gods with 'every gift' (πάν δῶρον), to be the ruin of mankind.

πανήγυρις, εως, ἡ, (ἀγορά, *panegyric*), an assembly of the whole nation, a public festival.

παννυχίς, ἰδος, ἡ, a night-festival = *pervigilium*.

πανόπτης, ου, ὁ, (δύομαι), the all-seeing, epithet of Zeus, of the sun, and of Argos.

πανουργία, ας, ἡ, knavery, villainy.

πανούργος, ου, (πᾶς, ἔργον, *Panurge* in Rabelais), knavish, crafty.

πανταχῇ, adv., everywhere, on all sides; altogether.

πανταχόθεν, adv., from every side.

πανταχοῦ, adv., everywhere.

παντελῶς, adv., entirely, utterly.

πάντη, adv., on every side, in every way.

παντοδαπός, ἡ, ὅν, of every kind.

πάντοθεν, adv., from every side.

παντοῖος, α, ου, of every kind, manifold.

πάντως, adv., altogether, at any rate, by all means.

πάνυ, adv., entirely; very; assuredly, πάνυ μὲν οὖν § 113;

οὐ πάνυ, scarcely § 77 n. 37.

[πᾶσμαι], σομαι, to get; πέπασμαι, to possess = κέκτημαι.

πάππος, ου, ὁ, (παπα), a grandfather.

παρ', see παρὰ.

παρὰ, prep., beside; I. with gen., from beside, *de chez*, παρὰ τινος ἐλθεῖν, to come from some one; οἱ πρέσβεις οἱ π. βασιλέως, the ambassadors from the king; παρ' ἐαυτοῦ,

out of his own means; παρὰ τινος λαμβάνειν, μαρθάνειν, to take, learn, from some one; with pass., τὰ παρὰ σοῦ λεγόμενα, what is said on your part; II. with dat., by the side of, by, with verbs of rest; παρ' ἐαυτῷ, at home, or with himself, in his own mind, or in his own power; παρ' ἐμοί, *me iudice*; παρ' ἀνθρώποις, among men; III. with acc., to the side of, to the house of, π. τὴν Γνάθαιαν § 125; of extension, π. τὴν θάλατταν, along the sea-coast; to, beyond, past, π. τὰς Σελήνας παραπλεῖν § 125; beyond, παρὰ δύναμιν, beyond one's strength; παρὰ τὸ δίκαιον, contrary to right; παρὰ καιρὸν, out of season; beside, over and above, παρὰ ταῦτα, beside this; παρὰ πολὺ, by far; παρὰ μικρόν, almost; παρὰ τοὺς ἄλλους, *prae aliis*, beyond the rest; owing to, παρὰ τὴν ἐαυτοῦ ἀμέλειαν, because of his negligence; of time; παρ' ἡμέραν, day by day; παρὰ πότον, while drinking §§ 73, 125; παρὰ πάντα τὸν βίον, throughout life.

παραβαίνω, βήσομαι, to transgress, omit.

παραβάλλω, βαλῶ, to throw to § 94 n. 18; to risk; to compare; to turn sideways; intrans., to approach.

παραβλέπω, ψω, to look askance.

παραβοηθέω, Att. ὦ, ἤσω, to come to aid.

παραγγέλλω, ελῶ, to give the word, to command; to exhort, to cheer on.

παραγίγνομαι, γενήσομαι, to be present at; to come to aid; to take part in; to come upon; to come up.

παράδειγμα, ατος, τό, (*paradigm* in grammar), a pattern, an example.

παραδείκνυμι, ξω, to shew by the side, to exhibit.

παράδεισος, ου, ό, (*Paradise*, an oriental word), a park.

παράδοξος, ον, (παρά δόξαν, *paradox*), strange.

παραδύομαι, σομαι, with 2 aor. παρέδυν, to slink by; to slink in.

παραθαλάττιος, ον, on the sea-coast.

παραίνεσις, εως, ή, an exhortation, advice.

παραινέω, Att. ώ, ήσω, to advise, τιλί.

παραιτέομαι, Att. ούμαι, ήσομαι, to beg; to beg off, to decline, to make excuse for.

παρακαλέω, Att. ώ, fut. ώ, to summon, to invite, to encourage.

παρακαταβάλλω, λώ, to let fall alongside.

παρακαταθήκη, ης, ή, a deposit.

παράκειμαι, σομαι, to lie by the side of, to be served (of dishes on the table). Pass., in use, of παρατίθημι.

παρακελεύομαι, σομαι, to order, encourage.

παρακμάζω, ασω, (*acme*), to be past one's prime, to age.

παρακόπτω, ψω, to counterfeit, to cheat.

παραλαμβάνω, λήψομαι, to receive from another, to succeed to, to receive, to hear, to take to oneself, to invite.

παραλλάττω, ξω, to change, to corrupt; to pass by; to go astray from; to be different from.

παραλογίζομαι, ιοῦμαι, to reckon wrong; to deceive by sophistry, to cheat.

παραμελέω, Att. ώ, ήσω, to slight, τινός.

παραμένω, νώ, to stay with, to abide, to last.

παραμυθέομαι, Att. ούμαι, ήσομαι, to encourage, to console, to soothe.

παραμυθητικός, ή, όν, consolatory; ό π. (λόγος), a letter of consolation § 106.

παράπαν, adv., τὸ π., altogether. **παραπέτασμα**, ατος, τό, (*πετάννυμι*), a curtain, a veil.

παραπλάζω, γζω, to drive astray; pass., to go astray.

παραπλέω, εύσομαι, to sail past, to sail along.

παραπλήσιος, α, ον, nearly alike, such like.

παραπλησίως, adv., in like manner.

παρασάγγης, ου, ό, (*Persian word*), a parasang = 30 stadia.

παράσιτος, ου, ό, (*parasite*), one who eats at another's table, a diner-out.

παρασκευάζω, άσω, to prepare, to provide, to render so and so; midd., to procure; *παρασκευάσθαι πρός τι*, to be prepared for something.

παραστρέφω, ψω, to turn aside, pervert.

παρατάττω, ξω, to draw up side by side, to draw up in array; midd., to stand in order of battle.

πατείνω, τενω, to prostrate, to wear out §§ 74 n. 8, 96 n. 11.

παρατίθημι, θήσω, to set before, serve up, (of dishes at table); to lay before one, to propose; midd., to have set before one; to deposit; to stake; to quote.

παράκειμαι is used as pass.

παραντικά, adv., forthwith.

παραχρήμα, adv., (παρά τὸ χρήμα), on the spot, forthwith.

πάρδαλις, *εως, ἡ*, (*pard*), the leopard.

παρεγγυάω, Att. *ᾠ, ἤσω*, to hand on, pass on the watchword.

πάρεδρος, *ου, ὁ* and *ἡ*, an assessor, associate.

παίρειμι, *έσομαι*, to be present; to aid; to be at hand; *τὰ παρόντα*, the present state of things; *πάρεστί μοι*, it is in my power.

παίρειμι, (*είμι*), used in ind. as fut., in the moods as pres., and imperf. *παρήα* as imperf., of *πατέρχομαι*, to pass by; to enter; to come forward.

παρεμφαίνω, *ανῶ*, to shew by the side, to give a peep of.

πάρεργον, *ου, τό*, a bye-work, surplusage.

πατέρχομαι, *παίρειμι*, aor. *παρήλθον*, to pass by, to disregard, to enter; to come forward.

παρέχω, *ξω*, to furnish, to offer, to grant; *παρέσχε τοὺς ὀφθαλμοὺς ἐκκόπτειν*, he offered his eyes to be gouged = *præbuit oculos effodiendos*; *πράγματα π.*, to cause trouble; to render, *καθαρόν τὸν ἄνθρωπον*, the man pure; midd., to produce, *e. g.* *τεκμήρια*, evidence; to display, *εὐνοίαν*, goodwill.

παρήκω, *ξω*, to stretch along.

πάρθενος, *ου, ἡ*, a maiden.

παρίημι, *παρήσω*, to admit, to allow; to pass by, to let alone, to let slip; to relax; to remit; midd., to win over, beg off; pass., to be exhausted.

Πάρις, *ιδος, ὁ*, son of Priamos, who caused the Trojan war by carrying off Helene, wife of Menelaos.

παρίστημι, *παραστήσω*, to place beside, to present to the mind; pass. with perf. and 2 aor., to stand by, to defend, to be at hand; *τὰ παρεστώτα*, present

circumstances; to occur to; midd., to produce; to bring to terms; to win over.

Παρνασός, *οὔ, ὁ*, a cluster of hills in Phokis, esp. the highest summit with two peaks, sacred to Apollo and the Muses and to Dionysos.

παροιμία, *ας, ἡ*, a proverb.

παροιμιάζομαι, *ᾶσομαι*, to say by way of a proverb.

παροξύνω, *ὑνῶ*, (*paroxytone*), to spur on, to irritate.

παρορμάω, Att. *ᾠ, ἤσω*, to urge on.

πᾶρος, adv., (*fore*), *i.* before, of time; with inf., like *πᾶν*; *οἱ π.*, the men of old; *ii.* as prep. with gen., before, of place or time; instead of. Poetic word.

παρουσία, *ας, ἡ*, (*παίρειμι*), presence.

παροψίς, *ιδος, ἡ*, a side-dish.

παρρησία, *ας, ἡ*, frankness of speech, bluntness.

πᾶς, *πᾶσα, πᾶν*, (*pantheism, panoply*), all, every, the whole; *πάντες*, all; *τὸ πᾶν*, altogether; *διὰ παντός* § 116 ad fin., continually; also throughout.

Πασαργάδαι, *ῶν, αἱ*, the ancient capital of Persia, on the river Kyros, S.-E. of Persepolis, on the frontier of Karmania; it contained in a park the tomb of its founder Kyros.

πάσχω, *πεισομαι, πέπονθα*, aor. *έπαθον*, (*patior, πένθος*), to be done to) (to do; to suffer, to be affected, to be in a certain state; *εἰ πάσχειν ὑπό*, to be well treated by, pass. of *εἰ ποιεῖν τινα* § 130 n. 13; *τί παθών* § 111 n. 8; *τί πάθω*, what is to become of me?

πατάσσω, *ξω*, to beat, to strike; the aor. is frequent; for other

tenses the Attics generally use
 τύπτω, παίω, πέπληγα, πέπλη-
 γμαι, ἐπλήγγην, πληγήσομαι.
 πατέω, Att. ὦ, ἦσω, (*path*), to
 tread, walk; to trample on.
 πατήρ, τρός, ὁ, (*pater*, Germ. *Vater*), a father.
 πάτρα, ας, ἡ, fatherland, country.
 Poetic.
 Πάτραι, ὦν, αἱ, (now *Patras*), one
 of the 12 cities of Achaia, on
 the coast, W. of the promon-
 tory of Rhion, near the en-
 trance of the Corinthian gulf.
 Still, as of old, an important
 port.
 πατρίς, ἰδος, ἡ, (sc. γῆ), = πάτρα.
 πατρῷος, α, ον, or ος, ον, descend-
 ing from father to son, here-
 ditary, native, family.
 πάτταλος, ου, ὁ, a peg.
 παῦρος, ον, (*paucus*, *pauper*, *par-
 vus*), little; plur., few. Poetic.
 Πανσανίας, ου, ὁ, regent of Spar-
 ta B.C. 480, commanded at
 the battle of Plataiai Sept.
 479; starved to death for trea-
 son B.C. 467.
 παύω, σω, to check, to abate, to
 stop, to depose from; τινά τι-
 νος or τινά ποιοῦντά τι; midd.,
 to cease, to leave off, τινός or
 ποιῶν τι.
 πάχνη, ης, ἡ, (πήγνυμι), hoar-
 frost.
 πάχος, ους, τό, thickness.
 παχύς, εἰα, ύ, (*pachydermatous*),
 thick, fat, dull.
 πεδίον, ου, τό, (πέδον), a plain.
 πεδέσσε, adv., to the ground, to
 the plain.
 πειθαρχέω, Att. ὦ, ἦσω, to obey.
 πειθαρχία, ας, ἡ, obedience to
 command.
 πείθω, σω, to persuade; midd.,
 to yield, obey, τιμ; to believe;
 to trust in, τινί; in this sense
 the 2 perf. πέποιθα is much

used; πέπεισμαι, I am con-
 vinced.
 πειθῶ, οὖς, ἡ, persuasiveness;
 also personified, like *Suadela*,
 Πειθῶ.
 πεινῶ, Att. ὦ, ἦσομαι, inf. πει-
 νῆν, to suffer hunger; to crave
 after, τινός.
 πεῖρα, ας, ἡ, (*peritus*, *periculum*,
peril, *expert*), a trial, proof,
 attempt.
 Πειραιεύς, ὡς, δ, the western and
 most important of the three
 harbours of Athens §§ 11, 17.
 πειράομαι, Att. ὦμαι, ἦσομαι,
 (*pirate*), to attempt, to essay,
 τινός.
 πειρατέον, verb. adj., one must
 attempt.
 πειρατικός, ἡ, ὄν, piratical. Late
 word.
 Πεισίστρατος, ου, ὁ, tyrant (in the
 Greek sense) of Athens for 17
 years between 560 and 527
 B.C., in exile the remaining
 16 years; a patron of the arts,
 and a just ruler.
 πειστέον, verb. adj., one must
 obey, τινί.
 πέλαγος, ους, τό, (πλάξ, *Archi-
 pelago*), the open sea, the
 main.
 πελαργός, ου, ὁ, (πελός, black;
 ἀργός, white), the stork.
 πέλας, adv., near; οἱ π., one's
 neighbours § 92 n. 1.
 πέλεκυς, εως, ὁ, (*pelican*), an
 axe.
 Πέλας, ου, ὁ, son of Poseidon
 and Tyro, who sent Iason to
 Kolchis for the golden fleece
 §§ 24, 32.
 Πελοποννησιακός, ἡ, ὄν, Pelopon-
 nesian.
 Πελοποννήσιος, ου, ὁ, a Pelopon-
 nesian § 17.
 Πελοπόννησος, ου, ἡ, the isle of
 Pelops, now the *Morea*.

πελταστής, οὐ, δ, a targeteer; αλ π., light infantry.

πέμπτος, η, ον, (πέντε), fifth.

πέμπω, ψω, to send, convey, escort; to send an embassy.

πένης, ητος, ό, (πένομαι), a labourer, a poor man, Lat. *pauper*; above the πτωχός.

πενθέω, Att. ώ, ήσω, to mourn.

πένθος, ους, τέ, (πέπονθα), sadness, mourning.

πενία, ας, ή, (πένομαι, *penury*), poverty.

πενταετηρίς, ιδος, ή, (έτος), a term of 5 years; a festival celebrated every fifth year.

πεντακισχίλιοι, αι, α, five thousand.

πεντακόσιοι, αι, α, five hundred.

πέντε, οί, αί, τά, (*quinque, fünf*), five.

πεντήκοντα, οί, αί, τά, (*quinquaginta*), fifty.

πεντηκοντάς, άδος, ή, the number fifty.

πέπλος, ου, ό, a robe § 129 n. 9.

πεπρωμένος, see πορείν.

πέπων, ονος, (πέσσω, *coquo*), ripe, mellow, soft; compar. πεπαίτερος, superl. πεπαίτατος.

πέρα, adv., beyond, of time, place, or measure; with gen., π. του δέοντος, beyond what is right.

πέρας, ατος, τέ, an end; the crown, perfection, τέχνης, of art.

περάσιμος, ον, that may be crossed, admitting passage.

περάω, Att. ώ, άσω, (πόρος, *porta*, to fare), to cross, pass over; to pierce right through.

Περδίκκας, ου, ό, i. P. II. king of Macedon with his two brothers B. c. 454—436, sole king 436—413 § 76; ii. one of the generals of Alexander, who bequeathed to him his ring,

§ 6 n. 6; he survived his master only two years, and was assassinated B. c. 321.

πέρδιξ, ικος, ό and ή, (Lat. *perdir*, Fr. *perdrix*), a partridge.

πέρθω, σω, to lay waste, sack, slay. Poetic.

περί, prep., around i. with gen.; about, μάχεσθαι περί τινος, to fight around, for some one; θεΐν π. τρίποδος, to run for a tripod; so with verbs of caring, knowing, speaking, λέγειν περί τινος, to speak of a thing; π. όργής, for passion; περί πάντων, beyond all; περί πλείστου ποιείσθαι, to esteem [beyond the utmost, i. e.] very highly; as regards, *asto* = *quod attinet ad*; ii. with dat., round about; with verbs of fearing, φοβείσθαι π. ήμΐν, to fear on our account; iii. with acc., of place, around; περί έαυτων έχειν, to have about one; α περί τινα, a man's train, associates, school, etc.; περί τι εΐναι, to be engaged on something; τδ π. τόν πόλεμον, all that relates to war, military affairs; θεραπεία περί τους θεούς, devotion towards the gods; of time and number, π. τδ Μηδικά, about the time of the Persian war; περί έβδομήκοντα, about 70.

περιάγω, ξω, to lead round; to turn round.

περιαίρώ, Att. ώ, ήσω, to strip off, to take off § 117 n. 18.

Περικλδρος, ου, ό, *tyrant* of Corinth B. c. 628—584, one of the wise men of Greece §§ 29, 43.

περιβαίνω, βήσομαι, to bestride, § 63 n. 22.

περιβάλλω, βαλώ, to throw around, τωΐ τι or τωά τω;

to surround; midd., to aim at § 152 n. 31.
περίβλεπτος, *ον*, observed from all sides, admired.
περιβόητος, *ον*, celebrated.
περιγιγνομαι, *γενήσομαι*, to overcome, to master, § 157 n. 21; to result; to survive.
περιγράφω, *ψω*, to draw round, to circumscribe; to limit § 84.
περιδέω, *δήσω*, to bind round, to bandage.
περίειμι, fut. of *περιέρχομαι*.
περιέρχομαι, *περίειμι*, to go round, to go about; of periods, to revolve.
περίζωμα, *ατος*, *τό*, a girdle, a cook's apron.
περίστημι, *περιστήσω*, to bring round; midd. with 2 aor. and perf., to stand round, surround, come round, turn out.
περικείρω, *κερῶ*, to clip close; to rase.
περιμένω, *νῶ*, to await, to wait.
περινοστέω, Att. *ῶ*, *ήσω*, to go round.
πέριξ, adv. and prep. with gen. or acc., (*περί*), round about.
περίοδος, *ου*, *ή*, (*period*), a circuit, orbit.
περιουσία, *ας*, *ή*, (*περίειμι*), surplus, abundance.
περιπατέω, Att. *ῶ*, *ήσω*, (*peripatetic*), to walk about.
περιπίπτω, *πεσούμαι*, to fall into §§ 129 n. 23, 155 n. 3.
περιπλέκω, *ξω*, to twine round; midd., to cling to, to enfold.
περιποιέω, Att. *ῶ*, *ήσω*, to preserve, to procure; midd., to win.
περιρραίνω, *ρανῶ*, to besprinkle.
περισαλπίζω, to blow the trumpet around § 124 n. 20.
περισκοπέω, Att. *ῶ*, *σκέψομαι*, to look round; to consider § 76 n. 16.

περιστέλλω, *στελῶ*, to dress, to cover, to cherish.
περιστερά, *ᾱς*, *ή*, a dove.
περιστροφή, *ής*, *ή*, plur., courses (of the stars).
περισώζω, *σω*, to rescue, to save alive.
περιτέμνω, to cut off, to curtail.
περιτίθημι, *περιθήσω*, to place round, to bestow; midd., to put on.
περιτρέχω, *δραμοῦμαι*, to run round, to be prevalent.
περιττός, *ή*, *ον*, (*περί*, as *Ἀμφισσα* from *ἀμφί*), excessive, uncommon, superfluous, useless; *ἀριθμός π.*, an odd number.
περιφέρω, *άσω*, to carry round; midd., to revolve, to wander about.
περιφορά, *ᾱς*, *ή*, a revolution, circuit.
περιφορέω, Att. *ῶ*, *ήσω* = *περιφέρω*.
περιφύω, *σω*, to fix round; midd., with 2 aor. *περιέφυν* and perf. *περιπέφυκα*, to grow about, to cling to.
περιχαράττω, *ξω*, to draw round.
περιχαρής, *ές*, exceeding glad.
Περσέπολις, *εως*, *ή*, the chief city of Persia, 20 stadia from the river Araxes, on the site of the modern village Istakhar. It was burnt by Alexander, but still its ruins are among the finest remains of antiquity § 153.
Περσεύς, *έως*, *δ*, son of Zeus and Danaë, who slew Medousa and freed Andromeda § 125.
Περσεφόνη, *ης*, *ή*, Att. *Φερσ.*, daughter of Zeus and Demeter, wife of Plouton.
Πέρσης, *ου*, *ό*, a Persian.
Περσικός, *ή*, *ον*, Persian.
πessós, *ου*, *δ*, Att. *πεττός*, (*tes-sera*), an oval stone for playing at a game like draughts § 128.

πέτομαι, πτήσομαι, (πτερόν, πίπτω, *peto, praepes*), to fly, to be on the wing.

πέτρα, *as, ἡ*, (*petrify*), a rock.

πηγή, *ἡς, ἡ*, aspring, well, source.

πήγνυμι, πήξω, (*pango, pax, pitch, peg*), to fix, plant, build, stiffen; midd., with perf., πέπηγα, to freeze, to harden, to be settled.

πηδάλιον, *ου, τό*, a rudder.

πηδάω, *Att. ὦ*, to leap.

Πηλεύς, *ἔως, ὁ*, son of Aiaikos, father of Achilles by Thetis, an Argonaut and a hunter of the Kalydonian boar, king of Phthia in Thessaly.

πηλός, *οὐ, ὁ*, clay.

πῆμα, *ατος, τό*, suffering, misery.

Πηνελόπη, *ἡς, ἡ*, the wife of Odysseus.

πνίκα, *adv.*, at what o'clock?

πήρα, *as, ἡ*, (*Lat. pera*), a wallet.

πηρώω, *Att. ὦ, ὥσω*, to maim; to make blind.

πῆχυς, *ews, ὁ*, the fore-arm; a cubit.

Πιερία, *as, ἡ*, a district of Macedonia on the coast, S. of the Haliakmon; the native land of Orpheus, and seat of the Muses, thence called Pierides.

Πιθεύς, *ἔως, ὁ*, of the deme Pithos § 66 n. 25.

πίθος, *ου, ὁ*, (*butt*), a wine-jar.

πικρός, *ά, ὁν*, bitter, harsh, hateful, cruel.

πικρῶς, *adv.*, bitterly, harshly; superl., πικρότατα.

πιμελή, *ἡς, ἡ*, (*πίων*), fat.

πίμπλημι, πλήσω, (—*pleo, plebes, folk*), to fill, τινός.

πύμπρημι, πρήσω, (*Germ. brennen, Engl. brent*), to burn.

πινακίδιον, } *ου, τό*, a small tablet.

πινάκιον, }

πινακίς, *ιδος, ἡ*, a tablet.

Πίνδαρος, *ου, ὁ*, of Thebes, the

greatest lyric poet of Greece, born 522, died 442 B.C. Of his *epinikia* or odes celebrating victories in the public games 14 Olympian, 12 Pythian, 11 Nemean, and 7 Isthmian odes remain; also many fragments of other kinds of verse, §§ 69 n. 37, 138.

πίνω, πίομαι, *aor. έπιον, (potus, bibo, winebibber)*, to drink, to suck up; δός πείν, give to drink.

Πίος, *ου, ὁ*, see Μέτελλος § 120.

πίοτατα, *superl. adv. from πίων*, most abundantly.

πίπτω, πεσοῦμαι, *aor. έπεσον, (πίνω)*, to fall, to be overthrown, to fall in.

Πισιδία, *as, ἡ*, a territory in the S. of Asia Minor, N. of Pamphylia § 143.

πιστεύω, *σω*, to trust in, to believe in, *τινί*; α πιστεύω αληθῆ εἶναι, which I believe to be true; to entrust, *τινί τι*; *pass.*, to be believed; to be entrusted with a thing, *τι*.

πίστις, *ews, ἡ*, (*πειθω*), faith, credit, honesty; an assurance, a proof.

πιστός, *ή, ὁν*, trusty, sure; τὸ π., a pledge.

Πίττακος, *ου, ὁ*, born at Mytilene cir. 648 B.C., one of the seven wise men of Greece, freed his country from tyranny by the help of Alkaios; famous as a soldier, statesman, and general, as a man of public and private virtue § 140.

πίων, *ου, (pinguis, opimus)*, fat, rich, fertile, plentiful.

πλακοῦς, οὐντος, ὁ, (*i. e. πλακοεῖς*, from πλάξ, a flat surface; *placenta, lanx*), a flat cake.

πλανάω, *Att. ὦ, ήσω*, to lead astray; *pass.*, to wander, α

πλανώμενοι τῶν ἀστέρων, the wandering stars; to wander in mind.

πλάνης, ἦτος, ὁ, I. a wanderer; II. a planet.

πλάσμα, ατος, τό, (πλάττω), a figure, an image.

πλάστης, ου, ὁ, (plastic), a modeller.

Πλάταια, ας, ἡ, and oftener Πλαταιαί, ὦν, αἱ, a city of Boeotia in the plain of the Asopus, between Helikon and Kithairon, famous for the defeat of the Persians by the Greeks B.C. 479.

πλάτος, ους, τό, breadth.

πλάττω, σω, to mould, to shape, to form.

Πλάτων, υνος, ὁ, the son of Ariston, born 429, died 348 B.C. The great pupil of Sokrates, founder of the Academic school; of few ancient authors have we so many extant remains.

πλείων, ὁ and ἡ, neut. πλείον § 41, or more often πλέων, and πλείστος, η, ου, compar. and superl. of πολὺς.

πλεκτή, ἥς, ἡ, (sc. σειρά, πλέκω), a twisted rope § 143.

πλεονεξία, ας, ἡ, grasping, selfishness, advantage.

πλευρόν, οὔ, τό, a side, mostly in plur. § 24.

πλέω, εὔσομαι, or πλεουσῶμαι, (fluito, float), to sail, to sail over.

πλέων = πλείων, though less usual in masc. and fem. πλέον ἔχειν, to have the advantage, to have the best of it; οὐδέν μοι πλέον ἦν, I was none the better for it; τὸ πλέον, for the most part.

πληγή, ἥς, ἡ, (πλήττω, plague), a blow, a stroke.

πλήθος, ους, τό, (πῖμπλημι), a crowd; τὸ π., the majority, the commons, the people; number, quantity, amount.

πλὴν, I. prep. with gen., except. II. adv., except; οὐδὲν ἄλλο π., nihil aliud nisi; πλὴν εἰ, except in case; πλὴν ἤ, except § 76 n. 35.

πλήρης, ες, full, τινός.

πληρόω, Att. ὦ, ὥσω, to fill, τι τινος; to satisfy; to complete; to fulfil.

πλησίον, adv., (πέλας), near, τινός; ὁ π., a neighbour.

πλήττω, ξω, (plaga, plango), to strike. Used in Attic only in perf. πέπληγα, and pass., e.g. πέπληγμαι, ἐπλήγην, πληγήσομαι; the other tenses are supplied by τύπτω, παίω, (πατάσσω).

πλόιμος, ου, (πλέω), fit for sailing.

πλόκαμος, ου, ὁ, (πλέκω), a curl.

πλοῦς, οὔ, ὁ, (πλέω), a voyage.

πλούσιος, α, ου, rich, with gen., like dives opum.

πλουτέω, Att. ὦ, ἤσω, to be rich, τινός; ἐπλούτησα, I became rich.

πλουτίζω, ἰῶ, to enrich.

πλούτος, ου, ὁ, (plutocracy, πῖμπλημι), wealth, riches.

Πλούτος, ου, ὁ, son of Demeter and Iasion, the blind god of wealth.

Πλούτων, υνος, ὁ, (πλούτος), a euphemistic name for Ἅιδης, god of the nether world, son of Kronos and Rhea, husband of Persephone. The name is derived from his wealth in corn and mines.

πνεῦμα, ατος, τό, (πνέω, pneumatic), wind, breath, spirit.

πνέω, πνεύσομαι, to blow, to breathe.

πόα, ας, ἡ, grass.

ποδαπός, ἡ, όν, (πόθεν άπο) from what country? = Lat. *cuius?* of what kind.

ποδήρης, ες, reaching to the feet.

ποθευός, ἡ, όν, desired, longed for.

πόθεν, adv., whence? wherefore? πόθεν συνίσταται, of whom consists?

ποθέν, enclitic adv., from some place or other.

ποθέω, Att. ώ, ήσω, to long for, miss = Lat. *desidero*, to desire, with inf.

πόθος, ου, ό, a longing desire for, love.

ποι, adv., whither?

ποι, enclitic adv., somewhither.

ποιέω, Att. ώ, ήσω, (onomatopoeia), i. to make, to compose, to produce, to bring about, to celebrate; π. τινά βασιλέα, to make one a king; π. τοῖς ανθρώποις άπορεῖν, to make men doubt; midd., to make for oneself, εἰρήνην ποιῆσθαι, to make peace; φιλον τινά, to make a friend of some one; to hold, consider § 120 n. 2; περὶ πλείστου ποιῆσθαι, to esteem very highly, to make much of; often as periphrasis with acc., ἐπιμελείαν ποιῆσθαι = ἐπιμελεῖσθαι §§ 43 n. 5, 52 n. 5; II. to do, to act; ποιεῖν τινά τι [εἶ] (πάσχω τι [εἶ] being used as pass.) §§ 62 n. 41, 85 n. 11, 130 n. 13; καλῶς ποιεῖς, you do well.

ποίημα, ατος, τό, a work, a poem.

ποίησις, εως, ἡ, a making; poesy; a poem.

ποιητέον, verbal adj., one must do, one must make.

ποιητής, ου, ό, a poet.

ποικίλος, η, ου, (pingo), many-coloured, manifold, subtle; ἡ π. στοά, the hall at Athens adorned with frescoes of the battle of Marathon.

ποιμαντήρ, ήρος, ό, a shepherd, ruler.

ποιμήν, ένος, ό, a herdsman, a shepherd.

ποινή, ής, ἡ, (poena, punio, pain, penalty), ransom; a satisfaction, penalty; in prose, δίκη: also personified αἱ Παιναι, goddesses of vengeance, § 139.

ποιός, α, ου, of what kind? = *qualis?*

πολεμέω, Att. ώ, ήσω, to be at war, to make war, to fight.

πολεμίζω, ιώ, poetic form of πολεμέω.

πολεμικός, ἡ, όν, (polemics), of war; warlike; hostile.

πολέμιος, α, ου, or ος, ου, belonging to war; hostile; belonging to the enemy; ό π., an enemy.

πολεμιστής, ου, ό, a fighting-man, effective. Poetic and in late prose § 120 ad fin.

πόλεμος, ου, ό, (bellum), war.

Πολέμων, ωνος, ό, an Athenian philosopher, and a leader of the old Academy, who died B.C. 272; he succeeded Xenokrates, whose lessons converted him (*mutatus Polemo*, Hor. sat. II 2 254) from a life of pleasure. Among his pupils were Zenon and Arkisilas § 120.

πολιορκέω, Att. ώ, ήσω, (εργω), to besiege.

πολιορκητής, ου, ό, the besieger, surname of Demetrios son of Antigonos.

πολός, δ, όν, gray, hoary.

πόλις, εως, ἡ, a city; one's country; the state.

πόλις, *ατος, τό*, a city.
πολιτεία, *ας, ἡ*, (*polity*), citizenship; government; constitution; a republic § 118.
πολιτεύω, *σω*, to be a citizen; to live in a free state; to conduct the government; midd., to live as a citizen; to take part in state affairs; to govern; ὁ **πολιτευόμενος**, a statesman.
πολίτης, *ου, ὁ*, a citizen, a fellow-citizen.
πολιτικός, *ῆ, ὁν*, (*politics*), belonging to citizens, civic, social, political, public; ὁ π., a statesman.
πολίτις, *ιδος, ἡ*, fem. of **πολίτης**, Fr. *citoyenne* § 125.
πολλά, many things § 29; neut. plur. from **πολύς**.
πολλάκις, *adv.*, often.
πολλαπλάσιος, *α, ον, or os, ον*, many times greater, *ἢ τι* or *τινός*.
πόλος, *ου, ὁ*, (*πέλομαι, polar*), the axis of the sphere, the pole, the sky.
Πόλυβος, *ου, ὁ*, king of Corinth, in whose house Oidipous was brought up § 69.
πολύδακρυς, *υος, ὁ, and ἡ*, tearful.
Πολυδεύκης, *ους, ὁ*, son of Zeus and Leda, twin brother of Kastor, famous as a boxer.
πολύθρηνος, *ων*, greatly wailing.
Πολύκλειτος, *ου, ὁ*, a sculptor and architect of Sikyon, contemporary with Pheidias; he paid great attention to symmetry, and his statue the Doryphoros was called a *canon* of the proportions of the youthful body; his colossal statue of Hera at Argos was regarded as perfect.
πολυκοιράμια, *ας, ἡ*, the rule of many.
πολύκρανος, *ων*, many-headed.

Πολυκράτης, *ους, ὁ*, tyrant of Samos, B. C. 530—522, famous for his long train of successes (witness the story of his ring), followed by signal reverses § 72.
πολυμαθής, *ές, ἴς*, knowing much.
πολυμαθία, *ας, ἡ*, much learning.
Πολυεύκης, *ους, ὁ*, son of Oidipous and Iokaste, who fell in the expedition of the Seven against Thebes, undertaken to recover for him the crown of Thebes from his brother Erteokles § 122.
πολύπλοκος, *ον, (πλέκω)*, tangled, thickly wreathed.
πολύς, *πολλή, πολύ, (plus, plerique, πίμπλημι)*, many, numerous, great; *πολλή στρατιά*, a large army; *πολύς χείμων*, a violent storm; a river *πολύς ρεῖ*, flows with full stream §§ 101 n. 29, 125 n. 9; *πολλή ὁδός*, a long way; *πολύς χρόνος*, a long time; *μετ' οὐ πολύ*, shortly after; *ἐπὶ πολύ*, over a great space, far; for a long time; *ὡς ἐπὶ τὸ πολύ*, for the most part; *πολλὰ καὶ καλά*, much that is beautiful; *οἱ πολλοί*, the multitude, the people, the greater number; *τὸ πολύ*, or *τὰ πολλά*, for the most part; *πολλοῦ ποιεῖσθαι* = *magni facere*; *πολὺ μείζων*, far greater; *πολλῷ μείζων*, greater by far. Compar. *πλείων* or *πλέον*, more, greater, longer; *οἱ π.*, the greater number, the many; *πλείον ἔχω* § 107 n. 27 to be better off; *τί ἐσται πλέον τινί*; of what avail will it be to one? *οὐδέν μοι πλέον ἦν*, I was none the better; *πλείν ἤ*, more than. Superl. *πλείστος, ἡ, ον*, most,

greatest, largest; *πλεῖστον ὅσον* = *mitum quantum*; *πλεῖστον* adverbially, most.
πολυτέλεια, *as*, ἡ, costliness, luxury.
πολυτελής, *ές*, expensive, extravagant, sumptuous.
πολυτελῶς, *adv.*, at great cost, lavishly.
πομπή, ἡς, ἡ, (*πέμπω*, *pompe*), an escort, a sending, a procession.
πονέω, *Att.* ᾧ, ἡσω, to toil, to suffer, to be worn out.
πονηρεύομαι, *σομαι*, to play the villain, to act ill.
πονηρία, *as*, ἡ, badness, worthlessness, wickedness.
πόνηρος, *α*, *ον*, poor, sorry, in bad case § 111 n. 33.
πονηρός, *α*, *όν*, wicked, knavish, cowardly.
πόνος, *ου*, *ό*, toil, labour, trouble.
Ποντικός, ἡ, *όν*, of Pontos, the kingdom on the S. coast of the Black Sea, E. of Paphlagonia, W. of Armenia and Kolchis § 103.
πόντος, *ου*, *ό*, (*Lat.* *pontus*), the sea.
πορεῖν, (*portio*, *pars*), *aor.*, to give; *perf. pass.* *πέπρωται*, it is fated; *πεπρωμένος*, allotted, fated; ἡ *πεπρωμένη*, destiny.
πορεία, *as*, ἡ, a journey, a march.
πορεύομαι, *σομαι*, to walk, march, go.
πορθμεύς, *έως*, *ό*, a ferryman.
πορίζω, *ᾧ*, to bring, to provide; *midd.*, to procure, to get.
πόρος, *ου*, *ό*, (*pore*, *porous*, *fare*, *ferry*), a ford, a strait, a passage; a mean, a resource; a voyage.
πορφύρα, *as*, ἡ, purple.
ποφυροῦς, *α*, *οῦν*, of purple.
Ποσειδών, *ᾧνος*, *ό*, son of Kronos and Rhea, god of the sea.

πόσις, *ό*, (*πότνια*, *δεσπότης*, *potestas*), a husband.
πόσος, *η*, *ον*, (*quot*, *quotus*), how much? how great? how many? how long? *πόσῳ μᾶλλον*, how much more?
ποτάμιος, *α*, *ον*, of a river.
ποταμός, *οῦ*, *ό*, (*πίνω*), a river.
πότε, *adv.*, when?
ποτέ, enclitic *adv.*, at some time, ever, once; *εἰ ποτε*, if ever;
τίς π., who in the world?
πότερον, *neut. pron.* as *adv.*, whether? = *utrum*?
πότερος, *α*, *ον*, whether of the two, *uter*? (the *τερ* is the same as that in comparatives, and as *ther* in *either*, *other*).
πότημος, *ου*, *ό*, (*πίπτω*), one's lot, fate; often of death. Poetic word.
ποτόν, *οῦ*, τό, (*πίνω*), drink, water; *neut.* of *ποτός*, ἡ, *όν*, for drinking.
πότος, *ου*, *ό*, a drinking bout; *παρά πότον* = *inter pocula*.
ποῦ, *adv.*, where? *ποῦ γῆς* = *ubi terrarum*?
πού, enclitic *adv.*, somewhere; perhaps, I suppose.
ποῦς, *ποδός*, *ό* (*pes*, *antipodes*), a foot; a foot measure; a foot in verse.
πράγμα, *ατος*, τό, (*pragmatical*), an act, an undertaking, a thing; *plur.* affairs, circumstances, business; *πράγματα παρέχειν*, to give trouble.
πράξις, *εως*, ἡ, business, action.
Πραξιτέλης, *ους*, *ό*, a sculptor of Athens, in the first half of the 4th cent. B.C., famous for his Koan and Knidian Aphrodite.
πράος, *ον*, in *fem.* *πραεῖα*, mild, gentle.
πράσις, *εως*, ἡ, (*πικράσκω*), a sale.

πράττω, ξω, I. to accomplish, be busy with; οὐδέν μοι πέπρακται, I have effected nothing; to negotiate, to act; to be stirring § 138 n. 13; II. intr. εὖ πρ., to fare well, so with καλῶς, κακῶς, χεῖρον; III. to exact, e. g. ἀργύριον τινα, money from some one, esp. in midd. § 116 n. 33.

πραῦνω, υνῶ, to soothe, to calm. **πραῦς**, εἶα, ύ, see **πρᾶος**.

πρέπω, ψω, I. to be conspicuous, clear to any sense, eye or ear or smell; II. to be like; III. to beseem, to suit, τιμί; τὸ πρέπον, propriety; IV. mostly impers., it is fitting.

πρεσβευτής, οὐ, ό, an envoy; in plur. generally οἱ πρέσβεις § 20. **πρεσβεύω**, σω, to be an ambassador, to treat; midd., to send ambassadors.

πρέσβυς, vos and εως, ό, an old man; plur. πρέσβεις, elders, princes; dual πρέσβη § 104 n. 18; compar. πρεσβύτερος, superl. πρεσβύτατος. In the sing. an ambassador, only in the poets; in prose πρεσβευτής is used in the sing., πρέσβεις in plur.

πρηστήρ, ήρος, ό, (πρήθω), a storm; a flood (of tears) § 100 n. 12.

Πρίαμος, ου, ό, king of Troy, son of Laomedon, and husband of Hekabe; at the time of the Trojan war he was too aged to bear a personal share in the combat.

πρίασθαι, see **ώνεομαι**.

Πριηνεύς, εως, ό, an Ionian city in Karia, member of the Ionian league.

πρην, I. adv., before; οἱ πρην ἄνθρωποι, the men of old; II. conj., before, with inf., ind. or opt.; **πρην ἄν** with conj. after

negative clauses; **πρην ή** is also used in same sense.

πρό, (pro, prae, fore), prep. with gen., before; I. of place, **πρό τῶν ποδῶν**, before one's feet; **πρό παίδων μάχεσθαι**, to fight in front of [and so, 'for,' 'to defend'] one's children; II. of time, **πρό ήμέρας**, before day-break; III. of preference; **πρό πάντων**, before all.

προαγορεύω, προερῶ, aor. προείπον, perf. προείρηκα, to tell beforehand; to prophesy; to proclaim.

προάγω, ξω, to lead forward; to impel; intr. to advance.

προαδικέω, Att. ῶ, ήσω, to wrong another first.

προαιρέομαι, Att. οὔμαι, ήσομαι, to prefer; to resolve.

προάστειον, ου, τό, a suburb.

προβαίνω, βήσομαι, to advance, proceed; **προβάς** § 110 n. 9, when further advanced in age.

προβάλλω, βαλῶ, to throw before; to put forward; to propose; midd., to propose for election; **ἐκ τῶν προβεβλημένων**, out of the candidates proposed § 120 n. 19; to allege, cite.

πρόβατον, ου, τό, generally used in plur., sheep.

προβιβάζω, βιβῶ, to lead on; to push forward.

προβουλεύω, σω, to pass a preliminary decree, to provide for one, τινός; midd., to debate beforehand.

πρόγονος, ου, ό, an ancestor.

προδίδωμι, δώσω, to betray, to forsake.

Πρόδικος, ου, ό, of Keos, a sophist contemporary with Sokrates, who numbered among his friends or pupils Thukydides, Kritias, Xenophon, Euripides, Isokrates. He is best known

by the allegory of *Herakles at the cross way*, addressed by *Virtue and Vice* (Xen. memor. II 1 § 21).

προδοσία, ας, ἡ, betrayal, treason.

προδότης, ου, ὁ, a betrayer, traitor.

πρόειμι, used as fut., and in the moods as pres., of **προέρχομαι**; ὁ **προϊών** § 62 n. 32, the man who is coming forward.

προείρησθον, dual perf. pass. of **προαγορεύω**.

προεξανίστημι, midd. with 2 aor. and perf. act., to start too soon.

προέρχομαι, **πρόειμι**, to advance, to go before; **προϊόντος** τοῦ χρόνου, in process of time.

προέχω, ξω, to surpass, excel, **τινός**, some one, **τινί**, in something.

προήκω, ξω, to have advanced.

προθυμέομαι, Att. οὔμαι, ἥσομαι, to be eager, zealous, to exert oneself; to promote eagerly, τι.

πρόθυμος, ον, ready, zealous.

πρόθυμως, adv., readily.

προΐημι, **προήσω**, to send forward, to discharge, to give up; midd., to betray, to desert, to lavish, to throw away.

προΐκα, adv., (acc. of **προΐξ**), freely, gratis; π. **ἐπίσταται**, he knows it (of himself) without a fee (to a teacher).

προῖξ, κός, ἡ, a dowry.

Προΐτος, ου, ὁ, king of Tiryns in Argolis § 96.

προκαλέω, Att. ὦ, fut. ὦ, generally in midd., to challenge, to summon, to offer.

προκάλυμμα, ατος, τό, a veil, a curtain.

προκαταλαμβάνω, **λήψομαι**, to seize beforehand, to occupy; to forestall, prevent.

πρόκειμαι, **κείσομαι**, to be laid out, set forth, proposed, ap-

pointed; used as pass. of **προτίθημι**.

Προκλήης, έους, ὁ, king of Sparta, founder of the Proklid line of kings § 31.

Πρόκνη, ης, ἡ, daughter of Pandion, wife of Tereus, who out of jealousy slew her own son Itys, and was changed into a swallow.

προκόπτω, ψω, generally intrans., to advance, to make progress.

προκρίνω, ωῶ, to choose beforehand, to prefer, **τινά** **τινός**.

προκύπτω, ψω, to stoop forward, to peep out.

προλέγω, to foretell, to announce. See **προαγορεύω**.

προμανθάνω, to learn beforehand.

πρόμαντις, εως, ὁ and ἡ, a prophet, a prophetess; as adj., prophetic.

προμαχέω, Att. ὦ, ἥσω, to fight in front of, **Ἑλλήνων** § 155 n. 35.

Προμηθεύς, έως, ὁ, son of the Titan Iapetos, who was punished by Zeus for the theft of fire from heaven by being chained on mt. Kaukasos, where an eagle continually devoured his liver, till he was set free by Herakles. With the use of fire he taught men all arts (Aischylos Prometheus bound; Hesiod theogon. 521 seq., works and days 48 seq.). According to some he first formed man of earth, or of earth and water.

προνοέω, Att. ὦ, ἥσω, mostly used in midd., to foresee, to provide, to take precautions, to take care for, **τινός**.

πρόνοια, ας, ἡ, forethought, purpose, providence.

πρόοιδα, **είσομαι**, to know beforehand.

πρόπινω, to drink to, to pledge;
to give away.

πρός, prep. I. with gen., from,
on the side of; π. τοῦ ποτα-
μοῦ, from the side of the river;
πρός τῶν κρατούντων εἶναι, to
be on the winning side; in
adjurations, by=Lat. *per*, πρὸς
τῆς δεξιᾶς=*per dexteram* § 65
n. 20; πρὸς πατρός, on the
father's side; from, at the
hands of, μανθάνειν πρὸς τινος,
to learn of some one; so, like
ὑπό, with neuter and pass.
verbs, ὅλα πρὸς θεῶν πάσχω,
what I suffer from the gods;
like, becoming, σοφοῦ π. ἀν-
δρός, befitting a wise man.
II. with dat., at, before, πρὸς
θύλαις, at the gates; λέγειν
πρὸς τινι, to speak before a
man; πρὸς τῷ τέλει τοῦ βίου,
at the end of life; γίγνεσθαι
πρὸς τινι, to be engaged upon
a thing; over and above, be-
sides; πρὸς τούτοις, more-
over; δύο π. τοῖς ἑκοσι § 22.
III. with acc., towards, to,
ἐλθεῖν π., to come to; βλέ-
πειν π., to look to; πρὸς
κέντρα λακτίζειν, to kick a-
gainst the goads; λέγειν π.,
to speak to; εὐσεβῆς π., pious
towards; τί τοῦτο πρὸς σέ;
what has this to do with you?
§ 112 n. 20; of time, π. μίαν
ἡμέραν μέναι, to stay for one
day § 127; πρὸς ἑσπέραν, to-
wards evening; of relation,
οὐδέν π. Διονυσίου, *nihil ad*
Dionysium, τὰ πρὸς τοὺς θεούς,
our duties to the gods; φο-
βεῖσθαι πρὸς τι, to be afraid
at something, like *ad omnia*
fulgura pallent; πρὸς τί,
wherefore? πρὸς ταῦτα, there-
fore; πρὸς σωτηρίαν, for de-
liverance § 112; τὰλλα παρ-

εργα πρὸς τὸ λαμβάνειν νο-
μίζουσι, they look upon all
else as bye-work compared
with gain; so in Lat. *nihil*
ad—, nothing to—; πρὸς τὴν
ἀξίαν, according to, by, de-
sert; πρὸς αὐλόν, to the flute;
πρὸς φῶς βαδίζειν, by lamp-
light § 133 n. 10; often as
paraphrase for an adv., π.
βίαν, against one's will; π.
καιρόν, at the right time.

προσαγγέλλω, εἰῶ, to announce.
Late word.

προσαγορεύω, προσεῶ, aor. προσ-
εἶπον, to address, to call;
τοῦτό σε π., I called thee by
this name. Used as a com-
pound of λέγω.

προσαναδίδωμι, δώσω, to hand
up besides.

προσαποδίδωμι, δώσω, to pay be-
sides; to add in order to com-
plete; midd., to sell besides.

προσβάλλω, βαλῶ, to bring upon,
to apply, τινι τι; to strike, τι;
intr., to attack, τινι or πρὸς τινα.

προσβλέπω, ψω, to look at.

προσγελῶ, Att. ῶ, ἄσσομαι, to
smile upon one, τινά; to
laugh at one, τινί.

προσδοκάω, Att. ῶ, ἤσω, (δοκεῦω),
to expect.

πρόσεμι, ἔσομαι, to belong to
§ 107 n. 24.

πρόσεμι (εἰμι), used in ind., as
fut., and in the other moods
as pres., of προσέρχομαι.

προσεῖπον, aor. in use of προσ-
αγορεύω.

προσεκδέρω, to flog besides.

προσεμφερέης, ἐς, like, τινί.

προσέρχομαι, πρόσεμι, aor. προσ-
ἦλθον, to come or go to, to
come forward, to approach;
to come in, of income.

προσέχω, ξω, to bring to, to put
in; esp. with or without τὸν

νοῦν, *τινί* or *πρός τι*, to attend to § 103 n. 27, to give one's mind to.

προσῆκω, to belong to, to be related to; *impers. προσήκει*, it belongs, it is fit; *προσῆκει οὐδενὶ ἀρχῆς*, no one has a share in the government; *ἀγαθοῖς ὑμῖν προσήκει εἶναι*, it becomes you to be virtuous; also with acc. and inf.; *partic.*, belonging to; *τὰ προσήκοντα*, one's duties; *οἱ προσήκοντες*, relations.

προσηλώω, Att. ὦ, ὥσω, to nail to, to fasten on, *τινί*.

προσηνής, *és*, gentle, friendly.

πρόσθεν, in poets sometimes *πρόσθε*, *prep.* with *gen.*, of place, or time or preference, before; *adv.*, in front, forward, formerly.

προσιτέον, verbal adj. of *πρόσειμι*, one must approach.

προσκυνέω, Att. ὦ, ἥσομαι, to worship, to make obeisance to, *τινί*, as the orientals before their kings.

προσλαμβάνω, *λήψομαι*, to take besides, to win besides, to take to oneself.

προσμανθάνω, to learn besides.

πρόσδοδος, *ου*, *ή*, an approach, a procession to a temple; income, revenue, esp. in plur.

προσκοέλλω, *ναῦν*, to run a ship ashore.

προσπαίζω, *ξομαι*, to play with, *τινί* or *πρός τινα*; to mock.

προσπατταλεύω, to nail to.

προσπέτομαι, *πηήσομαι*, to fly to, to come upon.

προσπίπτω, *πεσοῦμαι*, to fall on, to attack, to light upon, to befall; *τὰ προσπεσόντα*, casual occurrences; to supplicate.

προσπλέω, *πλεύσομαι*, to sail towards.

προσποιέω, Att. ὦ, ἥσω, to make over to; mostly in *midd.*, to to win over, to claim; to pretend, with a neg. = *dissimulo*.

προσπορίζω, *ιῶ*, to procure besides.

πρόσταγμα, *ατος*, *τό*, a command.

προστάττω, *ξω*, to enjoin, to command.

προστήκομαι, with *perf. προστέτηκα*, to stick fast to; in late Greek, to be devoted to, to be unable to tear oneself from.

προστίθηναι, *θήσω*, to put to, to add, to make over, bestow, impose, ascribe, *τινί τι*; *midd.*, to agree with, to associate with oneself.

προστρέχω, *δραμοῦμαι*, to run towards.

προσφέρω, *οἶσω*, to bring to, to apply to, to bring forward, to offer, to yield; *midd.*, to deal with, *τινί* or *πρός τινα*; to take food or drink.

προσφύω, *σω*, to make to grow on; *midd.* with *aor. προσέφυεν* and *perf. προσπέφυκα*, to grow on, to cling fast to.

πρόσω, *adv.*, (Att. *πὸρρω*, *porro*), onwards, far off, henceforward; with *gen.*, *π. τῆς νυκτός*, till a late hour of night; *π. σοφίας ἤκειν*, to be far advanced in wisdom; far from.

πρόσωπον, *ου*, *τό*, the face, the front; a mask § 156; a person or character.

προτείνω, *ενῶ*, to hold out, to offer, to propose.

πρότερον, *adv.*, before § 113, followed by a *gen.*, or by *ή*, or by *πριν*; *οἱ π. φίλοι*, one's former friends § 127 n. 8.

πρότερος, *α*, *ον*, (compar. from *πρό*, like *prior* from *prae*; cf. *πρώτος*), former, previous.

προτίθηναι, *προθήσω*, to set before,

to lay out, to publish, to propose; to prefer, *τί τινος*.

προτιμάω, Att. *ῶ*, *ήσω*, to prefer, *τινά τινος*.

προτρέπω, *ψω*, to urge on.

προτρέχω, *δραμούμαι*, to run forward; to outrun, *τινός*.

προϋπτος, *ον*, (contracted from *πρόσπτος*, *πρό*, *δύομαι*), foreseen.

προυργιαίτερος, *α*, *ον*, compar. from *προυργον* (*πρό* *εργον*), serviceable, useful.

Προυσίας, *ου*, *ὁ*, king of Bithynia, at whose court Hannibal found a refuge.

προφαίνω, *ανῶ*, to manifest, to declare, to foreshew.

πρόφασις, *εως*, *ἡ*, an occasion, a pretext.

προφέρω, *προοίσω*, to bring forward; to cast in one's teeth, *τινί τι*, p. 75.

προφῆτις, *ιδος*, *ἡ*, a prophetess.

πρωρεύς, *έως*, *ὁ*, (*prota*, *prow*), a look-out man.

Πρωτογένης, *ους*, *ὁ*, a painter of Kaunos in Karia, who lived in Rhodes in the time of Alexander. His most famous painting was one of Ialysos, founder of Rhodes § 108.

πρώτος, *η*, *ον*, (superl. from *πρό*, cf. *πρότερος*), first; *πρώτα*, or *τά πρ.*, as adv., in the first place §§ 127, 155.

πταίω, *σω*, (*πίπτω*), to stumble, to fall, to fail.

πτάσσομαι, *πταρῶ*, aor. *ἔπταρον*, to sneeze §§ 116 n. 8, 134 n. 5.

πτερόν, *οὔ*, *τό*, (*πέτομαι*, *ptero-* dactyl), a wing; feathers.

πτερώω, Att. *ῶ*, *ώσω*, to furnish with wings, to feather, to imp.

πτέρυξ, *υγος*, *ἡ*, (*πτερόν*), a wing.

πτέρωμα, *ατος*, *τό*, a feathered arrow.

πτερωτός, *ἡ*, *όν*, or *ὅς*, *όν*, feathered, winged.

πτηνός, *ἡ*, *όν*, feathered, winged, fleeting; *τὰ πτ.*, birds.

πτήσσω, *ξω*, (*πίπτω*), to crouch, to cower.

Πτολεμαῖος, *ου*, *ὁ*, surnamed Soter, son of Lagos, one of the principal generals of Alexander, and founder of the Greek dynasty of his name in Egypt, died B.C. 283, aet. 84.

πτύσσω, *ξω*, to fold.

πτωχεύω, *σω*, to be a beggar, to beg.

πτωχός, *ἡ*, *όν*, or *ὅς*, *όν*, beggarly; *ὁ π.*, a beggar.

πυγμή, *ἡς*, *ἡ*, (*πύξ*, Lat. *pugnis*), a fist; boxing.

Πυθαγόρας, *ου*, *ὁ*, of Samos, a famous philosopher of the 6th cent. B.C., who founded a school at Kroton famous for its rigorous discipline.

Πυθαγόρειος, *ου*, *ὁ*, a Pythagorean § 111.

Πυθία, *ας*, *ἡ*, the priestess of Apollo at Delphi.

Πυθώδε, adv., to Pytho, i. e. Delphi § 102.

πυκνός, *ἡ*, *όν*, close, crowded, frequent.

πύκτης, *ου*, *ὁ*, (Lat. *pugil*), a boxer.

πύλη, *ης*, *ἡ*, a gate, a door; a pass.

Πύλιος, *α*, *ον*, of Pylos (in Elis), surname of Nestor.

πυνθάνομαι, *πύσσομαι*, to inquire, to learn.

πῦρ, *ρός*, *τό*, fire, which is of the same root.

πυρά, *ας*, *ἡ*, a funeral pyre.

πύργος, *ου*, *ὁ*, (Germ. *Burg*, Eng. *burgh*), a tower.

πυρέτω, *ξω*, (*πῦρ*), to be in a fever.

πυρίπνοος, *ονν*, fire-breathing.

πυριφλέγων, οντος, ὁ, flaming with fire § 95.

Πύρρα, ας, ἡ, daughter of Epimetheus and Pandora, wife of Deukalion.

Πύρρος, ου, ὁ, king of Epeiros, fought at Ipsos under Demetrios Poliorketes B. C. 301, recovered his throne B. C. 296, conquered Makedonia, B. C. 287, invaded Italy B. C. 281, defeated the Romans on the river Siris B. C. 280, after an obstinate combat § 145; was slain B. C. 272 § 46.

πῶ, enclitic adv., yet.

πῶγων, ωνος, ὁ, the beard.

πωλέω, Att. ῶ, ἦσω, (monopoly), to sell; ἀποδύσσομαι, ἀπεδόμην, πέπρακα, and in pass. πεπράσσομαι, πεπράσθην, πέπραμαι, supply other tenses.

Πῶλος, ου, ὁ, a sophist of Agrigentum, pupil of Gorgias.

πῶλος, ου, ὁ and ἡ, (pullus, foal, filly), a colt or filly.

πῶμα, ατος, τό, (πίνω), a drink.

πῶποτε, adv., ever yet.

πῶς, interrog. adv., how? πῶς γάρ οὐ=Lat. *quidni?* to be sure.

πῶς, enclitic adv., in some way, somehow, in a manner.

ράβδος, ου, ἡ, a rod; a magic wand §§ 34, 115.

Ῥαδάμανθος, vos, ὁ, son of Zeus and Europe, one of the judges in the nether world.

ράδιος, α, ον, or ος, ον, easy, ready; compar. ῥᾶων, superl. ῥᾶστος.

ραδίως, adv., easily, lightly.

ῥαθυμία, ας, ἡ, carelessness, sloth.

ραίνω, ρανῶ, to sprinkle.

ράκος, ους, τό, a ragged garment, tatters.

ραπίζω, ῶ, to flog; to cuff.

ῥᾶστος, η, ον, superl. of ῥάδιος; ὡς ῥᾶστα, as easily as we can § 107.

ῥᾶων, ῥᾶον, compar. of ῥάδιος.

Ῥέα, ας, ἡ, daughter of Ouranos and Gaia, and mother of Zeus.

ῥέγκω, ξω, to snore.

ρέπω, ψω, to sink, of the scale of a balance § 140 ad fin.

ρέω, ρεύσομαι § 100 n. 12 or more often ρυήσομαι, (rheum, Lat. *riu*), to run, to stream, to flow; to fall away.

ῥήγνυμι, ξω, (frango, break, wreck), to break, to burst.

ῥῆμα, ατος, τό, (ἔρῳ), a word, a saying.

Ῥήνεια, ας, ἡ, a small island near Delos, where the Delians buried their dead § 72.

ῥῆσις, εως, ἡ, a saying, speech.

Ῥῆσος, ου, ὁ, king of Thrake, an ally of the Trojans; killed by Diomedes and Odysseus, who carried off his white horses, on which the fate of Troy depended §§ 83, 150. A play, ascribed to Euripides, bears his name.

ῥητορικός, ἡ, ον, oratorical; ὁ ῥ., an orator; ἡ ῥ. (τέχνη), rhetoric.

ῥήτωρ, ορος, ὁ, (ἔρῳ), an orator.

ῥίγος, ους, τό, frost, cold.

ριγῶω, Att. ῶ, ὠσω, inf. ριγῶν, to be cold.

ρίζα, ης, ἡ, a root.

ρίζω, Att. ῶ, to plant; to fix firm.

ρίπτω, ψω, to throw, to cast.

ῤίς, ῤῶς, ἡ, (rhinoceros), the nose.

ρίψ, ῤίπος, (Lat. *scirpus*), wicker-work; a mat.

Ῥόδιος, α, ον, Rhodian; ὁ Ῥ., a Rhodian.

Ῥόδος, ου, ἡ, an island and city in the Karpathian sea, on the coast of Karia, sacred to Helios.

ῥόπαλον, ου, τό, a club.

ροπή, ης, ἡ, (ρέπω), turn of the

scale, crisis; weight thrown in.

ῥυπαρός, ἄ, ὄν, filthy.

Ῥωμαῖος, ου, ὁ, a Roman.

Ῥώμη, ης, ἡ, Rome.

ῥώμη, ης, ἡ, strength, force.

ῥώννυμι, ῥώσω, to strengthen § 123 n. 17; generally in pass., to put forth strength; in imperat. = Lat. *vale*, farewell.

Σαλαμίς, ἱνός, ἡ, an island, city and harbour, opposite to Athens; famous for the defeat of Xerxes by the Greeks B. C. 480, of which Aischylos, who fought in the battle, gives an account in his 'Persians' §§ 27, 106.

Σαλμυδησός, οὔ, ὁ, a city of Thrake on the Black Sea § 116.

Σαλμωνεύς, ἑως, ὁ, son of Aiolos, cast into Tartaros by Zeus for his impious imitation of thunder and lightning § 124.

σαλπίζω, ἔξω (according to others ἰγξω), to sound the trumpet.

Σάμος, ου, ἡ, now *Samo*, one of the largest islands in the Aigaian sea, off the coast of Ionia.

σάνδαλον, ου, τό, (σανίς, a plank), a wooden sole, a sandal.

σαπρός, ἄ, ὄν, (σῆπω), rotten, decayed.

Σαρδανάπαλλος, ου, ὁ, the last king of Assyria, generally placed in the ninth cent. B. C.; his date and all the events of his history are very uncertain § 114.

Σάρδεϊς, εων, αἱ, the capital of Lydia, afterwards residence of a Persian satrap § 143.

σάρξ, σαρκός, ἡ, (sarcophagus), flesh.

Σαρπηδών, ὄνος, ὁ, son of Zeus and Europe, and brother of Minos, founder of the Lykian monarchy.

σαντοῦ, σαντῆς, σαντοῦ, of thyself, etc. reflexive pron., contracted from *σεαυτοῦ*.

σαφής, ἐς, (σοφός, *sapio*), plain, clear, certain.

σαφῶς, adv., certainly, truly.

σβέσις, εως, ἡ, (σβέννυμι), a quenching, extinction.

Σεβαστός, οὔ, ὁ, (*Sebastopol*), = the Lat. *Augustus* § 103.

σέβω or σέβομαι, to honour, reverence, worship.

σέθεν, poetic for σοῦ, gen. of σύ.

Σειρήν, ἡνος, ἡ, in plur., maidens on the coast of an island in the western sea, who allured voyagers by their song, and drew them towards land until they were shipwrecked § 109, 153.

σεῖω, σω, to shake, to move.

σέλας, αος, τό, (cf. *σελήνη*), brightness, a flash.

Σέλευκος, ου, ὁ, S. I. Nikator, one of the leaders of the phalanx under Alexander; after Alexander's death he received the government of Babylon, and gradually extended his empire until it comprised all Asia between India and the Mediterranean. From him the *Aera Seleucidarum* (1 Oct. B. C. 312) takes date, and numerous cities were called Seleukeia. He was murdered B. C. 281 § 71.

σελήνη, ης, ἡ, (σέλας), the moon.

σέλινον, ου, τό, parsley (which is from *πετροσέλινον*, rock-parsley, Fr. *persil*, Dutch *peterselie*; Old Engl. *persely*) § 114 n. 32.

Σελινοῦς, οὔντος, ὁ, name of several rivers and cities, esp. a Dorian colony from Megara, situated on a hill on the S. coast of Sicily.

Σεμέλη, ἡ, daughter of Kadmos, mother of Dionysos by Zeus.

Σεμίραμις, ἡ, queen of Assyria, successor to her husband Ninus; she is said to have built Babylon § 150.

σεμνός, ἡ, ὄν, (σέβομαι), revered, holy, solemn, stately, fine, lordly.

σήμα, ατος, τό, (semaphore), a sign, a signal, a mark; a mound = Lat. *tumulus*.

σημαίνω, ανῶ, to indicate, to order; to give the signal, to declare; to mean § 110.

σημεῖον, ου, τό, (semeiology), a sign, a signal; a standard, a device, a seal; a proof.

σήμερον, adv., to-day (ἡμέρα, cf. *tῆτες*, this year, from *ἔτος*).

σῆς, σεός, ὁ, a moth.

σθένος, ους, τό, (sthenic), strength, might. Used in prose in the phrase *παντὶ σθένει*, with all one's might.

σθένω, to be strong, to be able. Poetic word.

σιγᾶω, Att. ὦ, ἥσομαι, to be silent.

Σίγειον, ου, τό, a promontory in Troas, with a city of the same name §§ 125 n. 16, 157.

σιγή, ἡς, ἡ, silence; *σιγῇ*, adverbially, in silence.

Σίδη, ἡς, ἡ, wife of Orion § 121.

σίδηρος, ου, ὁ, (siderite, sideroscope), iron; *πυρὶ καὶ σιδήρῳ*, with fire and sword.

σιδηροφορέω, Att. ὦ, ἥσω, to bear arms.

Σιδηρώ, οὗς, ἡ, wife of Salmones § 24.

Σιδῶν, ὄνος, ἡ, an ancient city of Phoinikia, north of Tyre, famous for its trade in the days of the prophets and of Homer.

Σιδώνιος, α, ου, Sidonian.

Σικελία, ας, ἡ, Sicily.

Σιμωνίδης, ου, ὁ, a lyric poet of Keos, born B.C. 559, died B.C. 469 at Syracuse. He commemorated the Greek heroes of the Persian wars in elegies and epigrams, some of which remain. Among his friends and patrons were Hipparchos, the Thessalian Aleuadai and Skopadai, Themistokles, Hiero § 145.

Συνδοί, ὦν, οἱ, a people of Asiatic Sarmatia, on the E. coast of the Black Sea, at the foot of Mt. Kaukasos.

Σινωπεύς, ἑως, ὁ, a man of Sinope, the most ancient and important Greek colony on the coast of the Black Sea; it lay on a peninsula in Paphlagonia. Diogenes the Cynic and Diphilos the comic poet were born here § 157.

σιταρκέω, Att. ὦ, ἥσω, to supply with provisions. Late word.

σιτόκουρος, ου, (κείρω), a bread-waster, *fruges consumere natus*.

σίτος, ου, ὁ, plur. τὰ σῖτα, (parasite), corn, bread, food.

σιωπᾶω, ὦ, ἥσομαι, to be silent, to keep secret.

σιωπή, ἡς, ἡ, silence; *σιωπῇ*, adverbially, in silence.

σκαίος, α, ὄν, (Lat. *scævus*, Germ. *schief*, Engl. *skew*), left; unlucky; clumsy.

σκάπτω, ψω, to dig.

σκάφη, ἡς, ἡ, (scaphite, scaphoid), a tub; a boat.

σκάφιον, ου, τό, diminutive of σκάφη.

σκάφος, ους, τό, the hull of a ship, a ship.

σκέλος, ους, τό, (isosceles), the leg.

σκεῦος, ους, τό, a vessel; τὰ σ., furniture, baggage.

σκηρέω, Att. ὦ, ἦσω, to dwell in a tent, to be encamped.

σκηρόω, Att. ὦ, ὠσω, (*scene*), to encamp.

Σκηπίων, *ωνος*, ὁ, ἢ, P. Cornelius Scipio Africanus Maior, who defeated Hannibal at Zama B.C. 202 § 83 ad fin. II. P. Cornelius Scipio Aemilianus Africanus Minor, son of Aemilius Paullus, adopted by no. I. He was the friend of Polybios and Laelius, and destroyed Carthage in the 3rd Punic war B.C. 146 § 70. III. Q. Caecilius, Q. F. Metellus Pius Scipio, cons. B.C. 52, defeated by Caesar at Thapsus B.C. 46 § 103.

σκηπτρον, *ου*, τό, (*sceptre*), a staff, a baton; dominion.

σκιά, *ας*, ἡ, (*sciagraphy*), a shadow.

σκληρός, ὁ, ὄν, (*σκέλλω*, to dry, *sclerotic*), hard, rough, stiff, stubborn.

σκληρότης, *ητος*, ἡ, hardness, harshness.

σκοπέω, Att. ὦ, σκέψομαι, ἔσκεμμαι, (*horoscope*, *microscope*), to behold, to consider, to examine.

σκορπίος, *ου*, ὁ, a scorpion; the constellation Scorpion § 142 n. 25; a sea-fish *ibid*.

σκότος, *ου*, ὁ, or *ους*, τό, (*scotomy*), darkness.

Σκυθία, *ας*, ἡ, the ancient name for the S. of Russia, between the Danube and the Don.

Σκύθης, *ου*, ὁ, a name given to all unknown northern and N.E. peoples beyond the Danube and the Black Sea.

Σκυθικός, ἡ, ὄν, Skythian.

σκυθρωπάξω, ἄσω, to look sullen.

Σκύλλα, *ης*, ἡ, a sea-monster,

who lived in the Sicilian strait in a cave.

σκώληξ, *ηκος*, ὁ, a worm.

σκώπτω, ψω, (*scoptical*), to mock, to jest.

Σμέρδης, *ιος*, ὁ, a Magian, who gave himself out for the true Smerdis, brother of Kambyzes, whom Kambyzes had slain. After the death of Kambyzes the Pseudo-Smerdis reigned for a few months, but was slain by conspirators § 79.

σμήμα, *ατος*, τό, (*σμάω*, to scour), soap.

Σόλων, *ωνος*, ὁ, the legislator of Athens, born cir. 640—630 B.C., died 559. Fragments of his elegies remain, mostly political and philosophical § 119.

σορός, *ου*, ἡ, a funeral urn, a coffin.

σός, *σῆ*, σόν, thine.

σοφία, *ας*, ἡ, (*philosophy*), wisdom, skill.

σοφιστής, *ου*, ὁ, (*σοφίζομαι*), a sophist, a quibbler; originally, a master of his craft, a sage; in later times, a rhetorician.

Σοφοκλῆς, *έους*, ὁ, of Kolonos, the tragic poet, born circa B.C. 497, died B.C. 406 § 106.

σοφός, ἡ, ὄν, (*sapiens*), wise, skilful.

σοφῶς, adv., wisely.

σπαῖως, adv., seldom, scantily.

σπάργανον, *ου*, τό, in plur., swaddling clothes.

Σπάρτη, *ης*, ἡ, the capital of Lakonia in Peloponnesos.

Σπαρτιάτης, *ου*, ὁ, a Spartan.

σπάω, Att. *σπῶ*, ἄσω, to draw, to tear, to drink.

σπείρω, *ερώ*, (*spargo*), to sow; to beget; to strew.

σπένδω, *σπείσω*, to pour a drink-offering. to pour; midd., to

- make peace, *τινί* or *πρός τινα*.
- σπέρμα*, *ατος*, *τό*, (*spermaceti*, *gymnosperm*), seed; descent; offspring.
- σπεύδω*, *σω*, to hasten; to strive after; to promote; more often intrans. as in midd., to press onward; to be eager (to do something).
- Σπείσιππος*, *ου*, *ό*, born cir. 395 B. C., succeeded his uncle Plato as head of the Academy, but was compelled by ill-health to resign in favour of Xenokrates B. C. 339. He died by his own hand B. C. 334.
- σπήλαιον*, *ου*, *τό*, (*spelaeum*, *spelunca*), a cave.
- σπλάγχχον*, *ου*, *τό*, the inward parts; the heart, as the seat of affection.
- σπληνιον*, *ου*, *τό*, a bandage.
- σπονδή*, *ης*, *ή*, (*σπένδω*, *spondeo*), a drink-offering; *αί* *σ.*, a treaty.
- σπουδάζω*, *σομαι*, (*σπεύδω*), to be eager; to be in earnest; to be busy upon.
- σπουδαίος*, *α*, *ον*, good, excellent.
- σπουδή*, *ης*, *ή*, (*σπεύδω*), eagerness, haste, pains, earnest.
- Σταγειρείτης*, *ου*, *ό*, a man of Stageira in Makedonia, near the Strymon, Aristotle's birth-place § 140.
- σταγών*, *όνος*, *ή*, (*στάζω*), a drop.
- σταδιεύς*, *έως*, *ό*, a runner in the foot-race.
- στάδιον*, *ου*, *τό*, plur. *οί* *στάδιοι* or *τά* *στάδια*, a measure of length = 606½ ft.; a race-course.
- σταθμός*, *ού*, *ό*, plur. *οί* *σ.* or *τά* *σταθμά*, (*ίστημι*), a stall; quarters; a stage on the Persian high roads, a day's journey, generally = 5 parasangs; the weight of a balance; a balance.
- στασιάζω*, *άσω*, (*στάσις*), to revolt, to quarrel.
- στάσις*, *εως*, *ή*, a standing, a position, state; faction.
- σταυρός*, *ού*, *ό*, (*ίστημι*), a stake; a cross.
- στέλχω*, (*vestigium*, Germ. *steigen*), to go up, to approach, to march. Poetic.
- στέλλω*, *στέλω*, to arrange, to make ready, to despatch; midd. with aor. pass. *έστάλην*, to set out.
- στέμμα*, *ατος*, *τό*, (*στέφω*, Lat. *stemma*), a chaplet.
- στενάζω*, *ξω*, (*στένω*), to groan.
- στενός*, *ή*, *όν*, (*stenography*), narrow, close.
- στενοχωρία*, *ας*, *ή*, narrowness of space, straits.
- στενωπός*, *όν*, narrow.
- στερέω*, Att. *ω*, fut. *ω*, to deprive, *τινός*.
- στέρσις*, *εως*, *ή*, privation, loss, *τινός*.
- στέρνον*, *ου*, *τό*, the breast.
- στέφανος*, *ου*, *ό*, (*στέφω*), a crown.
- στεφανός*, Att. *ω*, *ώσω*, to crown.
- στήθος*, *ους*, *τό*, (*stethoscope*), the breast.
- στήλη*, *ης*, *ή*, (*ίστημι*), a block of stone, a gravestone.
- Στησιχόρειος*, *α*, *ον*, belonging to Stesichoros § 106.
- Στησιχորος*, *ου*, *ό*, of Himera, circ. 645—560 B. C., a famous lyric poet. By the fable of the horse and the stag he is said to have warned his fellow-citizens against Phalaris.
- στίγμα*, *ατος*, *τό*, (*στίζω*, *stimulus*, *stigma*), a brand.
- στίζω*, *στίξω*, to prick, to brand.
- Στίλπων*, *ωνος*, *ό*, of Megara, one of the principal philosophers of the school of Megara, who

flourished circa B.C. 300 § 108.

στοά, *ās*, ἡ, a piazza or cloister; esp. the σ. ποικίλη, (see ποικίλος), in which Zeno and his followers, thence called Stoics, or the school of 'the Porch', taught, §§ 4 n. 12, 135 n. 15.

στολή, ἡς, ἡ, (στέλλω, *stole*), dress, a robe.

στόλος, ου, ὁ, (στέλλω), an equipment, an expedition, a fleet.

στόμα, ατος, τό, the mouth; words, style § 104; the mouth of a river, an outlet.

στόμιον, ου, τό, a mouth; a bit. *στορέννυμι*, (Lat. *sterno*, *strew*), to spread, to level, to pave, to bestrew.

στρατεία, *as*, ἡ, an expedition, a campaign.

στρατεύω and *ομαι*, *σω* and *σομαι*, to serve in war, to take the field.

στρατηγέω, Att. *ῶ*, ἦσω, (*strategy*), to be a general § 79; to command an army.

στρατηγικός, ἡ, ὄν, (*strategic*), belonging to a general; fit for command.

στρατηγός, οὔ, ὁ, (στρατός, ἡγέομαι), a general; at Athens one of 10 officers yearly elected to command the army and navy.

στρατηλάτης, ου, ο, (ἐλαύνω), a general.

στρατιά, *ās*, ἡ, an army.

στρατιώτης, ου, ὁ, a soldier.

στρατιωτικός, ἡ, ὄν, belonging to soldiers; military; soldier-like.

Στρατονίκη, *ης*, ἡ, daughter of Demetrios Poliorketes, wife I. of Seleukos Nikator, II. of his son Antigonos Soter § 71.

στρατόπεδον, ου, τό, a camp, an army; a squadron.

στρογγύλος, οὔ, ὁ, (sc. κύκλος), a

collar, Lat. *torques* § 98 n. 16.

στρέφω, *ψω*, to turn, to twist, to torture; midd., to turn round, to revolve.

στρογγύλος, *η*, *ον*, round; of style, well-rounded, terse.

στρουθιον, ου, τό, dimin. of *στρουθός*.

στρουθός, οὔ, ὁ and ἡ, a sparrow:

στροφή, ἡς, ἡ, (στρέφω, *strophe*), a turning; a revolution, a circling § 127.

στιγέω, Att. *ῶ*, ἦσω, to hate.

στῦλος, ου, ὁ, (ἵστημι), a pillar.

Στωϊκός, ἡ, ὄν, Stoic, cf. *στοά*.

σύ, σοῦ, (*tu*, Germ. *Du*), thou.

συγγενής, ἐς, (γίγνομαι), of the same race, akin; *οι* σ., relations.

συγγενικός, ἡ, ὄν, due to kinsmen.

συγγίγνομαι, γενήσομαι, to consort with; to live with, as a pupil with a master § 69 n. 14.

συγγνώμη, *ης*, ἡ, pardon.

σύγγραμμα, ατος, τό, a writing; a work.

συγκαταβαίνω, βήσομαι, to go down together; to come to one's aid; to condescend.

συγκαταθάπτω, *ψω*, to bury with one.

συγκατακάω, to burn along with one.

συγκεράννυμι, *άσω*, to mix together, to unite.

συγκόπτω, *ψω*, to cut up; to be-labour, to weary.

συγχέω, fut. *χεῶ*, to pour together, to confound.

συγχωρέω, Att. *ῶ*, ἦσω, or ἥσομαι, to meet, to give way, to yield, to agree to.

συγχώρησις, *εως*, ἡ, consent.

συζεύγνυμι, ζεύξω, (*syzygy*), to yoke together, to couple.

σुकῆ, ἦς, ἡ, the fig-tree.

σῦκον, ου, τό, (*sycamore*), a fig.

συκοφαντέω, Att. ὦ, ἦσω, to be an informer, to slander.

συκοφάντης, ου, ό, (*sycophant*), an informer, a slanderer.

σουλᾶω, Att. ὦ, ἦσω, to strip, to plunder.

συλλαβή, ἦς, ἡ, a syllable.

συλλαμβάνω, λήψομαι, to seize, to comprehend, to collect; to help, τινί, in midd., to take part in, τινός.

Σύλλας, α, ό, L. Cornelius Sulla Felix, the dictator, born B.C. 138, died B.C. 78 § 120.

συλλέγω, ξω, to collect, to assemble.

Συλοσών, ὦντος, ό, brother of Polykrates § 25 n. 24.

συμβαίνω, βήσομαι, to agree, τινί; mostly impers., συμβαίνει, it falls out, turns out, results.

συμβάλλω, βαλῶ, to put together; to contribute (esp. in midd.); to conclude; to reckon; intrans., to meet, τινί.

σύμβολον, ου, τό, (*συμβάλλω, συμβολή*), a token, a signal, an emblem, a covenant.

συμβουλευώ, σω, to advise, τινί; midd., to consult with, to take counsel; to deliberate.

σύμβουλος, ου, ό, an adviser.

συμμαχέω, Att. ὦ, ἦσω, to be an ally, to succour, τινί.

συμμαχία, ας, ἡ, an alliance, offensive and defensive.

συμμάχομαι, οὔμαι, to fight as an ally of, τινί.

σύμμαχος, ου, ό, an ally.

συμμεταβάλλω, βαλῶ, to change at the same time with.

σύμπας, σύμπασα, σύμπαν, all together, the whole.

συμπίνω, πίομαι, to drink together.

συμπίπτω, πεσοῦμαι, to come to blows; to meet with; to happen; to fall in.

συμπλέκω, ξω, to twist together; to lock together; pass. to grapple with.

συμπλέω, πλεύσομαι, to sail together; οἱ συμπλέοντες, shipmates.

σύμπλους, ουν, ό σ., a shipmate.

συμπονέω, Att. ὦ, ἦσω, to work together.

συμπόσιον, ου, τό, (*συμπίνω*), a drinking-party, a feast.

συμφέρω, συνοίσω, to be of use; τὸ σύμφορον, advantage; midd., to agree with, to turn out.

συμφορά, ας, ἡ, an accident, a misfortune.

σύν or ξύν, (*Lat. cum*), prep. with dat., with, together with; σ. τοῖς θεοῖς, by the help of the gods; οἱ σύν τινι, one's troops; σύν τῷ νόμῳ, according to the law.

συνάγω, ξω, to bring together, to unite; to narrow.

συναγωνίζομαι, ιοῦμαι, to aid in a contest, to second, τινί.

συνακολουθέω, Att. ὦ, ἦσω, to follow, τινί.

συναλίσκομαι, λώσομαι, to be taken prisoner together with.

συναντάω, Att. ὦ, ἦσω, to meet, τινί.

συνάπτω, ψω, to join together; to frame; σ. μάχην, to join battle; σ. λόγον, to enter into conversation; intrans., to be near; to join.

συναρπάζω, σω, to carry away; to catch.

συνάχθομαι, θέσομαι, to mourn with, τινί.

συνδέω, δήσω, to bind together.

συνδιατρίβω, ψω, to live with; esp. as disciples with a master.

συνδοκέω, δέξω or poetic δοκήσω,

to seem good to another also ;
impers. *συνδοκεῖ*, = *placet*.

συνεθίζω, ὦ, to accustom.

συνεθιστέον, verbal adj., one must accustom.

συνελήσις, εως, ἡ, conscience.

σύνειμι, ἔσομαι, to be together, to be acquainted with, to live with; to attend, as a pupil.

σύνειμι, (εἰμι), used in ind. as fut., in the other moods as pres. of *συνέρχομαι*.

συνεργέω, Att. ὦ, ἥσω, to work with, to support, *τινί*.

συνέρχομαι, *σύνειμι*, to come or go with; to meet.

σύνεσις, εως, ἡ, (*συνίημι*), intelligence.

συνεστιάω, Att. ὦ, in midd., to feast together.

συνετός, ἡ, ὄν, (*συνίημι*), I. intelligent; II. intelligible.

συνεχής, ἐς, continuous, unceasing.

συνέχω, ξω, to hold together, to support; pass., to be distressed, affected by.

συνεχῶς, adv., continually.

συνήδομαι, *ἡσθήσομαι*, to rejoice with, to congratulate, *τινί*.

συνήθεια, as, ἡ, intercourse, custom.

συνήθης, es, accustomed, usual, customary; *οἱ σ.*, acquaintances.

σύνθετος, on, compound.

συνίημι, ἥσω, to perceive, to understand.

συνίστημι, *συστήσω*, to bring together, to unite, to form; to introduce; midd., with 2 aor. and perf. act., to meet, *τινί*; to consist § 113 n. 10; to hold together § 141.

συνοδοιοπέω, Att. ὦ, ἥσω, to travel together. Late word.

σύνουδα, *συνείσομαι*, to be privy to; *σύνουδα δειν' ἐργασμένος*,

I am conscious of having committed a fearful deed; *σύνουδα ἐμαυτῷ ἀντιλέγειν οὐ δυναμένῳ*, I am conscious of my inability to answer.

συνοικίζω, ὦ, to join in one city.

σύνουικος, on, living with, wedded to, *τινί*.

συνουσία, as, ἡ, a friendly meeting, a party; society.

συντάττω, ξω, to arrange, ordain, compose; in grammar, to use in a certain construction.

συντέμνω, μῶ, to cut up; to cut short, to curtail; to speak briefly.

συντίθημι, *συνθήσω*, to lay together, to frame, to unite; midd., to agree, *τινί τι*, to something with some one.

συντόμως, adv. (*συντέμνω*), shortly; briefly.

συντρέχω, *δραμοῦμαι*, to unite, to concur, to meet.

συντρέβω, ψω, to shatter, to crush.

σύντροφος, on, bred together, living with, inbred.

Συρακόσιος, α, on, Syracusan.

Συράκουσαι, ὦν, αἱ, Syracuse, the chief city of Sicily, a Dorian colony, founded by Archias B.C. 735.

Συρία, as, ἡ, a country of Asia, E. of Palestine, Phoinikia, and the Mediterranean, S. of Kappadokia, W. of the Euphrates, N. of Arabia.

συριγμός, οὔ, ὁ, (*συρίττω*), a piping; a whistle; a hissing.

σύριχος, οὔ, ὁ, a basket.

Σύρος, on, ὁ, a Syrian; name of a slave § 153 n. 16.

σύρω, (*syрма*), to draw.

σῦς, *σὺς*, ὁ, and ἡ, (*sus*, *sow*), a swine, boar or sow.

συσπεύδω, to help on.

συσσίτιον, ου, τό, a common meal, a mess.

συχρός, ή, όν, long, frequent, much.

σφάγιον, ου, τό, (σφάζω), a victim. σφάζω or σφάττω, ξω, to slaughter, to sacrifice.

σφάλλω, αλῶ, (fallo, fall, fell, fail), to trip up, to overthrow; pass., to fall, to be ruined.

σφέ, acc. pl. enclitic of σφεῖς, them; in Att. poets, also sing., him, her.

σφεῖς, σφῶν, they, them.

σφήξ, ηκός, ό, (Lat. *vespa*), a wasp.

σφίγγω, γξω, to bind tight, to squeeze.

Σφίγξ, γγος, ή, a monster, with the body of a lion, and the head and shoulders of a woman, which destroyed all the Thebans who could not solve her riddle; when Oidipous solved it, she threw herself headlong from her rock.

σφίν, poet. dat. from σφεῖς; sometimes sing.

σφόδρα, adv., exceedingly.

σφώ, dual nom. and acc. from σύ.

σχεδόν, adv., (έχω), near; almost, about.

σχήμα, ατος, τό, (έχω, *scheme*), figure, form § 50; air § 66 ad fin.; look, fashion, character, kind.

σχοινίον, ου, τό, a rope, (for hanging oneself § 65).

σχολαστικός, ου, ό, (*scholastic*), a school-pedant, a dominie.

σχολή, ης, ή, (*school*), leisure; κατά σχολήν, at leisure § 103; with gen., rest from; idleness; a lecture; a school § 46 ad fin.

σώζω, σω, to save, to preserve; pass., to prosper, to escape.

Σωκράτης, ους, ό, the Athenian philosopher, son of Sophronis-

kos, born B.C. 469, condemned to death B.C. 399. He 'brought down philosophy from heaven to earth,' leaving the physical theories of his predecessors for practical morality. He left no work behind him, but the later schools of Greek philosophy may all be traced up, mediately or immediately, to his influence.

σῶμα, ατος, τό, the body.

σωματοειδής, ές, corporeal.

σωρός, ου, ό, a heap.

Σώστρατος, ου, ό, a flute-player.

σωτήρ, ηρος, ό, (σώζω), a saviour, preserver.

σωτηρία, as, ή, deliverance, safety; with gen. § 119 n. 21.

Σωφρονίσκος, ου, ό, an Athenian sculptor, father of Sokrates.

σωφρονέω, Att. ῶ, ήσω, to be of sound mind, to be temperate.

σωφροσύνη, ης, ή, prudence, temperance.

σώφρων, ου, (σῶς, φρήν), prudent, temperate.

ταινία, as, ή, (τείνω, *taenia*), a band, fillet; a strip of land, a sandbank.

ταλαιπωρέω, ῶ, ήσω, (also in midd.), to endure hardship.

ταλαίπωρος, ου, wretched.

ταλαιπῶρως, adv., miserably.

τάλαντον, ου, τό, (τλήναι), a balance § 140 ad fin.; a talent.

τάλας, αινα, αν, (τλήναι), wretched. τάλλα, i. e. τὰ ἄλλα § 105.

ταμείον, ου, τό, (ταμίας, τέμνω), a magazine, store.

Ταμώς, ῶ, ό, of Memphis, admiral under the younger Kyros § 143.

Τάνταλος, ου, ό, father of Pelops and Niobe, admitted to the table of the gods; for some sin, variously described, he

was condemned to eternal thirst in the midst of water and hunger though the finest fruit hung before him; others state that his punishment was a stone, ever threatening to crush him; hence the verb to *tantalise*.

τάξις, *ews*, *ή*, order, one's post in battle; *τάξιν λείπειν*, to desert one's post; rank, position.

ταπεινός, *ή*, *όν*, low, mean, down-cast, base.

ταπεινός, Att. *ω*, *ώσω*, to humble, to abase.

ταραγμός, *ού*, *ό*, (*ταράττω*), a disturbance.

Ταραντίνος, *η*, *ον*, of *Τάρας* or Tarentum, one of the greatest cities of Apulia, on the gulf which bears its name; *ό* T., a man of Tarentum.

ταράττω, *ξω*, to trouble, to confound.

ταραχή, *ής*, *ή*, confusion, trouble.

ταριχεύω, *σω*, to embalm; to preserve meat.

τάριχος, *ου*, *ό*, dried or smoked fish.

Ταρσός, *ού*, *ή*, capital of Kilikia, built on both sides of the river Kydnos; a great seat of learning, and the birth-place of St Paul.

Τάρταρος, *ου*, *ό*, plur. *τὰ Τάρταρα*, the lower world, the place of punishment of the wicked § 6.

Ταρτηήσιος, *α*, *ον*, of Tartessos, the Tarshish of the O. T., a district of Spain near Cadiz, from which the Phoinikians brought the precious metals.

τάττω, *ξω*, (*tactics*), to arrange, to appoint, with inf. § 100.

Ταυρέας, *ου*, *ό*, see § 69 n. 25.

Ταυροί, *ών*, *οί*, the inhabitants of the Tauric Chersonesos (*Crimaea*) § 40.

ταῦρος, *ου*, *ό*, (*taurus*), a bull.

τάφος, *ου*, *ό*, (*θαπτω*), a burial; a tomb.

ταχέως, adv., quickly.

τάχιστα, very quickly; *ὡς τάχιστα*, as soon as ever § 121 n. 23; elsewhere, with all speed.

τάχος, *ους*, *τό*, quickness.

ταχύς, *εἶα*, *ύ*, quick, fleet; *ταχύ*, as adv., quickly § 62; compar.

θάττων (less often *ταχίων*), superl. *τάχιστος*.

ταχυτής, *ήτος*, *ή*, swiftness.

ταῶς, *ω*, *ό*, (*pavo*), a peacock.

τε, enclitic particle, and; *τε...τε*, or *τε καί* and... also.

τέθαμμαι, perf. pass. of *θάπτω*.

τείνω, *τενῶ*, (*tendo*, tone, thin, tension), to strain, to extend; intrans., to stretch, *τεταμένον ἐστί*, extends, reaches § 91 n. 12.

Τειρεσίας, *ου*, *ό*, a blind seer of Thebes §§ 99, 132.

τειρίζω, *ω*, to build a wall, to fortify.

τείχος, *ους*, *τό*, (*τέκτων*, *τεύχω*, *τεχο*), a wall.

τεκμήριον, *ου*, *τό*, a proof, an evidence.

τέκνον, *ου*, *τό*, (*τίκτω*), a child.

τεκνώνω, Att. *ω*, *ώσω*, to beget; midd., to bear; pass., to be born.

τεκτονικός, *ή*, *όν*, skilled in building; *ή τ. τέχνη*, carpentry.

τέκτων, *ονος*, *ό*, (*architect*), a carpenter, a builder, a workman.

τεκών, *όντος*, *ό*, (aor. part. of *τίκτω*), a parent.

Τελαμών, *ώνος*, *ό*, king of Salamis, son of Aiaikos, and father of Aias, an Argonaut and hunter of the Kalydonian boar § 157.

τέλειος, *α*, *ον*, or *ος*, *ον*, perfect, entire, fulfilled.

τελειώω, Att. *ω*, *ώσω*, to fulfil;

pass., to come to full age § 96.

τελετή, ἥς, ἡ, (τελέω), initiation in the mysteries; plur., mystic rites.

τελευταῖος, α, ον, (τελευτή), last.

τελευτάω, Att. ὦ, ἦσω, to complete, finish; with or without βλον, to die § 93; to end; τελευτῶν, at last.

τελευτή, ἥς, ἡ, (τελέω), an end; death.

τελέω, Att. ὦ, fut. ὦ, to fulfil, to end; to pay § 100.

τελματώδης, es, marshy.

τέλος, ους, τό, an end, an aim; τὸ τ., the chief good, *finis bonorum*; τέλος, acc., at last § 81 n. 27; an office, τὰ τέλη or οἱ ἐν τέλει, the government; a tax; in plur., the mysteries § 101 n. 14.

τεμάχιον, ου, τό, (τέμνω), a slice of salt-fish.

τέμενος, ους, τό, a glebe, a sacred precinct.

τέμνω, τεμῶ, (anatomy), to cut, to fell, to devastate.

τέρας, ατος, τό, a wonder, a sign, a monster.

τέρμα, ατος, τό, (*terminus, term*), a boundary, an end.

τερπνός, ἡ, ὄν, delightful, pleasant.

τέρπω, ψω, to delight; midd., to take delight, ὀρῶν, in seeing.

τέρψις, εως, ἡ, enjoyment, delight.

τεσσαράκοντα, οἱ, αἱ, τὰ, forty.

τέσσαρες, α, Att. τέττ., (*tetrarch, quattuor, Welsh pedwar*), four.

τεταγμένως, adv. from the perf. part. pass. of τάττω, regularly.

τέταρτος, η, ον, the fourth.

τετράγωνος, ον, (*tetragon*), τὸ τ.,

a quadrangle; mostly a rectangle, esp. a square.

τετράκις, adv., four times.

τετραπλοῦς, ἡ, οὖν, fourfold.

τετράπους, πουν, gen. ποδος, four-footed.

τέτταρες, α, see τέσσαρες.

τέττιξ, ιγος, ὁ, a grasshopper.

τευθίς, ἰδος, ἡ, a kind of cuttlefish; a kind of pastry.

Τεῦκρος, ου, ὁ, half-brother of Aias, the best Greek archer before Troy; he founded a new Salamis before Troy § 157. Hor. *Teucer Salamina patremque Cum fugeret* etc.

τεύχω, ξω, (τυγχάνω, τέχνη), to prepare, to form, to cause, to make.

τεχνόμαι, Att. ὦμαι, ἥσομαι, to contrive, to execute.

τέχνη, ης, ἡ, (τίκτω, *technical*), an art, a trade; skill; cunning; a way.

τέχνημα, ατος, τό, a handiwork; a trick.

τεχνικός, ἡ, ὄν, artistic, skilful, workmanlike.

τεχνίτης, ου, ὁ, a workman, an artist.

τῇδε, dat. fem. of ὅδε, used as adv., here § 96 n. 7; in this way.

τηλικούτος, αὐτή, οὗτο, of such a kind, of such an age, so strong.

Τηρεῦς, εως, ὁ, son of Ares, mythical king of the Thracians, transformed into a hoopoe §§ 2, 71.

τίθημι, θήσω, (*theme, thesis, do, doom, deem*), to set, to place, to appoint, to propose; τιθέναι νόμον, to lay down a law, of the legislator § 130; τιθεσθαι ν., to give oneself a law, to pass it, of the people; to make, to render, τὸν εὐπορον πτωχόν,

to make the prosperous a beggar § 119 n. 24; *τίθεσθαι τινι ὄνομα* Ἀμφόδοι, to give one the name of A. § 139 n. 12, cf. § 129 n. 22; *νεῖκος εὖ θέσθαι*, to arrange, settle a dispute § 143; *θέσθαι ὦνῃν καὶ πρᾶσιν*, to set about buying and selling § 129 n. 22; to reckon, to account § 134; *τίθεσθαι ψῆφον*, to give one's vote.

τιθήρη, ἡς, ἡ, (τίτθη, θῆλυς), a nurse.

Τιθωνός, οὗ, ὁ, son of the Trojan king Laomedon, father by Eos of Memnon. Eos obtained for him from Zeus the gift of immortality, but forgot to pray for perpetual youth. He shrunk and withered away, until at last he lost his voice § 131.

τίκτω, τέξομαι, (τεύχω, Germ. *zeugen*), to beget, to bear, to produce.

τίλλω, τιλῶ, (*vello*), to pluck, to tear off the hair.

τιμᾶω, Att. *ῶ, ἤσω*, to honour; to value, *τιμός*, at a certain price; in law, *τιμᾶν τινι θανάτου*, to give sentence of death against a man, to condemn him to death; in midd. of the accuser, *τιμᾶσθαι τινι θανάτου*, to accuse on a capital charge.

τιμή, ἡς, ἡ, (τίω), honour, rank; price § 112.

τίμημα, ατος, τό, value; estimate of the penalty, penalty, punishment.

τίμιος, α, ον, valued; dear, high-priced § 112 n. 24.

Τιμόθεος, ου, ὁ, son of Konon, an Athenian commander who did much to repair his country's losses after the Peloponnesian

war, and during the first half of the 4th century B. C. § 16. See his life in Nepos.

Τιμοκρέων, ωτος, ὁ, of Ialysos in Rhodos, a poet and athlete, once a friend of Themistokles, whom he afterwards lampooned § 109 *ad fin.*

Τίμων, ωτος, ὁ, an Athenian of the time of the Peloponnesian war, famous as a misanthrope § 127. Lucian has a tract named after him; see also Shakespeare.

τιμωρέω, Att. *ῶ, ἤσω*, to aid, to avenge, *τιμί*; midd., to punish, *τινέ* §§ 81, 104 n. 11; cf. the *Heautontimorumenos* of Terence.

τιμωρός, ου, (τιμή, αἶρω), helping; avenging; *ὁ τ.*, an avenger § 81.

τινώ, τίσω, to pay; *δίκη*, to pay a penalty; midd., to punish § 100 n. 13.

τίς, τί, gen. *τίνος*, Att. *τοῦ*, dat. *τινι*, Att. *τίῳ*, (*quis*), who, what? *τί*, why?

τις, τι, enclitic pronoun, one, some one, any one; *δλίγοι τινές*, some few; often, like *quidam*, with adjectives, by way of limitation, 'as it were'.

τίσις, εως, ἡ, (τίω), recompense, vengeance.

Τιτάν, ἄνους, ὁ, in plur., sons of Ouranos and Gaia, an ancient race of gods, overthrown by Zeus.

τιτρώσκω, τρώσω, (τεῖρω, Lat. *tero, throo*), to wound.

Τιτυός, οὗ, ὁ, a giant who offered violence to Leto; in the latter world two vultures continually pecked his liver.

τλήμων, ονος, ὁ and *ἡ*, (τλήναι), wretched, miserable.

τλήναι, τλήσομαι, (τολμάω, *τάλας*,

tuli, tollo, tolero), to bear, to suffer; to dare, to have the heart to do.
τοί, enclitic particle, in truth, verily.
τοίνυν, therefore, then, now.
ταῖος, τοία, τοῖον, and } of such
ταῖσδε, δέδε, ὄνδε, } a kind, such.
ταιοῦτος, αὐτή, οὗτο or οὔτον, such, so great.
τοιχωρυχέω, Att. *ῶ, ἦσω*, (*τοῖχος, ὀρύττω*), to break into a house, to be a burglar.
τοκεύς, ἑως, ὁ, (τίκτω), a father; plur., parents.
τόλμα, ης, ἡ, (τλήναι), daring, rashness.
τολμᾶω, Att. *ῶ, ἦσω*, to venture, to have the heart to do a thing.
τολμητής, οὔ, ὁ, (τέμνω), a man of daring.
τόμος, ου, ὁ, (τέμνω), a slice.
Τόξαρις, ιδος, ὁ, a Skythian sage, who lived at Athens in Solon's time. A tract of Lucian's bears his name.
τόξευμα, ατος, τό, an arrow.
τοξεύω, σω, to shoot with the bow.
τοξικός, ἡ, ὄν, belonging to a bow, from a bow § 106 *ad fin.*; ἡ τ. (*τέχνη*), archery § 146.
τόξον, ου, τό, (τυγχάνω, τοξοφιλιτε), a bow; in pl., bow and arrows.
τοξότης, ου, ὁ, an archer.
τόπος, ου, ὁ, (topic, Utopian), a place, room, a seat.
τόρνος, ου, ὁ, (τείρω, tornus, teres), compasses.
τόσος, η, ου } so great.
τοσσάδε, ἡδε, ὄνδε }
τοσοῦτος, αὐτή, οὔτο or οὔτον, so much, so great; *ἐς τοσοῦτο*, with gen., = *eatenus*; *τρίς τοσοῦτο*, thrice as great.
τότε, adv., then.
τραγικός, ἡ, ὄν, tragic; ὁ τ., a tragic poet § 51.

τράγος, ου, ὁ, (τρώγω), a he-goat.
τραγωδία, ας, ἡ, a tragedy.
τραγωδοποιός, οὔ, ὁ, a tragic poet, a tragedian § 106.
τραγωδός, οὔ, ὁ, a tragic actor.
τράπεζα, ης, ἡ, (for τετραπέζα, trapezium), a table, a dining-table; a bank.
τραῦμα, ατος, τό, (τιτρώσκω), a wound.
τράχηλος, ου, ὁ, the neck.
Τραχίνιος, α, ου, of Trachis, a city and rugged district of Thessaly on the Malian gulf § 71. 'Trachinian women' is the title of a play of Sophocles.
τραχύς, εἶα, ὁ, (trachyte), rough, rugged; harsh, surly.
τρεῖς, τρία, τριῶν, τρισί, (tres), three.
τρέμω, (τρέω, terreo, tremo), to tremble, to quake, to fear.
τρέπω, ψω, (στρέφω, trepidus), to turn, to change, to rout; midd., to turn oneself, to apply oneself § 58; *τετραμμένος*, situated.
τρέφω, θρέψω, to feed; *ξένους*, to maintain mercenaries; *κόμην*, to let the hair grow long § 116; to produce, to contain; midd., to grow up, to feed upon.
τρέχω, δραμοῦμαι, to run.
τρέω, ἔσω, (τρέπω), to tremble; to run away; to fear.
τρίαινα, ης, ἡ, a trident.
τριακάς, ἄδος, ἡ, the number thirty; the thirtieth day of the month § 44.
τριάκοντα, οί, αί, τὰ, (triginta), thirty; *οί τρ.* § 126 n. 14, the thirty who held the chief power at Athens after the capture of the city by Lysander B. C. 404; after a few months of cruel oppression they were overthrown by Thrasybulos.

The most eminent of them were Theramenes, whom his colleagues compelled to drink hemlock, Kritias, and Charikles.

τριακοστός, ἡ, ὄν, thirtieth.

τριάς, ἄδος, ἡ, (triad), the number three.

τριβή, ἡς, ἡ, a spending; delay.

τρίβω, ψω, (trivi, drive), to rub, to wear out, to spend.

τρίβων, ὠνος, ὁ, (τρίβω), a threadbare cloak; worn by philosophers.

τρίζω, perf. τέτριγα as pres., (strideo), to squeak, to chirp § 75.

τριήρης, es, (τρῆς, ἀραρίσκω), generally ἡ τ. (ναῦς, triremis), a galley with three banks of oars, a trireme.

τρίοδος, ου, ἡ, a meeting of three roads, Lat. *trivium*.

τριπλάσιος, α, ον, thrice as much as, with gen.

τρίπους, ουν, ποδος, three-footed § 61 *ad fin.*; ὁ τ., a tripod, a three-legged kettle.

Τριπτόλεμος, ου, ὁ, the inventor of the plough and introducer of agriculture, founder of the Eleusinian mysteries.

τρῆς, adv., thrice.

τρισάθλιος, α, ον, thrice wretched.

τρισκαίδεκα, οί, αἱ, τὰ, thirteen.

τρισόλβιος, ον, thrice blessed.

τρισώματος, three-bodied, of Gerjones, *forma tricorporis umbrae* § 34.

τρίταιος, αἱα, αἰον, on the third day.

τρίτος, η, ον, third.

τριπτός, ἡ, ὄν, threefold.

τριχός, gen. of θρίξ.

τριώβολον, ου, ὁ, a three-obol piece; a half-drachma.

τριών § 13, gen. of τρεῖς.

Τροία, as, ἡ, Troy, both the city,

elsewhere Ilium, and the region in the N. W. of Asia Minor §§ 26, 67.

Τροιζήν, ἡνος, ἡ, an ancient city in the S. E. of Argolis, famous for its patriotism in the second Persian war § 90.

τρόπαιον, or τροπαῖον, ου, τό, (τρέπω), a trophy.

τρόπος, ου, ὁ, (τρέπω, trope), manner, way, fashion, temper; ἐκ παντός τρόπου or πάντα τρόπου, in every way; τόνδε τὸν τρ., in this way.

τροφεύς, ἑως, ὁ, (τρέφω), a foster-father.

τροφή, ἡς, ἡ, food § 94; bringing-up.

τροχός, οὔ, ὁ, (τρέχω, trochee), a wheel, a ring.

τρόχος, ου, ὁ, a running, a revolution, a race, a course.

τρυνάω, Att. ὦ, ἥσω, (τρύω), to bore, to pierce; τετρυνημένος, leaking § 124.

τρυνάω, Att. ὦ, ἥσω, to live daintily, to give oneself airs.

τρυνή, ἡς, ἡ, (θρύπτω), softness, effeminacy, conceit.

Τρωάς, ἄδος, ἡ, (sc. γῆ), the Troad, in the N. W. of Asia Minor.

τρώγω, ξομαι, aor. ἐτραγον, to gnaw, to nibble, to munch, to eat.

Τρωικός, ἡ, ὄν, Trojan; τὰ Τρ., the Trojan war § 37.

Τρῶες, ων, οἱ, Trojans.

τυγχάνω, τεύξομαι, aor. ἐτυχον, i. to hit a mark, to meet, to win, οἰκτον, pity; δίκης, to meet one's deserts; to succeed; ὁ τυχών, the first comer; οἱ τ., vulgar folk. ii. intrans., to happen, to come to pass; with partic., just § 114 n. 11; ἐτυχε παρών, he was there just at the time; ὡμολογηκὼς τυγχάνεις, you have agreed.

- Τυδεύς, έως, ό,** of Kalydon, son of Oineus, and son-in-law of Adrastus; he was one of the Seven against Thebes § 146; his son was Diomedes, *Tydidēs melior patre*.
- τύμβος, ου, ό, (τύφω),** the place where a dead body is burnt, a barrow, a tomb.
- Τυνδάρεως, εω, ό,** husband of Leda §§ 7, 127.
- τύπος, ου, ό, (τύπτω, type),** a mark, print, outline; figure § 27.
- τύπτω, ήσω, (its other tenses are from παίω, πατάσσω and πλήττω),** to strike, to wound, to flog.
- τύραννος, ου, ό, (Dor. for κοίρανος),** a master, a tyrant; as adj. *τύραννος, ου, royal*.
- τυρός, ου, ό,** cheese.
- τυφλός, ή, όν, blind, dark.**
- τυφλώω, Att. ώ, ώσω, to blind.**
- τυφός, Att. ώ, ώσω, (stupeo),** to make vain, puff up; in perf. pass., to be vain.
- Τυφών, ώνος, ό,** son of Tartaros and Gaia, father of the Sphinx, a fire-breathing monster, overwhelmed by Zeus under Mt. Aetna.
- τύχη, ης, ή, (τυγχάνω),** luck, chance, fortune; *τύχη* or *κατά τύχην*, by chance; also personified, *ή Τύχη*, Fortune.
- Ύάκινθος, ου, ό, (hyacinth, jacinth),** a favourite of Apollo, from whose blood the hyacinth sprung § 89.
- υαλος, ου, ή, (hyaline),** crystal; glass.
- υβρίζω, ιοθμαι, to wax wanton; to insult, outrage, τινά or ες τινα.**
- υβρις, εως, ή, (υπέρ),** insolence, riotousness, violence; violation § 22.
- υβριστής, ου, ό, a man of violence and insolence; a debauchee.**
- υβριστότατος, most insolent; superl. from υβριστος.**
- υγίεια, as, ή, health, soundness, of body or mind.**
- υγιεινός, ή, όν, (hygiene),** sound, healthy, wholesome.
- υγιής, ές, (vegeo, vigeo),** whole, sound; wise, pure.
- υγρός, ά, όν, (umor, hygrometer),** wet, moist; pliant.
- υδαρής, ές (υδωρ),** watery.
- υδρα, as, ή, (υδωρ),** a water-serpent, hydra.
- υδραυλις, εως, ή, (αυλέω, hydraulic),** a water-organ § 17.
- υδροφορέω, Att. ώ, ήσω, to carry water.**
- υδρωπικός, ή, όν, (υδωρ, hydrops),** dropsical.
- υδωρ, υδατος, τό, (υω, aqua, unda, hydrant),** water; rain-water; Zeus υ. ποιεί, sends rain.
- υιός, ου, or έος, ά, a son.**
- υλη, ης, ή, (silva, hylozoie),** a wood; wood, material, matter.
- Υλλος, ου, ό, son of Herakles, husband of Iole.**
- υμέτερος, α, ου, your.**
- υμνέω, Att. ώ, ήσω, (hymn),** to sing, to praise.
- υπαρ, τό, a waking vision (δναρ); esp. in acc. as adv., awake, really § 73 n. 37.**
- υπάρχω, ξω, to begin, τινός; to be the first (in a quarrel) § 104 n. 14; to be, γηραιός § 65; to belong to, to be in hand; τὰ υπάρχοντα, one's existing means § 130 n. 5; υπάρχει, it is permitted.**
- υπατος, η, ου, (for υπέρτατος),** highest; ό υ., the Roman consul (late) § 54.
- υπεικτέον, verbal adj., one must yield.**
- υπέκω, ξω, to retire; to yield.**

ὑπεραντίος, *ον*, contrary, opposite, hostile; τὸ ὑπ., on the contrary.

ὑπέρ, prep., (*super*, Germ. *über*, *over*; *up*), over *i.* with gen. above, across, beyond; for, in defence of, on behalf of § 97 n. 18; for the sake of, in the name of, concerning; *ii.* with acc. over, ὑ. ἐβδομήκοντα, more than 70; ὑ. ἐλπίδα, beyond hope; ὑ. ἡμᾶς, beyond our powers; ὑπέρ ὅρκια, against the oaths; beyond, before.

ὑπεραίρω, to exceed.

ὑπερακοντίζω, ἰῶ, to overshoot, to surpass, to prevail § 116 n. 18.

ὑπέραντλος, *ον*, of a ship, full of water; of the crew, sinking.

ὑπερβαίνω, βήσομαι, (*hyperbaton*), to pass over; to transgress, to omit; to overcome.

ὑπερβάλλω, βαλῶ, to throw past; to exceed, to excel; to cross.

ὑπερβολή, ἥς, ἡ, (*hyperbola*, *hyperbolic*), excess; εἰς ὑπερβολήν, exceedingly.

ὑπερέχω, ξω, to excel.

ὑπερήφανος, *ον*, (φαίνω), arrogant.

ὑπερηφάνως, *adv.*, proudly.

ὑπερμεγέθης, *ες*, exceeding great.

ὑπέρμετρος, *ον*, beyond measure, excessive.

ὑπεροπτικός, ῆς, ὄν, contemptuous.

ὑπεροράω, Att. ὦ, ὀφθαίμαι, to overlook, to despise.

ὑπεύθυνος, *ον*, responsible; liable to, τινός; dependent.

ὑπερπηδάω, Att. ὦ, ἦσω, to overleap, escape; transgress.

ὑπερχαίρω, to be overjoyed.

ὑπέχω, ὑφέξω, to hold under, to hold out, to undergo, to submit to.

ὑπήκοος, *ον*, obedient, subject, τινός or τινί.

ὑπηγής, *ου, ὁ*, one who has a beard.

ὑπηρετέω, Att. ὦ, ἦσω, to do a service, τινί.

ὑπηρέτης, *ου, ὁ*, (ἐρέτης), an assistant, a servant.

ὑπισχνέομαι, Att. οὔμαι, ὑποσχήσομαι, *aor.* ὑπεσχόμεν, to promise.

ὑπνος, *ου, ὁ*, (*sopor*, *somnus*), sleep.

ὑπό, prep., (*sub*), under. *i.* with gen., from under, ἵππους ὑπὸ ζυγοῦ λύειν, to loose the horses from under the yoke; under, οἱ ὑπὸ χθονός, those beneath the earth; subject to; in causal sense, by, ὑφ' Ἑκτορος πίπτειν, to be overthrown by Hektor; so with passives, like Lat. *ab*; ὑπὸ δέους, from fear; ὑφ' ἑαυτοῦ, of himself, of his own accord; of an accompaniment, ὑπ' αὐλοῦ, to the flute; ὑπὸ φανοῦ πορεύεσθαι, to walk by torch-light. *ii.* with dat., under, beneath, in the power of; ὑφ' ἑαυτῷ ποιεῖσθαι, to bring under one's own power; ὑπὸ δεσπότῃ, under a master; of an accompaniment, as with gen. *iii.* with acc., of motion towards; ὑπὸ γῆν λέναι, to descend beneath the earth; ὑπὸ τὴν πόλιν λέναι, to go up to, under the walls of, the city; of extension, ὑπ' οὐρανόν, under heaven; of subjection, γίγνεσθαι ὑπὸ βασιλείᾳ, to become subject to the Persian king; of time, like *sub*, ὑπὸ τὴν εἰρήνην, about the time of the peace; ὑπὸ ταῦτα, about this time.

ὑποβρύχιος, *ον*, under water.

ὑποδέχομαι, ξομαι, to receive, to entertain § 108 *ad fin.*; to admit, to undertake, to follow.

ὑποδέω, ἤσω, to tie under; midd., to put one's shoes on; pass., to have one's shoes put on § 115 n. 14.

ὑπόδημα, ατος, τό, a sandal, a shoe.

ὑποδύομαι, δύσομαι, with aor. ὑπέδυν and perf. ὑποδέδυκα, to go under, to put on; to undergo, to steal upon.

ὑποξέγγνυμι, ξεύζω, to yoke under, to subject to.

ὑποζύγιον, ου, τό, a beast of burden.

ὑποθήκη, ης, ἡ, a precept.

ὑποθολώω, Att. ὦ, ὥσω, to trouble, to make muddy. Late word.

ὑποκρίνομαι, ὑοῦμαι, to play a part on the stage, to act, to feign.

ὑποκριτής, οῦ, ὁ, (ὑποκρίνομαι, hypocrite), a player.

ὑπολαμβάνω, λήψομαι, to take up, to reply; to suppose, to understand, to view as so and so.

ὑπολύω, σω, to loose beneath; to unyoke, set free; to take off shoes; midd., to take off one's own shoes.

ὑπομένω, νῶ, to await, to endure, to stand firm.

ὑπομνήσκω, ὑπομνήσω, to remind, τινά τινος § 62; pass., § 110; to mention; midd., to remember.

ὑπονοέω, Att. ὦ, ἤσω, to suspect, to conjecture.

ὑποπίνω, πίομαι, to tipple.

ὑπόπτερος, ου, feathered, winged.

ὑποπτεύω, σω, to suspect.

ὑπορρέω, ρηήσομαι, perf. ὑπερρύηκα, to steal into § 100 n. 18; to drop off § 97 n. 14.

ὑποστρέφω, ψω, to turn back.

ὑποταράττω, ξω, to stir up, to trouble.

ὑποτάττω, ξω, to arrange under,

to subject; οἱ ὑποταγμένοι, subjects. Late word.

ὑποτίθημι, ὑποθήσω, to place under; midd., to suggest, advise § 136 n. 14; to presuppose.

ὑπουργέω, Att. ὦ, ἤσω, to serve, to help, τινί.

ὑποφαίνω, ανῶ, to give a peep of; to appear, to break, of the day dawning.

ὑποχείριος, ου, in hand; subject, τινί; ὑποχείριον λαβεῖν τινα, to get some one into one's power.

ὑσυχος, ου, subject.

ὑποχωρέω, Att. ὦ, to retire; to draw back.

ὑποψία, ας, ἡ, suspicion.

ὑπίτιος, α, ου, (ὑπό), on one's back, supinus; turned upwards.

ὑς, ὑός, ὁ and ἡ, (σὺς), a swine, a pig.

ὑστατος, η, ου, last.

ὑστερον, (neut. of ὑστερος), adv., afterwards, in future.

ὑδάπτω, άψω, to kindle.

ὑφασμα, ατος, τό, (ὑφαίνω, weave), a web, a woven garment.

ὑφίημι, ὑφήσω, to let down, to put under, to suborn; intrans. and midd., to abate of, τινός.

ὑφίστημι, ὑποστήσω, to put under; midd., with 2 aor. and perf. act., to promise, to yield to; to hide under; to stand firm.

ὑψηλός, ἡ, ὁν, (ὑψος), high.

ὑψόθεν, adv., from on high.

ὑψος, ους, τό, (cf. ὑπέρ), height.

ὑψοῦ, adv., high.

ὑψόω, Att. ὦ, ὥσω, to exalt.

ὑέω, ὕσω, to rain; esp. impers., ὑεῖ=pluit, it rains.

φαγεῖν, see ἐσθίω.

φαίνω, ανῶ, aor. ἐφῆνα, (phénoménon), intr. perf. πέφῆνα (φάος), to bring to light, to shew, to give light. Pass. to

appear, φαίνεται with inf. *e. g.* εἶναι, seems to be; with part. *e. g.* ὢν, evidently is; φάνηθι, shew thyself as § 95 n. 12.

φακῆ, ἡς, ἡ, a dish of lentils, porridge.

φάλαγξ, αγγος, ἡ, a phalanx, a close mass of infantry; the main body of an army.

φαλακρός, ἄ, ὄν, bald.

Φαληρεὺς, ἑως, ὁ, of Phaleron, the most ancient of the harbours of Athens § 144.

φανερός, ἄ, ὄν, (φαίνω), open, manifest; φανερὸς ἐστὶ ποιῶν or δι ποιεῖ τοῦτο, he is known to do this. Cf. δηλός.

φῶς, οὖς, τό, (φαίνω), light. Poetic word. Cf. φῶς, τό.

φαρέτρα, ας, ἡ, (φέρω, pharetra), a quiver.

φαρμακεύω, σω, to drug, to poison.

φάρμακον, ου, τό, (pharmacy), a drug; a remedy, τινός, for some ill; a potion, a spell, a means, τινός, of producing something; a poison § 155.

φαρμάττω, ξω, to poison; to enchant.

Φαρνάβαζος, ου, ὁ, a Persian satrap, son-in-law of Artaxerxes Mnemon, who plays a conspicuous part in history B.C. 413—374. At first he supported Sparta, but in 410 concluded an alliance with Alkibiades; afterwards he cooperated with Konon, and invaded Lakonia B.C. 393 §§ 32, 93.

Φαρνάκης, οὖς, ὁ, Ph. II. son of Mithridates the great, king of Pontos, conspired against his father, who was forced to take poison. Pompeius recognised Ph. as king and ally; in the civil war Ph. besieged Caesar's lieutenant Calvinus,

which occasioned Caesar's rapid march against him B.C. 48 § 103.

φάρυγξ, υγγος, ἡ, the throat, the gullet.

φάσγανον, ου, τό, (σφάζω), a sword.

Φασιανός, ὄν, from the river Phasis; ὁ Φ. (sc. ὄρνις), the Phasian bird, pheasant, Lat. phasianus.

Φᾶσις, ἰδος, ὁ, the boundary river between Asia Minor and Kolchis, now Rion.

φάσκω, (φημί), mostly used in partic. and inf., to assert.

φάτις, ἡ, (φημί), a report, a saying, fame.

φαῦλος, η, ὄν, bad, worthless, good for nothing, poor, vulgar, slight.

φauλότης, ητος, ἡ, badness, poor-ness.

φαύλως, adv., poorly, ill.

Φειδίας, ου, ὁ, a great Athenian sculptor, painter and architect, flor. B.C. 444. His principal work was the statue of Olympian Zeus § 157.

φειδόμεαι, σομαι, 1. to spare, with gen.; 2. to abstain from; with inf. like parco, to spare to do.

φειδώ, οὖς, ἡ, thrift.

Φεραί, ὦν, αἱ, a Thessalian city, with a strong fortress.

Φεραῖος, α, ὄν, of Pherae.

φέρβω, to feed, tend; pass., to be fed, to feed on.

Φερεκύδης, οὖς, ὁ, 1. a philosopher of the island of Syros; said to have numbered Pythagoras among his pupils, and to have been one of the earliest writers of prose § 154; 2. a historian of the island of Leros cir. 400 B.C. § 145.

φέρω, ὀσω, ἐνήνοχα, aor. ἤνεγκα and ἤνεγκον (fero, to bear), to

- bear, carry, endure; with adv., *χαλεπῶς* etc., to take ill; to fetch; to produce; to carry off, to plunder; to win; of a road, to lead § 6; pass., to be borne, to move, roll, fly, sail; *φέρε*, come!
- φεῦ*, exclamation of grief, anger, or surprise, alas! oh! ha!
- φεύγω*, *ξομαι*, (poet. also *ξοῦμαι*), *πέφυγα*, aor. *ἔφυγον*, to flee, to avoid; to be banished (used as pass. of *ἐκβάλλω*); to be accused, with gen. of charge (used as pass. of *διώκω*).
- φευκτέον*, verbal adj. of *φεύγω*, one must flee.
- φήμη*, *ης*, *ή*, (*φημί*, *fama*), an oracle, a saying, a report, fame.
- φήμι*, *φήσω*, imperf. used as aor. *ἔφην*, (*for*, *fari*, *fame*, *fate*, prophetic), *ἔφασκον* used as imperf., to say, to speak, to assert. *φησί* inserted like *inquit*, in a speaker's words; *φασί*, *φησί*, 'they say,' = Fr. *on dit*.
- φθάνω*, *φθήσομαι*, to be beforehand with, to anticipate, to forestall; *ἔφθην ἀπικόμενος*, I came up first; *φθάσας*, quickly.
- φθέγγομαι*, *ξομαι*, to shout, to cry, to scream, neigh etc., of the cry of animals; to utter.
- φθείρω*, *ερῶ*, *ἔφθαρκα*, 2 perf. *ἔφθορα*, to destroy, spoil; pass., to perish, go to ruin.
- φθίνω*, *σομαι*, to decay, pine, perish; in fut. *φθίσω*, aor. *ἔφθισα*, to consume.
- φθονέω*, Att. *ῶ*, *ήσω*, to envy, *τινί*, a man; *τινί τινος*, a man something; *φθονέει*, epic 3 sing. ind. pres. § 27.
- φθόνος*, *ου*, *ὀ*, envy, spite.
- φιάλη*, *ης*, *ή*, (*phial*, *viai*), a broad shallow bowl (like a saucer), used for libations.
- φιλανθρωπία*, *ας*, *ή*, (*philanthropy*, *philanthropist*), benevolence.
- φιάνθρωπος*, *ον*, kind, humane.
- φιλαργυρία*, *ας*, *ή*, love of money.
- φιλάργυρος*, *ον*, covetous.
- φιλαυτία*, *ας*, *ή*, self-love, selfishness.
- φιλαυτος*, *ον*, loving self, selfish.
- φιλέω*, Att. *ῶ*, *ήσω*, 1. to love, to kiss § 116; 2. like *amo*, to be wont.
- φιληκοία*, *ας*, *ή*, (*ἀκούω*), attentiveness.
- φιλία*, *ας*, *ή*, friendship.
- φιλικῶς*, adv., in a friendly way.
- Φίλιππος*, *ου*, *ὀ*, 1. king of Macedonia B.C. 359—337, the conqueror of Greece, father of Alexander; 2. a jester, p. 68.
- φιλομαθής*, *ές*, fond of learning.
- Φιλομήλα*, *ας*, *ή*, daughter of Pandion, king of Attica and sister of Prokne, was changed into a nightingale.
- φιλονεικία*, *ας*, *ή*, contentiousness, bickering.
- Φιλόξενος*, *ου*, *ὀ*, i. son of Eryxis, an Athenian contemporary of Perikles § 77; ii. of Kythera, a musician and dithyrambic poet § 146.
- φιλοπάτωρ*, *oros*, *ὀ* and *ή*, loving one's father.
- φιλόπονος*, *ον*, fond of labour, diligent.
- φίλος*, *η*, *ον*, dear; superl. *φίλατος*. *ὀ φ.*, a friend.
- φιλοσοφέω*, Att. *ῶ*, *ήσω*, to love knowledge; to study, to be a philosopher.
- φιλοσοφία*, *ας*, *ή*, philosophy; study.
- φιλόσοφος*, *ου*, *ὀ*, philosopher.
- φιλοτεχνέω*, Att. *ῶ*, *ήσω*, to love art; to play the connoisseur § 107 n. 38.
- φιλοτιμέομαι*, Att. *οὔμαι*, *ήσομαι*,

- to be ambitious; with inf., to be eager to do §§ 108, 125.
- φιλοτιμία**, *as, ἡ*, ambition, emulation.
- φιλότιμος**, *ον*, ambitious.
- φιλοφροσύνη**, *ης, ἡ*, friendliness.
- φίλτατος**, see **φίλος**.
- φίλτρον**, *ου, τό*, (*φιλέω, philtre*), a love-charm, a spell, a charm.
- Φωεύς**, *έως, ό*, a blind prophet, whose table was polluted by the Harpies, till he was freed from that plague by the Argonauts, whom he directed on their voyage.
- φλεγμονή**, *ἡς, ἡ*, inflammation; heat of passion. Late word.
- φλέγω**, *ξω*, to burn, to kindle.
- φλοίσβος**, *ου, ό*, (*φλέω*), a din, uproar.
- φλόξ**, *γός, ἡ*, (*phlogistic*), flame, a blaze.
- φλυαρέω**, *Att. ώ, ήσω*, to jest, trifle.
- φοβερός**, *ά, όν*, fearful, timid, formidable; act. and pass., like *formidolosus, gnarus*.
- φοβέω**, *Att. ώ, ήσω*, to frighten; *φοβείσθαι*, to fear.
- φόβη**, *ης, ἡ*, hair, a mane.
- φόβος**, *ου, ό*, fear; *ἔχει φόβον*, it is to be feared.
- Φόβος**, *ου, ό*, the god of fear.
- Φοῖβος**, *ου, ό*, a name of Apollo.
- Φοινίκη**, *ης, ἡ*, the ancient Canaan; a narrow strip of coast land; its chief cities were Tyre and Sidon § 93.
- Φοινικίδης**, *ου, ό*, see § 69 n. 25.
- φοινικοῦς**, *οὔσσα, οὔν*, dark red.
- Φοίνιξ**, *ικος, ό*, a Phoinikian § 129.
- φοιτάω**, *Att. ώ, ήσω*, to resort to; esp. of pupils going to school § 144.
- φολς**, *ιδος, ἡ*, a horny scale, of reptiles.
- φονεύς**, *έως, ό*, a murderer.
- φονεύω**, *σω*, to murder.
- φόνος**, *ου, ό*, (root *φένω*), murder, bloodshed.
- φορέω**, *Att. ώ, ήσω*, (*φέρω*), to bear, to wear.
- φόρημα**, *ατος, τό*, (*φορέω*), what is borne or worn; a load; in pl., attire.
- Φόρκυς**, *υος, ό*, the father of the Gorgones and Graiai.
- φόρος**, *ου, ό*, (*φέρω*), tribute.
- φορτικός**, *ἡ, όν*, (*φέρω*), burdensome, tiresome, low, vulgar, rude § 125.
- φορτίον**, *ου, τό*, (*φέρω*), a burden, load, cargo.
- φράζω**, *σω*, (*phrase*), to say, tell, speak.
- φράττω**, *ξω*, (*farcio, borough*), to fence, secure, close, stop § 125.
- φρέαρ**, *ατος, τό*, (*bourne, burn*), a well.
- φρήν**, *ενός, ἡ*, the heart, the mind, good sense.
- Φρίξος**, *ου, ό*, son of Athamas and Nephele, who fled to Kolchis on a golden ram.
- φρίττω**, *ξω, πέφρικα*, (*ῥίγος, frigeo, Fr. frissonner*) to bristle, to shiver, to shudder, to be thrilled.
- φρονέω**, *Att. ώ, ήσω*, (*φρήν*), to think, to be wise, to have knowledge; *τὸ φρονεῖν*, judgement; to be in one's senses; to mean; *εὖ* or *κακῶς φ.* with dat., to be well or ill disposed towards; *μέγα φ.*, to be high-minded, proud § 30.
- φρόνημα**, *ατος, τό*, spirit, thought, courage.
- φρόνησις**, *εως, ἡ*, prudence, discretion.
- φρόνιμος**, *ον*, prudent.
- φροντίζω**, *ω*, to think, give heed, consider; to care for, mind, reckon of, *τινός*.
- φροντίς**, *ιδος, ἡ*, (*φρήν*), care,

concern, thought, consideration.
 φρουρά, *âs*, ἡ, a watching, guard; also of men on watch, a watch, guard.
 φρουρέω, Att. ὦ, ἥσω, to guard, to keep guard.
 φρούριον, *ov*, τό, a fort, out-post; a guard.
 Φρυγία, *as*, ἡ, i. the greater Phrygia, a district of Asia Minor, occupying the interior of the W. half of the peninsula; ii. lesser P. on the Hellespont.
 φρυκτωρία, *as*, ἡ, (φρύγω), signalling by beacons or alarm-fires.
 Φρύξ, γός, ὁ, a Phrygian.
 φυγαδεύω, *σω*, (φυγᾶς), to banish.
 φυγᾶς, ἄδος, ὁ, an exile, a refugee.
 φυγή, ἡς, ἡ, (φεύγω, *fuga*, fugitive), flight, escape, banishment.
 φύκος, *ovs*, τό, (*fucus*), a paint, cosmetic.
 φυλακή, ἡς, ἡ, guarding, watching, watch.
 φύλαξ, ακος, ὁ, a watcher, guardian, metaph. § 100; οἱ φ., the guard, garrison.
 φύλαξις, *ews*, ἡ, a watching, guarding.
 φυλάσσω, see φυλάττω.
 φυλάττω, (or σσω), ξω, (cf. *phylactery*), to watch, guard, defend, observe; midd., to shun, avoid, guard against § 113 n. 12; φύλαξαι, take care! look out! § 77.
 Φύξις, *ov*, ὁ, (φεύγω), epithet of Zeus § 156, rescuer, saviour.
 φυράω, ἄσω, to mix, to knead.
 φυσικός, ἡ, ὄν, (*physical*), natural; ὁ φ., a natural philosopher § 94.
 φύσις, *ews*, ἡ, (φύω), nature, character; φύσει, by nature; κατὰ

φύσιν, according to nature; φύσιν ἔχων § 92 n. 7.
 φυτεία, *as*, ἡ, planting, culture.
 φυτεύω, *σω*, (φυτόν), to plant, beget, produce.
 φυτόν, οὐ, τό, a plant, tree.
 φυτοτροφέω, Att. ὦ, to rear plants.
 φύω, *σω*, πέφυκα, 1 aor. ἔφυσα, 2 aor. ἔφυν. 1. to bring forth, produce, beget; φρένας, to get understanding; midd. with perf. and 2 aor., to come into being, to grow, to be born § 94 n. 2; perf. and 2 aor. act. in pres. sense, to be by nature; with inf., to be naturally inclined to.
 Φωκεύς, *ews*, ὁ, a Phokian, inhabitant of Phokis.
 Φωκίων, *ωνος*, ὁ, an Athenian general and statesman, famous for his uprightness and laconic bluntness. He lived during the reigns of Philip and Alexander, and was condemned to death B.C. 317 aet. 80 §§ 124, 128.
 φωνέω, ἥσω, to sound, to cry, to call.
 φωνή, ἡς, ἡ, voice, cry.
 φωνήεις, *εσσα*, *εν*, vocal; τὰ φωνήεντα, vowels)(τὰ ἀφωνα, consonants.
 φωράω, Att. ὦ, ἄσω, to search, to detect, to take in the manner.
 φώς, φωτός, ὁ, pl. φῶτες, a man; poetic.
 φῶς, φωτός, τό, (contr. from φάος; *phosphorus*); light, joy; πρόσ φῶς ἀγειν, to bring to light.
 Χαβρίας, *ov*, ὁ, one of the chief Athenian generals in the first half of the 4th cent. B.C. § 74. See his life by Nepos.
 Χαιρεκράτης, *ovs*, ὁ, brother of Chairephon.

Χαιρέφων, ωντος, ὁ, a devoted scholar of Sokrates.

χαίρω, ἦσω, to rejoice; to rejoice at, with dat.; with partic., delight in doing; imper. χαίρε = *salve* or *vale*, hail, farewell; also, good bye to; away with, like *valeat* § 145 n. 18; χαίρειν at the beginning of letters, for χ. λέγει, *salvere iubet* § 25.

Χαιρώνεια, ας, ἡ, a town in Boeotia, famous for the defeat of the Greeks by Philip B.C. 338 § 110.

χαλάω, Att. ᾠ, ασω, to slacken; intrans., to grow weak.

Χαλδαῖοι, ων, οἱ, a nomad people, who conquered Babylon, and founded the Chaldaeo-Babylonian empire; 2. the Chaldaean priests and astrologers.

χαλεπαίνω, ανῶ, (χαλεπός), to be angry, sore, with dat.

χαλεπός, ἡ, ὅν, hard, difficult, morose, cruel, crabbed.

χαλεπῶς, with difficulty; angrily; superl. χαλεπώτατα.

χαλινός, οὔ, ὁ, (χαλάω), bridle.

Χαλκηδών, ὄνος, ἡ, a city in Bithynia, on the Thracian Bosphoros, opposite to Byzantion.

Χαλκιδεύς, ἑως, ὁ, in inhabitant of the peninsula of Chalkidike in Makedonia § 76.

χαλκόπους, ουν, brass-footed.

χαλκός, οὔ, ὁ, copper; bronze; vessel of bronze; a bronze mirror § 27.

χαλκοῦς, ἡ, οὖν, of bronze; τὸ χ. γένος, the brassen age of men between the silver and the iron in the descending scale.

Χάλος, ου, ὁ, a river in Syria near Chalkis.

χαμαί, adv., (*humi, humble*), on the ground, to the ground.

χαρά, ᾄς, ἡ, joy.

χαρακτήρ, ἦρος, ὁ, (χαράττω), stamp, impress, character.

χάραξ, ακος, ὁ or ἡ, (χαράττω), a stake; a vine-prop.

χαράττω, ξω, (*scratch, grave*), to engrave.

χαρίεις, εσσα, εν, (χάρις), graceful, accomplished; χαίρειν, a pretty tale! ironical. Comp. ἑστερος, sup. ἑστατος.

χαρίζομαι, ιούμαι, κεχάρισμαι, both act. and pass. (χάρις), to gratify, to indulge, with dat.; to give freely, with acc. and dat.

Χαρικλώ, οὖς, ἡ, mother of Teiresias § 139.

Χαρίλαος, ου, ὁ, son of Polydektes, king of Sparta, during whose minority Lykourgos governed.

χάρις, ιτος, ιν, grace, kindness, a favour § 145; thanks, a grateful return, delight; χάριν with gen., on account of, for the sake of; σὴν χ., for thy sake.

Χάρις, ιτος, ἡ, in plur. Χάριτες, the 3 goddesses of grace, attendants on Aphrodite: Aglaia, Thaleia, Euphrosyne.

Χάρων, ωνος, ὁ, the ferryman who conveyed the souls of the dead across the Styx.

χάσκω, χανοῦμαι, κέχηνα, 2 aor. ἔχανον (*hisco, chasm*), to yawn, gape; κέχηνα is also used as pres.

χάσμα, ατος, τό, (χάσκω, *chasm*), a gulf, a hollow.

χεῖλος, ους, τό, a lip.

Χεῖλων, ωνος, ὁ, a Lakedaimonian, one of the 7 wise men of Greece § 146.

χεῖμα, ατος, τό, frost, cold.

χειμερινός, ἡ, ὅν, of winter, in winter time.

χειμέριος, α, ον or ος, ον, wintry, stormy § 128 n. 25.

χειμών, ὦνος, ὁ, (Lat. *hiemps*), winter; cold weather; a storm.

χεῖρ, ρός, (poet. *χερός*), ἡ, (*chirurgeon*), the hand; the arm; εἰς χεῖρας λέναι, to come to blows.

χείριστος, η, ον, worst. Used as superl. of *κακός*.

χείρον, adv., worse.

χειροτονητός, ἡ, ὄν, chosen (by show of hands).

χειουργός, ὄν, working by hand, practising an art; ὁ χ., an artist § 111.

χειρώω, Att. ᾠ, ὤσω, (*χέω*), generally in midd., to bring under hand, to subdue.

χείρων, ον, worse, inferior, of lower rank. Used as comp. of *κακός*.

Χείρων, ὦνος, ὁ, the just Centaur of Mt. Pelion, the tutor of many of the heroes in the arts of prophecy, music, medicine, gymnastics, surgery etc. The Pelian spear of Achilles had been his.

χελιδών, ὄνος, ἡ, (*hirundo*), the swallow.

χελώνη, ης, ἡ, a tortoise.

Χερρόνησος, ου, ἡ, (*χέρπος, νήσος*), the Thracian peninsula, the peninsula of the Dardanelles.

χῆν, ρός, ὁ and ἡ, (*anser*, Germ. *gans*; *goose, gander*), gander, goose.

χηρίσκος, ου, ὁ, dimin. of *χῆν*.

χθών, ὄνος, ἡ, the earth, ground; ὑπὸ χθονός, under the ground; a land.

χίλιοι, αι, α, a thousand.

Χίμαιρα, ας, ἡ, (properly a she-goat), a fire-breathing monster, with lion's head, serpent's tail, and goat's body. Hence Eng. *chimera, chimerical*.

χιτών, ὦνος, ὁ, a tunic, shirt coat.

χιών, ὄνος, ἡ, snow.

χλαῖνα, ης, ἡ, (*laena*), a mantle.

χλαμύς, ὕδος, ἡ, a cloak; esp., a military cloak.

χλιδή, ἡς, ἡ, softness, delicacy, luxury, insolence.

χοῖνιξ, ἰκος, ἡ, a dry measure = 4 κοτόλαι, a quart (dry measure).

χολή, ἡς, ἡ, (*fel*, *melancholy*), gall, bile § 69, wrath.

χορδή, ἡς, ἡ, (*chord*), a string of gut; a harp-string.

χορεύω, σω, (*chorus*), to dance.

χορηγία, ας, ἡ, I. the fitting out of a chorus; II. equipment, expenditure, supplies.

χορηγός, οὔ, ὁ, leader of a chorus; metaph. leader; provider of the funds for a chorus; metaph. furtherer, promoter § 38.

χορός, οὔ, ὁ, (*chorus, choir*), dance with song; a troop of dancers; a band.

χοῦς, ὁ, decl. like *βοῦς*; or Att. gen. *χοῶς*, acc. *χόα*, pl. *χόας*, a liquid measure = *congius* = 6 *sextarii* = 3 quarts.

χράσμαι, Att. *χρῶμαι, χρήσομαι*, to use, employ, be subject to; of persons, like *uti*, to be intimate with; τοῖς παροῦσι, to make the best of what one has.

χρᾶω, Att. ᾠ, ᾔσω, of a god or his oracle, to declare, pronounce § 115; pass. to be pronounced; midd., to consult an oracle, τῷ θεῷ.—aor. *χρήσαι*, to lend; *χρήσασθαι*, to borrow.

χρεία, ας, ἡ, use, advantage, need (like Lat. *opus*).

χρεμετίζω, ᾠ, to neigh, to whinny § 118.

χρῆων, (*χρᾶω*), τό, indecl., fate;

esp. it is fated, with inf., (with or without ἐστί).

χρή, impers., conj. χρή, opt. χρεῖν, inf. χρήναι, imperf. χρήν § 147, or less often ἐχρήν, it must needs be (like δεῖ, oportet), it is right, with inf. § 92; it is fated § 102.

χρήζω, (χρεῖα), to need, with gen.; to desire, ask.

χρήμα, ατος, τό, (χρᾶμαι), a thing; plur., money, goods.

χρηματισμός, οὔ, δ, (χρᾶμαι), money-making.

χρήσιμος, η, ον, or ος, ον, (χρᾶμαι), useful, serviceable.

χρησμός, οὔ, δ, (χράω), an oracle.

χρηστέον, verbal adj., one must use, τιλί.

χρηστήριον, ου, τό, (χράω), an oracle.

χρηστός, ή, όν, (χρᾶμαι), good, useful, honest.

χρηστότης, ητος, ή, goodness.

χρίω, σω, (Christ, frico, friction), to anoint, to rub.

χρονίζω, ώ, (χρόνος), to hold out, to tarry; to put off.

χρόνος, ου, δ, (chronic, chronicle, chronology), time; χρόνῳ or ἐν χ., at length.

χρύσεος, see χρυσοῦς.

Χρῶσις, ου, δ, a priest of Apollo, whom Apollo avenged upon the Greeks, who had carried off his daughter.

χρυσίδιον, ου, τό, dimin. poor, paltry gold.

χρυσίον, ου, τό, gold, gold plate, money.

χρυσόμαλλος, ον, with fleece of gold.

χρυσός, οὔ, δ, (Chrysostom), gold, gold plate.

χρυσοῦς, ή, οὔν, golden.

χρυσοφόρος, ον, wearing gold.

χρῶμα, ατος, τό, (χρώννυμι, polychrome), colour.

χωλός, ή, όν, (halt, claudus, chol-iambic), lame, maimed.

χώρα, ας, ή, place, room; χῶραν διδόναι τιλί, to give place to some one, make way for him § 136; one's post; station; a land; the country, rus.

χωρέω, Att. ώ, ήσω, to move, march, advance, succeed; of measures, to contain, have room for = capere.

χωρίζω, ώ, to separate, divide.

χωρίον, ου, τό, (χῶρος), a spot, place; post; estate.

χωρίς, i. adv., apart, asunder, of different kind. ii. prep. with gen., without, besides §§ 50, 116.

χῶρος, ου, δ, land, place.

ψευδής, ές, lying, false.

ψεῦδος, ους, τό, a lie, falsehood.

ψεῦδω, σω, (whence pseudo, as an English prefix, pseudo-philanthropy etc.) to deceive; pass. with gen., to be cheated of, miss; midd. as depon., to lie; with acc. to belie, break (engagements).

ψηφίζομαι, (ψηφος), to vote.

ψήφισμα, ατος, τό, (ψηφίζομαι), an act, a statute.

ψηφος, ου, ή, (ψάω, to rub), a pebble; a counter; a vote.

ψίαθος, ου, ή, a rush mat.

ψιλός, ή, όν, (ψίω, to rub), bare, bald, naked, with gen.; in pl. oi ψιλοί, light troops.

ψιλώ, Att. ώ, ώσω, to strip bare; pass., to become bald.

ψίλωσις, εως, ή, baldness. Late word.

ψόγος, ου, δ, blame.

ψυχαγωγέω, Att. ώ, ήσω, to lead the souls of the dead to the other world § 115. Late word in this sense.

ψυχή, ης, ή, (ψύχω, metempsych-

chosis, psychology, cf. animus, anima; ghost, gust), life, the soul.

ψύχος, ους, τό, cold.

ψυχρός, á, óν, (ψύχω); cold; dreary; frigid.

ψύχω, ψύξω, orig. to blow; generally to cool, e. g. wine.

ψωμίον, ου, τό, a morsel. Late word.

ὦ, interj. prefixed to the vocative.

ὦδε, adv. (ὅδε), so, thus, so very;

ὦδε ἔχει, it is so.

ὦδή, ἦς, ἦ, contr. for δαιδή, (ᾄδω, ode), a song.

Ὠκεανός, οὐ, ό, i. one of the Titans, the god of the great outer sea, the author of rivers and springs; ii. ocean, the great sea §§ 17, 110.

ὦκιστα, superl. adv., most quickly; from ὠκύνς, εἶα, ύ, (Lat. octius), quick, fleet.

ὠκύτης, ητος, ἦ, quickness.

ὠμος, ου, ό, (umerus), the shoulder.

ὠμός, ἦ, óν, raw, unripe; cruel, § 124.

ὠμότης, ητος, ἦ, cruelty.

ὠμῶς, adv., savagely, cruelly.

ὠνέομαι, Att. οὔμαι, ἥσομαι, aor. ἐπριάμην, (venum, veneo, vendo, venal), to buy.

ὠνή, ἦς, ἦ, buying.

ὠνιος, α, ον, for sale § 69.

ὥρα, as, ἦ, (hora), a season §§ 97, 112; the right time, ὥρα ἀπιέναι, it is time to go §§ 77 n. 32, cf. § 128 n. 22.

Ὥρα, as, ἦ. The Horai, daugh-

ters of Zeus and Themis, presided over the seasons.

Ὠρίων, ωρος, ό, a Boeotian huntsman, slain by Artemis §§ 80, 121.

ὥς, i. adv. (a) ὥς, thus; οὐδ' ὥς = ne sic quidem. (b) as, like as, following the word to which it belongs ὥς § 127 n. 23; with superl., ὥς ῥᾶστα = quam facillime § 107; with adverbs, ὥς ἀληθῶς, in very truth; ii. conj. after verbs of saying and the like, with ind. where acc. and inf. might be substituted; in final clauses, with conjunctive or opt., in order that; with inf. in limitations, ὥς ἔπος εἰπεῖν, so to say; so that; since; when; how; iii. as prep. with names of persons, after verbs of motion, to §§ 73 n. 30, 122 n. 6. iv. in exclamations, how; with opt. = utinam! v. with numerals, about.

ὥσπερ, adv., just as.

ὥστε, conj., so that, as, for to, with inf. or ind.

ὥτα and ὠτός, see οὗς.

ὠφέλεια, as, ἦ, help, profit, gain.

ὠφέλῃω, Att. ὦ, ἥσω (ὄφελος), to help, to aid, τινά.

ὠφελητέον, verbal adj., one must assist § 85.

ὠφέλιμος, ον, useful, advantageous; superl. adv., ὠφελιμώτατα § 58.

Ὠχος, ου, ό, surname of Artaxerxes III. king of Persia.

ὠχρίδω, Att. ὦ, ἄσω, to be pale.

ὠχρός, á, óν, pale, wan.

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